

Fiscal Year 2018

Report to Congress on the Outcome Evaluations of Administration for Native Americans Projects

The Administration for Native Americans



ADMINISTRATION FOR
CHILDREN & FAMILIES

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Executive Summary	1
Historical Background	1
Grants Portfolio: 2018	2
ANA Evaluation of Funded Projects	3
Evaluation Methodology	3
FY 2018 Key Findings.....	4
ANA Project Snapshot	4
Effectiveness and Impact Ratings	5
Common Themes	7
Community Partnerships	7
Volunteers	7
Elder and Youth Involvement	7
Training	7
Social and Economic Development Strategies	8
Native Languages.....	11
Current Status of Language	11
Native American Language Preservation and Maintenance (P&M)	12
Esther Martinez Immersion	14
Conclusion	16
Outcome Reports by State	17
Alaska Native Heritage Center	18
Aleutian Pribilof Island Association, Inc.	20
Village of Aniak	22
Chickaloon Native Village	25
Chickaloon Native Village	27
Cook Inlet Tribal Council	29
Goldbelt Heritage Foundation	31
Hydaburg Cooperative Association	33
Igiugig Village	35
Knik Tribe	37
Kodiak Archipelago Leadership Institute	39
Native Village of Eklutna	42
Port Graham Village Council	44
Pribilof Island Aleut Community of St. Paul	46
Qutekcak Native Tribe	48
Hoopa Valley Tribal Council	50
Office of Samoan Affairs of California, Inc.	53
Quechan Indian Tribe	55
Tolowa Dee-ni' Nation	57
Farm-to-Table Guam Corp.	59
Para I Probechu'n I Taotao-ta Inc.	61
Blueprint for Change	63
Hookākoo Corporation	64

Native Nations Education Foundation	66
Lakota Language Consortium	68
Pointe au Chien Indian Tribe	70
Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians (Gun Lake Tribe)	72
Little Traverse Bay Band of Odawa Indians	74
Center School, Inc.	77
Indigenous Peoples Task Force	79
Minneapolis American Indian Center	81
White Earth Land Recovery Project	84
Stone Child College	86
First Ponca Financial, Inc.	88
Omaha Nation Community Response Team	90
Osage Nation	91
Oglala Sioux Tribe Partnership for Housing, Inc.	93
Pine Ridge Area Chamber of Commerce	95
Red Cloud Indian School	98
Rural America Initiatives	100
Rural America Intiatives	102
Jamestown S’Klallam Tribe	104
Quinalt Indian Nation	107
Salish School	109
Swinomish Indian Tribal Community	112
Mashkisibi Boys & Girls Club	114
Oneida Nation	116

EXECUTIVE SUMMARY

Historical Background

Persistent poverty continues throughout Native American communities. For example, U.S. Census data recorded between 2012 and 2016 indicate that 35 percent of all American Indian/Alaska Native children have been living below the federal poverty level.¹ The average poverty rate for individuals living on reservations in the United States is 24.9 percent, compared to the national rate of 15.1 percent.² In some parts of the United States, the economic situation for Native Americans is worse due to significant demographic shifts. According to 2010 U.S. Census data, even though Native Americans are widely associated with rural areas, the majority of American Indian and Alaska Natives (78 percent) live outside of American Indian and Alaska Native areas.³ Regardless of whether American Indians and Alaska Natives live in urban or rural areas, they experience levels of impoverishment that rival some of the nation's poorest individuals. For example, 21.9 percent of American Indians and Alaska Natives live at the poverty level, as compared to 9.6 percent of non-Hispanic whites, in 2017.⁴

Formally established in 1974 through the Native American Programs Act (NAPA),⁵ the Administration for Native Americans (ANA) promotes self-determination for all Native Americans, including federally and state recognized Indian tribes, Alaskan villages, American Indian and Alaska Native nonprofit organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

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

¹ U.S. Census Bureau. "Poverty Status in the Past 12 Months by Age (American Indian and Alaska Native Alone)," *American Community Survey*, 2016.

<https://data.census.gov/cedsci/table?q=B17020C&g=0100000US&tid=ACSDT5Y2016.B17020C>.

² U.S. Census Bureau. "Poverty Status in the Past 12 Months," *American Community Survey*, 2016.

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<https://data.census.gov/cedsci/table?q=S1701&g=0100000US&tid=ACSST5Y2016.S1701>,

https://factfinder.census.gov/bkmk/table/1.0/en/ACS/16_5YR/S1701/0100000US.

³ Office of Minority Health. "Profile: American Indian/Alaska Native," March 2018.

<https://minorityhealth.hhs.gov/omh/browse.aspx?lvl=3&lvlid=62>

⁴ *Ibid.*

⁵ 42 U.S.C. 2991-2992d

Grants Portfolio: 2018

173 Total Projects

3 Funding Categories



SEDS: 80 applications paneled; 27 funded

SEDS-AK: 5 applications paneled; 3 funded

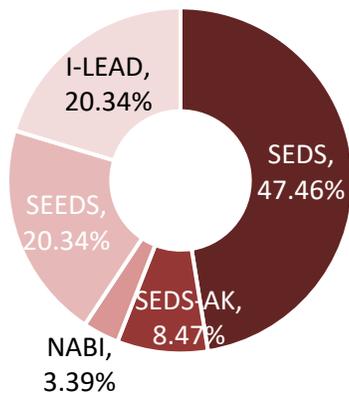
I-LEAD: 55 applications paneled; 11 funded

P&M: 60 applications paneled; 10 funded

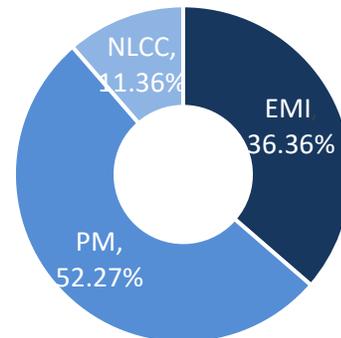
EMI: 15 applications paneled; 8 funded

ERE: 16 applications paneled; 4 funded

Distribution Of All SEDS Grants



Distribution Of All Language Grants



ANA Evaluation of Funded Projects

NAPA requires ANA to provide, at least every three (3) years, “evaluation of projects . . . including evaluations that describe and measure the impact of such projects, their effectiveness in achieving stated goals, their impact on related programs, and their structure and mechanisms for delivery of services[.]”⁶ The purposes of these evaluations are to:

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

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

Evaluation Methodology

Since 2016, ANA has used its Outcome Assessment Survey to focus on qualitative data collection. Further, ANA also created a new quantitative data collection form, the Annual Data

⁶ 42 U.S.C. 2992

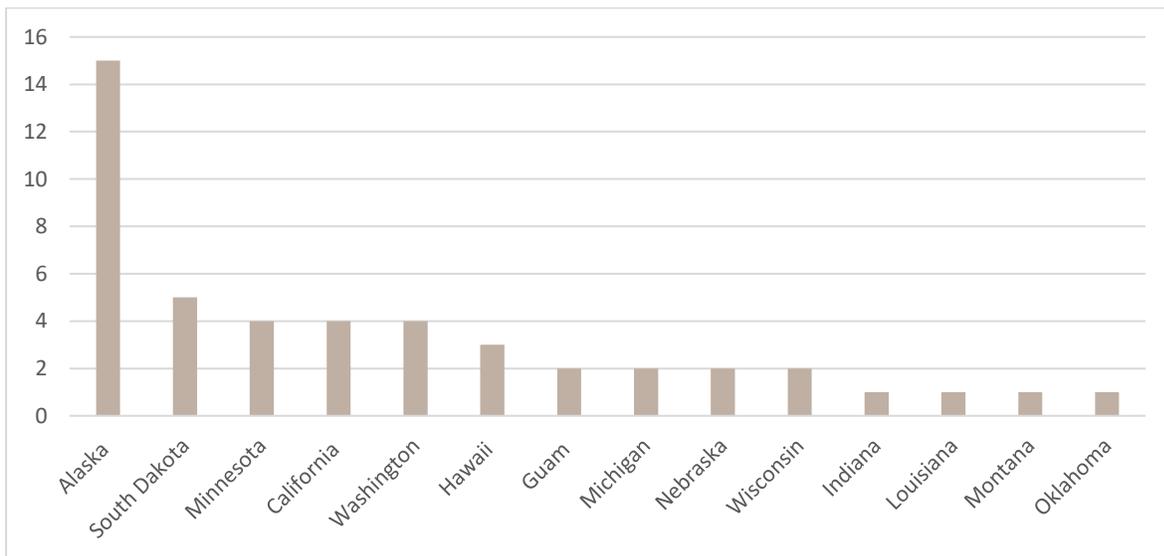
Report (ADR), which grantees submit at the end of each project year. The revised Outcome Assessment Survey allows for more time spent onsite interviewing beneficiaries to understand the effect of grant funds and explore best practices with project staff. The ADR allows ANA to collect quantitative data from all grantees, even those not visited, to monitor their progress in achieving their goals. These forms allow ANA to fully implement the statutory requirement that ANA establish standards for evaluation of “project effectiveness in achieving the objectives” of NAPA and that such standards “be considered in deciding whether to renew or supplement financial assistance authorized.”⁷

FISCAL YEAR (FY) 2018 KEY FINDINGS

ANA Project Snapshot

This report includes data from 47 projects in 13 states and 1 territory, all of which received an in-person site visit from ANA staff during which the Impact Tool was completed. Alaska received the most site visits with 15 different projects ending in FY 2018.

GEOGRAPHIC DISTRIBUTION OF VISITED PROJECTS



⁷ Section 811 of NAPA. 42 U.S.C. 2992(b).

MOST-VISITED STATES



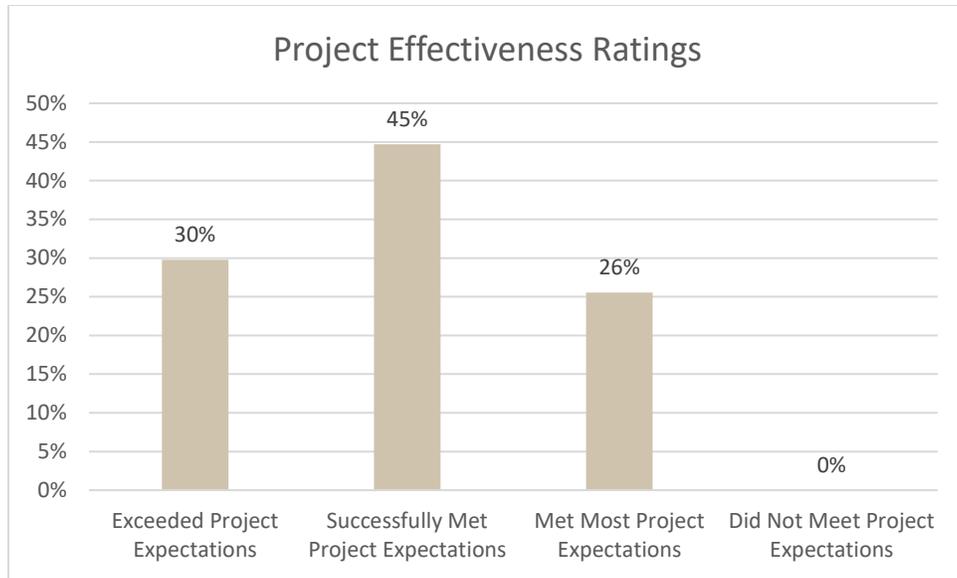
Effectiveness and Impact Ratings

ANA assigns two ratings to all visited projects to assess effectiveness and impact. Both are based on a scale with four items.

The effectiveness rating refers to the extent to which a project's objectives were completed. This scale assigns values as follows:

1. Did Not Meet = 50 percent or less completion of objectives
2. Met Most = 51–89 percent completion of objectives
3. Successfully Met = 90–100 percent completion of objectives
4. Exceeded = greater than 100 percent completion of objectives

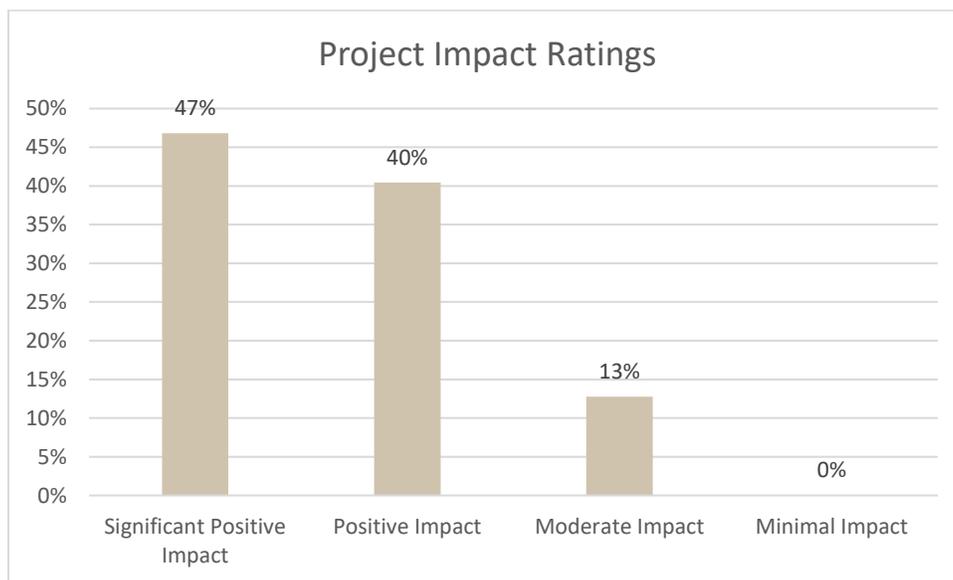
Seventy-five percent of projects met or exceeded all project objectives and 87 percent reported that the project had a positive or significantly positive impact in their communities. This is compared to 13 percent of projects that were found to have a moderate impact and no projects had either minimal impact or did not meet project objectives.



When assigning impact ratings, evaluators consider a number of dimensions to measure the depth of change the project had on the community. These variables include the benefits to individuals due to the project, types of changes that occurred in the community due to the project, any perceived negative effects of the project, and positive externalities. The FY 2018 data reflects a total of 47 projects that were rated as having significant positive or positive impact.

The impact rating scale is as follows:

1. Minimal impact
2. Moderate impact
3. Positive impact
4. Significant positive impact



COMMON THEMES

ANA's portfolio of projects is broad. Each project is unique because it is designed by the local community to serve stated community goals. While no two projects are alike in project goal, community, geographic location, and strategic objective(s), ANA has identified the following activities, which occur across many projects: the number of community partnerships formed, the number of volunteers recruited, the involvement of elders and youth from the community, and the number of trainings directed at community members.

Community Partnerships

ANA believes that projects achieve long-term benefits when augmented with strong community partnerships. Of the self-reported data ANA has, the most common types of partnerships formed were with tribal governments or agencies, private businesses, nonprofits, and schools or universities. FY 2018 data from the 47 ending projects visited by ANA has revealed that 93 percent had existing or newly formed partnerships. Grantees formed a total of 355 partnerships.

Volunteers

Volunteer involvement occurs in a variety of ways in projects across all program areas. Approximately half of the projects reviewed in the FY 2018 dataset reported utilizing volunteers. Projects in the Language and Social Development program areas reported the most frequent involvement and largest number of volunteers. In total, 373 total volunteers donated approximately 10,528 hours of assistance and supported 28 projects. While volunteer contributions vary, ANA believes the time, energy, and resources volunteers bring are critically important to a project and a grantee's organizational capacity, both short- and long-term. This is particularly true when volunteers increase a Native American community's stake in sustaining project successes.

Elder and Youth Involvement

Among Native communities, elders are often looked upon as respected educators, protectors of culture, and intergenerational responders to future children and youth. The exact definitions of "youth" and "elder" vary by community, and grantees report their numbers based on their community's definitions. Intergenerational activities vary from language instruction and storytelling to teaching traditional arts and dances. It is clear from project to project that creating connections between generations is an important aspect of many ANA projects. In the FY 2018 dataset, 83 percent of the projects visited reported both youth and elder involvement in their projects. Further, a total of 1,515 elders and 5,778 youth were involved across visited projects ending in FY 2018.

Training

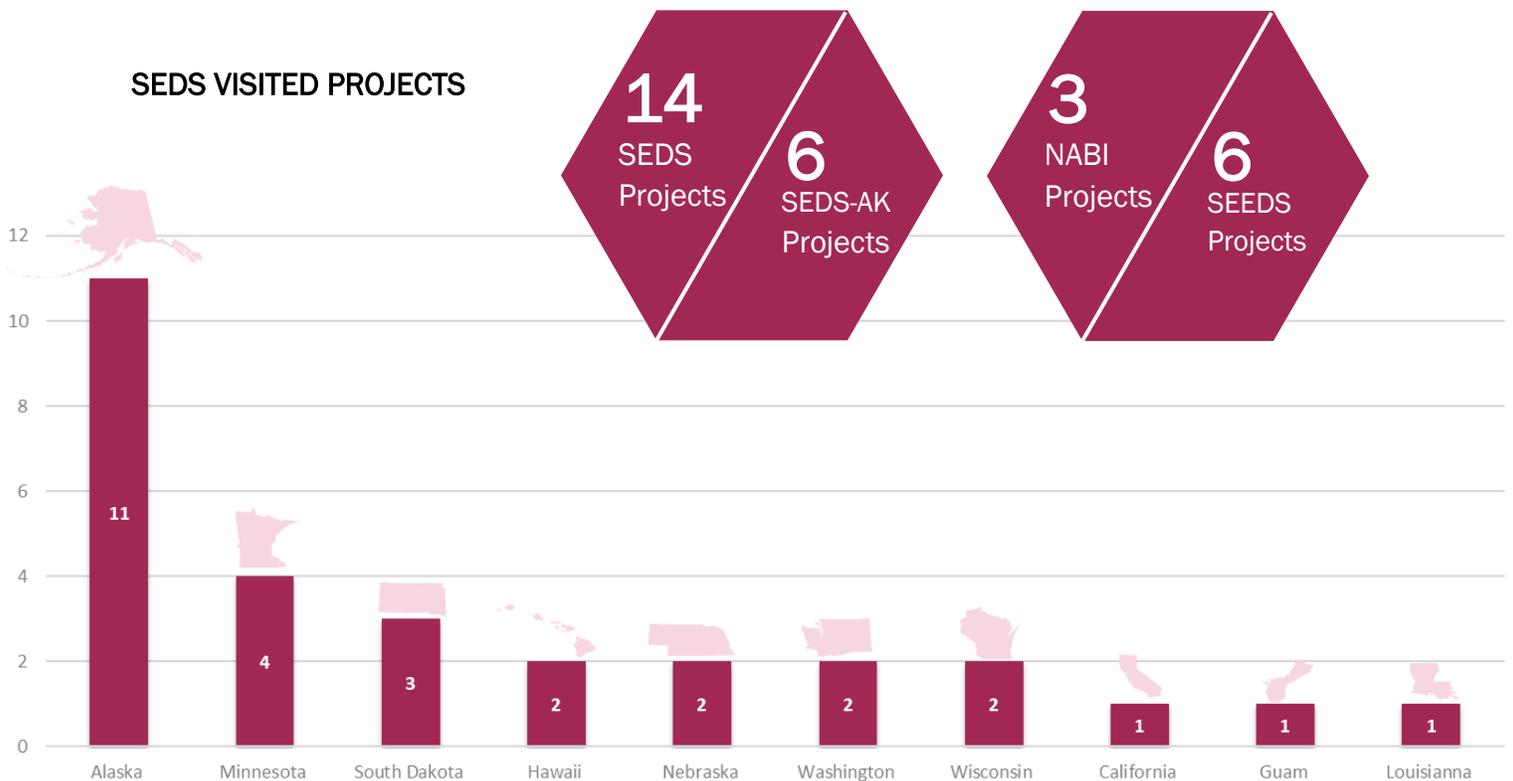
One of the key presumptions underlying ANA project grants is that they are more likely to be successful if they create opportunities for community members to gain practical skills and knowledge that can be employed when addressing community problems. Sixty-two percent of ANA-funded projects reviewed included a training component. Across these projects, 2,319 individuals completed training.

SOCIAL AND ECONOMIC DEVELOPMENT STRATEGIES

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

The SEDS program supports the principle that social and economic development are interrelated and essential for the development of thriving Native communities. SEDS grants are community-driven projects designed to grow local economies, increase the capacity of tribal governments, strengthen families, preserve Native cultures, and increase self-sufficiency and community well-being. SEDS projects funded through ANA have specific, measurable, achievable, relevant, and time-bound outcomes aimed towards achieving long-range community goals. Within the SEDS program area, ANA funds Economic Development projects, Social Development projects, and Native Youth Initiative for Leadership, Empowerment, and Development (I-LEAD) projects that are youth focused. Additional economic development programs falling under the SEDS umbrella are the Native Asset-Building Initiative (NABI) and Sustainable Employment and Economic Development Strategies (SEEDS).

SEDS VISITED PROJECTS



SEDS VISITED PROJECTS HIGHLIGHTS



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

In an effort to reduce unemployment and stimulate local economies, ANA funded community-based SEEDS projects that fostered economic development through the creation of small businesses and sustainable job growth. The four priorities that ANA promoted through the SEEDS initiative were (1) creation of sustainable employment opportunities, (2) professional training and skill development that increases participants employability and earning potential, (3) creation and development of small businesses and entrepreneurial activities, and (4) a demonstrated strategy and commitment to keeping the jobs and revenues generated by project activities within the native communities being served.

The FY 2018 SEEDS grants employed 120 participants, 66 of which were unemployed prior to the ANA project. Twenty-six businesses were created and five businesses were expanded.

The Native American Asset-Building Initiative was a partnership between ANA and the Administration for Children and Families' Office of Community Services (OCS). The Initiative focuses on building the capacity of tribes and Native organizations to effectively plan projects and develop competitive applications for funding under OCS's Assets for Independence (AFI) program.

SOCIAL & ECONOMIC TOP 12 AREAS ADDRESSED
(Grants per Program Area)

Health, nutrition, and fitness	7	Asset building	6	Commercial trade	3
Entrepreneurship	6	Arts and culture	5	Infrastructure/ organizational development	3
Job training and placement	6	Economic stability	4	Government administration	3
Youth development	6	Strengthen families	4	Career pathways	3

“Any youth we can have contact with through this program, is giving them a better shot.”

- Ivan Sorbell
Pine Ridge Area Chamber of Commerce Project Director
SEEDS Project



“This program gave me confidence to get back in the workforce and go to school. The teachers made me feel like family, they provide such a supportive environment.”

- Genisis Irvine
Native Nations Education Foundation Participant
SEEDS Project

NATIVE LANGUAGES

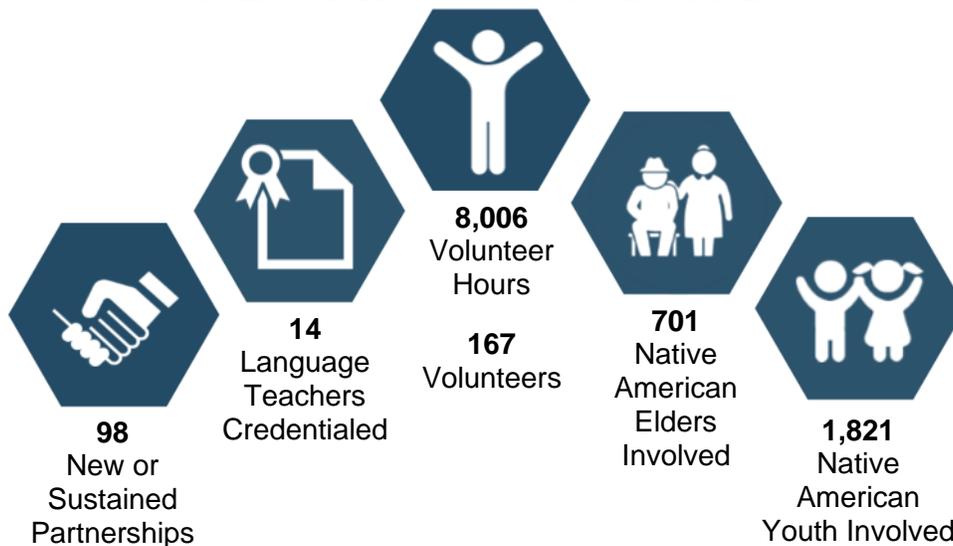
Current Status of Language

Native languages are critically endangered. Prior to European contact “some 280 native languages were spoken ... representing 51 independent language families. Nearly half of these languages are now extinct, and all the surviving languages are endangered to some extent.”⁸ Therefore, it is especially important for ANA to assess the impact our language funding is having on Native American communities. For some communities with very low numbers of fluent speakers, most of whom are elders, it may be more beneficial to preserve the language through written documentation. For other communities with at least several fluent speakers who are capable of teaching the language, an immersion school or language nest may be the most beneficial strategy. Considering ANA’s capability to provide over \$12 million per year to language projects, it is important to assess how to most effectively assist grantees in designing language programs that meet the needs of diverse and individual communities.

ANA provides funding to assess, plan, develop, and implement projects that work to sustain and continue the vitality of Native languages. Preserving and revitalizing indigenous languages is vital to the sovereignty, strength, and identity of Native American tribes and villages.

ANA funds two distinct types of Native Language discretionary grants: Native American Language Preservation and Maintenance and Esther Martinez Immersion. ANA also funds a cooperative agreement, the Native Language Community Coordination (NLCC) demonstration project.

VISITED PROJECT HIGHLIGHTS: P&M AND EMI

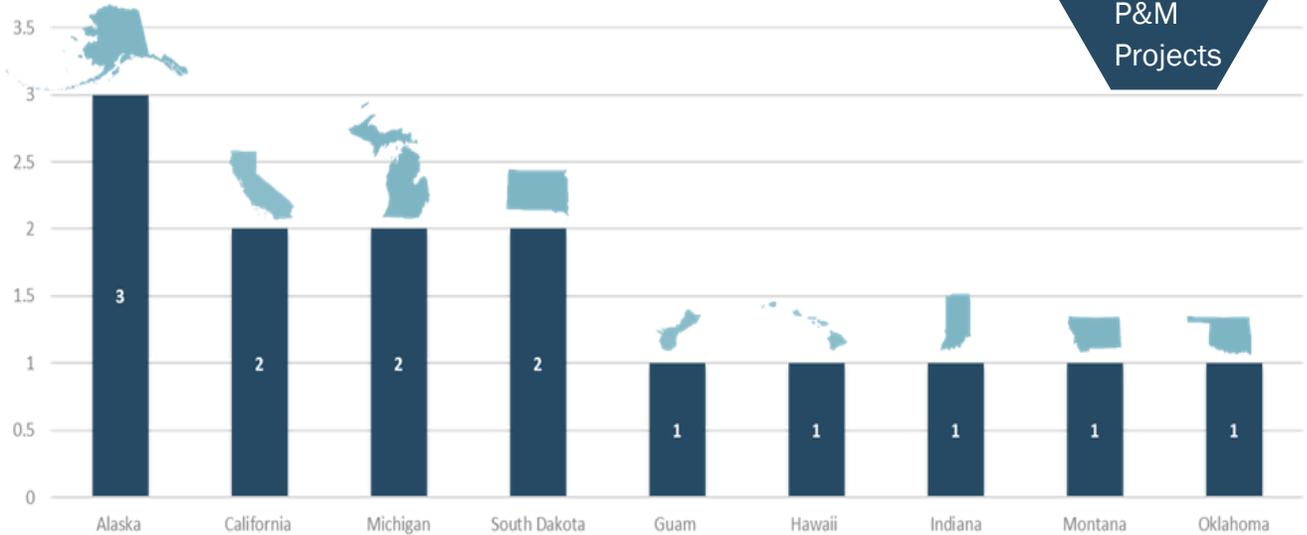


⁸ Christopher Moseley (ed.). *Atlas of the World's Languages in Danger*, 3rd Edition. Paris: United Nations Educational, Scientific and Cultural Organization, 2010. <https://unesdoc.unesco.org/ark:/48223/pf0000187026>.

Native American Language Preservation and Maintenance (P&M)
 Language P&M funding provides opportunities to assess, plan, develop, restore, and implement projects to ensure the survival and continuing vitality of Native languages.

STATE DISTRIBUTION
 (Grants per Program) Area

14
 P&M
 Projects



AREAS ADDRESSED

Assess or measure language fluency/proficiency	10	Train language instructors	9
Provide classroom language instruction	11	Develop language materials	14
Language immersion classes	6	Provide language instruction in the home	8
Compile, transcribe, or analyze oral testimony or records	9		

NATIVE LANGUAGES ADDRESSED BY P&M PROJECTS

Anishinaabemowin	Chamorro	Cree
Eskimo	Hawaiian	Lakota (2)
Hupa Language	Osage	Pottawatomi
Tolowa Dee-Ni/ Dene (Athabaskan)	Unangam Tunuu	Yuman Language Group - Quechan Language
	Yup'ik	

INCREASED SPEAKING ABILITY (Across Visited Projects)



857
YOUTH

530
ADULTS



LANGUAGE RESOURCES PRODUCED BY P&M PROJECTS



ANA allows communities to define “fluency” and “increased speaking ability” for themselves, which means that they may develop or utilize their own fluency assessment or use a more common fluency assessment, such as the American Council on the Teaching of Foreign Languages (ACTFL) scale.

Esther Martinez Immersion (EMI)

Language immersion and restoration grant funding is awarded in accordance with the Esther Martinez Native American Languages Preservation Act of 2006, which amended NAPA. As a result, ANA provides funding to support 3-year projects implemented by Native American language nests, survival schools, and restoration programs. ANA began funding this initiative in 2008. In 2014, ANA changed the name of the Esther Martinez Initiative to Esther Martinez Immersion (EMI) to mark the significance of ANA's lasting dedication to funding language immersion efforts. EMI supports the development of self-determining healthy, culturally and linguistically vibrant, and self-sufficient Native American communities. This funding opportunity is focused on community-driven projects designed to ensure survival, revitalize, and continue the vitality of Native American languages and culture.

The two purposes of EMI are:

- Language nests: Site-based educational programs that provide child care and instruction in a Native American language for at least 10 children under the age of 7 for an average of at least 500 hours per child.
- Native American Survival Schools: Site-based educational programs for school-age students that provide at least 500 hours per year per student of Native American language instruction to at least 15 students.



Alaska: 1 Visit

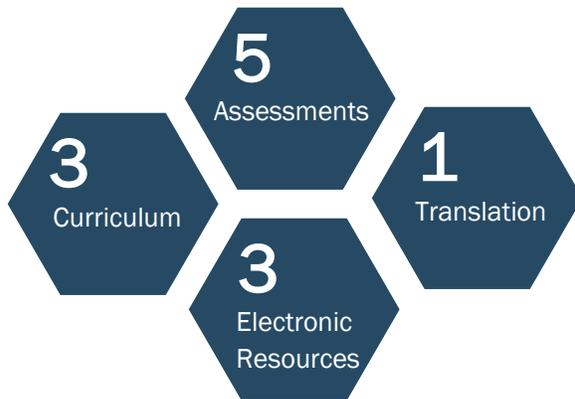
California: 1 Visit

Washington: 1 Visit

AREAS ADDRESSED

Assess or measure language fluency/proficiency	3
Provide classroom language instruction	3
Language immersion classes	3
Compile, transcribe, or analyze oral records	1
Train language instructors	3
Develop language materials	3
Provide language instruction in the home	2

LANGUAGE RESOURCES PRODUCED BY EMI PROJECTS



INCREASED SPEAKING ABILITY (Across Visited Projects)



NATIVE LANGUAGES ADDRESSED BY EMI PROJECTS

Ahtna Athabascan
Language

Na:tinixwe Mixine:whe
(Hupa Language)

Southern Interior Salish-
ńsəlxčín (Colville-
Okanagan Salish)

CONCLUSION

ANA's financial assistance to Native American communities helps minimize the effects of systemic poverty; works to preserve, revitalize, and maintain Native American languages; and helps sustain natural environments in Native American communities through short-term and time-limited project funding. The impact of this funding has strengthened the organizational capacity of Native American tribes and organizations. This is supported by new partnerships and sustained through the contributions of community stakeholders towards project successes and the amount of leveraged resources.

OUTCOME REPORTS BY STATE

The purposes of ANA outcome evaluations are to record the successes and challenges of ANA grantees in order to improve their capacity and to produce relevant data on Native American community-driven projects that is useful to Native American communities. The following pages provide brief summary reports for each of the 47 projects evaluated and included in the FY 2018 data set, organized alphabetically by state. These summaries include a snapshot of data for each project, including full-time equivalent jobs created, elders and youth involved, partnerships formed, and resources leveraged. Each summary provides background, gives an overview of the project goal and objectives, and describes the accomplishments and outcomes the grantee had in its community.

Alaska Native Heritage Center

Urban Eskimo Languages Revitalization Project, Alaska
3 years, \$847,108



Project Overview

The Alaska Native Heritage Center, a nonprofit in Anchorage, received a language grant to focus their efforts on revitalizing Inupiaq and Yup'ik through teacher training in all-age immersion activities, accelerated learning techniques, and fluency assessment; and through the development of culturally based language curriculum and materials for multigenerational language programs. At the time of funding, there were no community-based multigenerational language programs for Inupiaq or Yup'ik in Anchorage.

Through the Native Language P&M grant, the project developed an Inupiaq and Yup'ik language program promoting culturally based fluency through teacher training and development of multigenerational immersion classes and activities.

The language project utilized dual cohorts for each language. The project began by recruiting and training teachers and teaching assistants who had a strong foundation in the language and then provided them with training in several different language acquisition methods. The project utilized several methods including Total Physical Response, Accelerated Language Acquisition, and the Where are Your Keys (WAYK) learning method. Each of the cohorts worked with language advisors who had backgrounds in teaching and elder first-language speakers. The cohorts would meet with their language advisors twice a week for 3 hours per session and receive more advanced language learning. The elder speakers provided supplemental language knowledge and teaching to the cohorts. Each week, language teachers would also work with assistant teachers individually to increase their speaking ability. Along with trainings and teacher language classes, the cohorts developed curriculum and lesson plans that increased in difficulty and subject area. The curriculum was designed and implemented in the introductory and intermediate community language classes.



Language Cohort learning together.

As part of the cohorts, the teachers taught

Key Findings

- 10 teachers trained in 2 language cohorts.
- 1 Inupiaq and 1 Yup'ik language assessment was developed.
- 2 language curriculums were developed.
- 820 adults and youth attended community language classes.

multigenerational community language classes each year. This allowed the teachers to pilot, test, and revise the curriculum they created along with implementing their new second language acquisition methods. The language advisors would observe the community language classes and provide feedback to the teachers.

The project held annual 2-day long language strategy conferences to convene language programs across the state to share challenges, best practices, and receive training from language experts. The conference focused on providing and teaching three distinct methods of language acquisition.

Project Outcomes and Results

Over the course of the project, an average of 10 language teachers and teacher assistants participated each year. The teachers participated in 250 hours of expert trainings, language teaching, and cohort learning sessions each year. The project has seen great language growth for the teachers and assistant teachers. At the beginning, some assistant teachers only knew a few words and objects, but after the 3 years they used the language at home with their children and have started dreaming in the language.

The project created two language curriculums, Inupiaq and Yup'ik, which includes 60 lesson plans, accompanying activities, and the various methods a teacher can use to teach the lesson. Through consultation with the elders and language advisors, the project developed both an Inupiaq and Yup'ik language assessment focused on assessing speaking and verbal language acquisition.

Each year, the project held Inupiaq and Yup'ik community classes in the fall and spring that were open to all ages. The project provided 88 hours of community language classes to 820 youth and adults across 3 years. These community language classes have taught language, strengthened cultural knowledge, and provided more opportunities for family engagement. One family made a commitment to attend as many of the classes as possible. The mother said, “The classes have been healing for my husband since his father was absent growing up. The language project taught us culture and Yup'ik ways of being. The classes were healing, and we made a commitment to learn and speak Yup'ik as a family. The project led us to put our daughter in the Yup'ik language immersion Head Start program.”

In addition to helping the teachers and assistant teachers, the project opened the trainings to many language programs across the state of Alaska, and educators were able to attend all the expert trainings for free, including the annual Language Strategy Conference.

Through the project, language classes provided new opportunities for youth to engage in multigenerational activities and provided healing

for the community. According to one language teacher, “There is a community void, and the language fills that void.” A second community member and participant reiterated, “The project has strengthened community bonds to come together. Strengthened the community fabric.”

Since the Alaska Native Medical Center is located in Anchorage, some elders from other villages have had to relocate to receive medical care. The project has provided a space and opportunity for elders in the community that only speak Yup'ik to come together, socialize, and pass their knowledge down to youth and teachers. One elder mentioned, “I encourage kids to learn Yup'ik. It has brought me great pride and happiness for the younger generations to learn the culture. The classes keep the youth busy and do something good that we highly support—language and culture instead of drugs. Because we teach the ways of life, we teach the youth to ensure they make good choices.”

Looking forward, the project hopes to continue offering community language classes and teaching more students now that the community has more trained language teachers.

“Through all the activities offered at the Heritage Center the Anchorage Native community has more individuals with the ability to teach language. A student asked, ‘How can a handful of teachers stop the decline of our Native languages?’ We explained to them how this was a long-term goal. Ten teachers many only have 20 students but those students will become 20 new teachers. The 20 teachers will then have 40 students who will become 40 teachers, etc. It’s taken a short amount of time to nearly lose our Native languages but it’s going to take a long time to bring it back.”

—Project Director

Aleutian Pribilof Island Association, Inc.

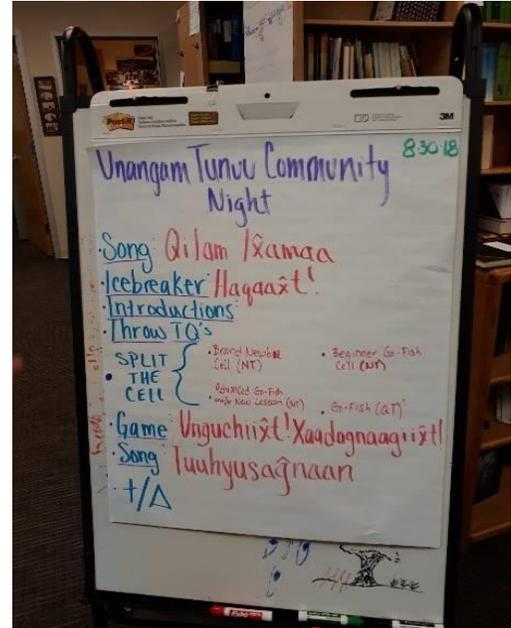


Unangam Tanangin, Unangan Tunuu – Our Lands, Our Language Project, Alaska
3 years, \$898,289

Project Overview

The Aleutian Pribilof Islands Association (APIA) implemented a Native Language P&M grant from 2015 to 2018. The project served three Alaskan communities located in Anchorage, St. Paul Island, and Atka. The ANA grant funding allowed APIA to facilitate 15 workshops and 3 summer language intensives in St. Paul Island, Atka, and Anchorage. In addition, through leveraged resources and the support of ANA grant funding, APIA was able to hold four 2-week-long Unanum Tunuu (Aleut, Eastern and Western dialects) beginner language camps, culture camps, and language circles. As a result, regional core teams were able to coordinate and implement other language workshop activities in their own communities. This allowed them to train their core staff on methodologies that were designed and implemented for the purpose of language preservation.

The development of the project was started by the Unangam Tunuu Advisory Committee (UTAC) as a direct result of 3 years of planning and strategic planning sessions held in 2014. A survey was conducted by APIA, which demonstrated that there were 97 Aleut speakers: 50 of the Eastern dialect and 47 of the Western dialect. Based on the data collection of this survey, the largest clusters of speakers resided in Anchorage, Atka, and the island of St. Paul. With core teams of language educators based in these locations, the implementation of the ANA language project brought an increase in language learners within these regions. Yet, it is foreseeable that they will be able to reach other rural communities such as King Cove and Ualaska where there has been a community interest for these programs. With an aging group of fluent speakers still available, elders are able to teach lessons and provide support in the preservation of Unangam Tunuu.



Agenda for language class.

Key Findings

- 70 tribal members with novice (low to mid) level reached proficiency.
- 4 tribal members with intermediate (low to mid) level reached proficiency.
- 44 tribal members reached proficiency under the WAYK methodology.

Project Outcomes and Results

The Unangam Tunuu community maintained language learning, consultations, collaboration with fluent speakers, and continuing language gatherings. Through the duration of the grant period, positive changes within the community were evident within the youth and adult populations. There were more youth actively engaging in learning Unangam Tuunuu with organized learning methods, which brought consistent learning

opportunities. This empowered the youth by involving them in the planning and implementation process within their communities. There were opportunities to provide input as well as community members in lesson plans, weekly schedules, and plans for teaching others. The Unangam Tunuu Oral Proficiency Assessment measured the fluency of the project participants before and after the summer language intensives and the download camps. Unangam Tunuu language proficiency is measured through fluency self-assessments that are interpreted in terms of the proficiency categories used by the American Council on the Teaching of Foreign Languages (i.e., novice-low, novice-mid, novice-high, intermediate, and advanced).

Outcome of the data showed tribal members' considerable improvement from levels of proficiency within the categories of novice, advanced (low level), and superior in the WAYK methodology. Proficiency increases were evident for tribal members with novice-levels (low to mid) (29 percent) and tribal members in WAYK methodology. Yet, proficiency decreased within the tribal members with intermediate-level (low to mid) proficiency (87 percent).

Obstacles in sustaining the language preservation efforts for Unangam Tunuu revolve around financial support. Funding is needed to continue compensating fluent speakers and dedicated students, and for resources for teaching the language during gathering and hunting sessions, as well as travel to the outlying regional offices.

One of the best practices that came out of their implementation of the ANA language project was the "calendar wall." Through the assistance of the WAYK, three communities (Atka, St. Paul, and Anchorage) have been able to implement a "calendar wall" in their language facilities. These walls allow for transparency, inclusion, and accountability of all participants. Each participant is assigned a different color sticky note that is used to track language learning tasks that are to be done and those that are completed. The implementation of the calendar walls allows for all team members to know their daily tasks and expectations so that progress is made toward the overall project's goals and objectives.

The lessons learned and shared were "we need to compensate people to learn the language. Those who were progressing were the ones who were paid on a regular basis. It takes a lot of time to learn a new language. There are people who want to learn, but because they have full-time jobs and families to take care of, there is not enough time for them to be actively engaged in learning or to participate in the workshops. Yet, there is less substantive participation in workshops that are held in Anchorage compared to those in our tribal villages. We believe this is due to having too many distractions or increased personal responsibilities in the city."

Village of Aniak

Youth Prevention and Intervention Program Project, Alaska
3 years, \$591,809



Project Overview

The Village of Aniak, a federally recognized tribe located 92 miles northeast of Bethel in rural Alaska, implemented a 3-year Social and Economic Development Strategies–Alaska project with a goal to increase individual, family, and community protective factors.

Prior to the project, the village had limited resources to implement positive social activities or mentorship opportunities for youth that could support positive outcomes during a time when the community was experiencing high rates of alcoholism and substance abuse. If youth faced challenges that required rehabilitation or the criminal justice courts, they had to travel to Anchorage, as no such systems existed locally. The project, thus, wanted to focus on early intervention and prevention to avoid youth entering these situations that took them away from their homes and led to future life challenges.

To address these needs, the project created a multifaceted Youth Prevention and Intervention Program (YPIP) that included developing a youth group where youth ages 6 to 17 participated in cultural practices, sports, music, crafts, and social activities to increase protective factors. This involved establishing a safe location where youth could gather, learn, and share with each other through the guidance of accessible and supportive staff. These staff members worked to ensure that cultural traditions and community events were incorporated into activities such as subsistence practices, drum making, or assisting youth to train and participate in the Native Youth Olympics, which is a large state-wide sporting event for Native youth around Alaska.

In addition to youth group participants, the project wanted to involve the community through at least five Community Education Sessions that explored career opportunities, promoted positive role models,



Two local staff members that work at the Aniak Traditional Council Youth Center.

Key Findings

- Established a youth center with up to 30 students attending after class each year.
- 5 community education sessions with local presenters were offered.
- 8 youth were sponsored to attend the Native Youth Olympics State Gathering.

and shared educational information with students, parents, and families. Through these sessions and the ongoing youth group activities, the project sought to increase self-efficacy in students by providing youth with the empowerment to solve their own problems while having access to positive role models, safe places to go, and ways to learn about their culture while being surrounded with praise for constructive accomplishments.

Project Outcomes and Results

Through community partnerships, project resources, donated furniture, and volunteer support, the project opened a youth center with up to 30 elementary

students attending the center annually during the school year. The center was open Monday through Friday from 9:00 a.m. to 8:00 p.m., offering arts, crafts, cultural heritage, tutoring, and band classes. The band classes included guitar, bass, and drums, and was even incorporated as an elective for high school students. Ten high school students participated in the elective. The project found that the more they worked with the local school district, such as partnering to have the school bus drop students off at the center after classes, the more the students participated in the center's activities.

The youth were able to engage in opportunities outside of the village to learn about services and programs that could support them if they needed to move to a city, such as Anchorage. Students travelled to Cook Inlet Tribal Council in Anchorage to learn about eligibility and enrollment to receive financial services, scheduled appointments to build resumes, and connected with workforce professionals. Students also visited the Alaska Native Medical Center and a local homeless shelter to understand the needs, services, and systems available in Anchorage. One student that attended this trip and learned about educational opportunities in the City decided to enroll and attend the University of Alaska, Anchorage.

Once students saw the positive outcomes and opportunities the center offered, enthusiasm and interest in the center grew, especially when Community Education Sessions were offered. These five sessions were open to the community with guest speakers from the local area to help students see and meet with role models from their own community and learn about potential job opportunities within the village. Guest speakers included Byron Nicholai, a famous Yup'ik singer and dancer who has performed at the White House and spoken to the youth about the importance of cultural heritage. Other presenters were the Yukon Kuskokwim Health Corporation, Aniak Airport Department of Transportation, and the Aniak Traditional Council that all shared information on career opportunities in a variety of fields.

Other ways the center engaged students was through sponsoring a Native Youth Olympics (NYO) team. Youth in seventh to twelfth grade

could train with two local coaches and showcase their skills for not just the local village, but the larger state of Alaska. In Year 2 of the project, six boys and two girls were selected to compete in the NYO State Gathering. Events included Alaskan high kick, Alaskan stick pull, seal hop, scissor board jump, and others that were based around Alaskan games. Team members practiced together after school, learned from one another, and even received jerseys, which brought a new sense of self and community pride to the participants. The project is going to continue to fundraise to keep this team going as the staff reported this helped youth to stay active, keep higher grades to qualify for the NYO, avoid drugs and alcohol to participate, and find encouragement from each other.

An aspect of the youth center was to not only offer opportunities to keep youth engaged and active, but also provide mentorship and build connections to positive role models. Youth mentors volunteered to support the center through tutoring and leading activities. To track any changes in the youth, as a result of their participation in center activities, the project collected survey responses from youth at the beginning of the program and at the end of each year. The project found a 37-percent increase in protective factors through this measurement tool, with students opening up and feeling more comfortable about sharing their experiences by the end. The program looked at attendance records and participation levels to see if activities were beneficial and needed modification throughout the project.

Overall, this project provided avenues for youth in Aniak to feel more valued, listened to, and supported, as the center became a part of many students' daily after-school routine. Youth now had access to new educational opportunities, took pride in representing their village in the Native Youth Olympics, and found support in caring mentors.

“Children are more involved and there is a growth of learning. Some of the students come to the center and then you see that respect for other people at home. The students are in a positive space and safe location.”

—Jessica Phillips, Project Director and
parent

Chickaloon Native Village

Nurture the Land and People Project, Alaska
3 years, \$1,200,000



Project Overview

The Chickaloon Native Village is located outside of Palmer in Southcentral Alaska, a 90-minute drive from Anchorage along the Glenn Highway National Scenic Byway. Over the last century, the community has suffered severe social, economic, and environmental loss due to suburban development and coal mining on their lands. Over the last 10 years, and in an effort to preserve its tribal sovereignty, the Chickaloon Village Tribal Government has been implementing projects focused on environmental stewardship and developing its natural, cultural, and economic resources. During this time, the tribe conducted interviews with its citizens, and from these interviews the idea for an environmental and cultural tourism project was developed with the long-term goal of enhancing the natural value of the region by building the foundation of an ecotourism industry. In 2015, the Chickaloon Native Village received a 3-year SEDS grant for the *Nay'dini'aa Na' Hwt'aene Ugheldze' Xuk'anotta Nene'* (Nurture the Land and People) Project. The project's three objectives were to complete an Ahtna Cultural Education Book, create cultural employment opportunities through trainings, and complete a feasibility study and business plan for a hotel/conference center and Ahtna Cultural Park.

To combine the tribe's restoration of cultural knowledge with sustainable economic development activities, the tribe first researched and recorded its history and culture in the *Ahtna Cultural Education Book*. The book had two components, a narrative including prehistory information researched by archaeologists and anthropologists, as well as interviews with elders to provide oral histories. The second component is composed of 15 hands-on lessons to allow people to physically engage with aspects of the culture. Example lessons are drum making, beading, carving, and salve making. The *Ahtna Cultural Education Book* is now available to



Native tour guides presenting at the Alpine Historical Park.

Key Findings

- 2 partnerships were established.
- More than 30 youth and elder activities involving 79 youth and 69 elders were conducted.

tribal citizens and is a connection to the community for those living out of the region. More than 30 Ahtna cultural education events, based on the hands-on lessons developed in the book, were provided to 157 community members over the course of the project.

The second objective was to take Ahtna cultural and historical knowledge and apply it towards a nascent ecological and cultural tourism industry. Thirteen tribal citizens received Certified Interpretive Guide training, which is a rigorous curriculum that is offered to National Park Rangers and professional tour guides and provides theoretical and practical lessons on how to convey information and interact with groups. In addition, 25 tribal citizens received Alaska Cultural Host Trainings, a state-certified program. Other trainings included Alaska Tour Guide Training and Cultural Centered History and

Healing Training. These trainings have created a Native workforce available to work with partners in the tourism industry, such as Wasilla Museums, Salmon Berry Tours, MatSu Convention and Visitors Bureau, and the Alpine Historical Society. By the second year of the project, the tribe was hosting tour busses at its Alpine Historical Park, a recreation of a native village with traditional buildings and learning center. By the end of the project, there were over 49 tours led by tribal tour guides trained through the Nurture the Land and People Project.

Project Outcomes and Results

The success of the guide program has exceeded expectations, with requests for hands-on trainings and tours surpassing the capacity of staff. The final objective completed was a feasibility plan and economic analysis for a Chickaloon cultural immersion center, museum, and hotel. The Tribal Council is deliberating funding, and once completed, these facilities will be one of the only places in Alaska that combines tourism with culture.

Chickaloon Native Village

Nay'dini'aa Na' Kayax Dahwdoldiix Ce'e (Chickaloon Village Learning Big)

Project, Alaska

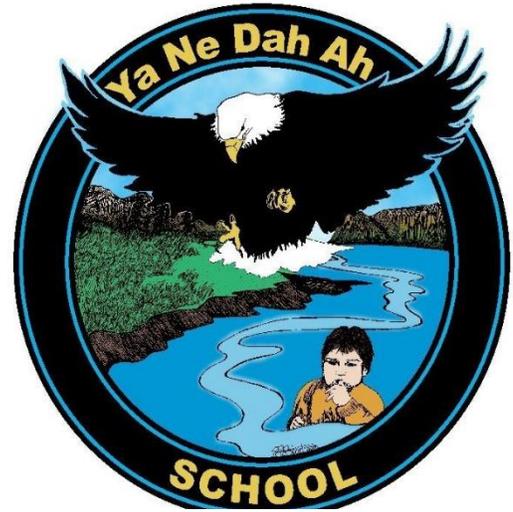
3 years, \$852,913



Project Overview

The Chickaloon Native Village is located in the Matanuska-Susitna (Mat-Su) Borough outside of Anchorage. As one of the few Alaska Native villages located on the road system and being near an urban center, it has struggled to retain its culture and traditional lifestyles. In addition to these external pressures, the community is losing its elders who carry knowledge about the culture and language. In 1988, there were 100 fluent Ahtna speakers. In 2011, there were fewer than seven fluent speakers identified, and most of these individuals were over the age of 70. The Traditional Council has always had language instruction and cultural preservation in its strategic planning, and tribal citizens expressed interest in learning the language. Unfortunately, due to issues of funding and a lack of language instructors, the community had been unable to implement a language instruction program to preserve and revitalize the Ahtna language. In 2015, the Chickaloon Native Village received a 3-year EMI grant to implement the *Nay'dini'aa Na' Kayax Dahwdoldiix Ce'e* (Chickaloon Village Learning Big) Project with the goal to rejuvenate the Ahtna Athabascan language for instructors and students at the village school through elder mentoring and the creation of a Total Physical Response (TPR) language curriculum.

Language preservation activities were focused on classroom activities at the *Ya Ne Dah Ah* School, a tribally administered school. *Ya Ne Dah Ah* was established in 1992 to provide a high-quality academic curriculum with an emphasis on preserving Ahtna culture and language. The project's first objective was to improve the language proficiency of its teachers through immersion training, intensive Ahtna language instruction, and mentorship with elders. Two staff members completed 120 hours of language



The *Ya Ne Dah Ah* school logo.

Key Findings

- 21 youth and 15 adults received over 500 hours of classroom-based language education.
- 2 partnerships were maintained.
- SoundCloud® received over 7,000 hits across 155 tracks.

instruction through the University of Alaska, a third teacher completed 80 hours of instruction, and three more instructors, who joined the project in its third year, completed 40 hours of university training. In addition to formal instruction and mentorship with an elder, these teachers also received training in pedagogy in order to better teach the Ahtna to children in the classroom.

Project Outcomes and Results

To teach Ahtna language, *Ya Ne Dah Ah* employs TPR, a methodology that combines language with physical movement. At the time funding was awarded, the school had an incomplete TPR curriculum. Over the course of the project,

19 lesson plans with 21 chapters were developed for beginning and intermediate language instruction. The lessons incorporate formal language instruction within a cultural context. Each chapter is based on a cultural component, such as berry picking, moose hide drums, fish wheel building, and Ahtna values. These lesson plans incorporate audio recordings of elders speaking, as well as clips from classroom instruction. All of these files have been made available on YouTube, the school's Facebook page, SoundCloud, and the tribal website. SoundCloud received over 7,000 hits across 155 tracks and there are 123 followers on Instagram.

With improved language proficiency of the instructors and completed curriculums, *Ya Ne Dah* Ah teachers were equipped to provide immersion instruction to both children and adults. By the end of the project, 21 youth and 15 adults received over 500 hours of classroom-based language education. The age range was from 4 to 52 years old. Adult classes were taught to parents, staff, and community members twice per week. Kenai Peninsula College hosted these adult classes, and those who completed the course received college credit through the Alaska Native Studies Program. There are now 7 advanced and 21 intermediate-level Ahtna speakers in the community.

Cook Inlet Tribal Council

The Schoolyard Enhancement Project, Alaska
3 years, \$400,000

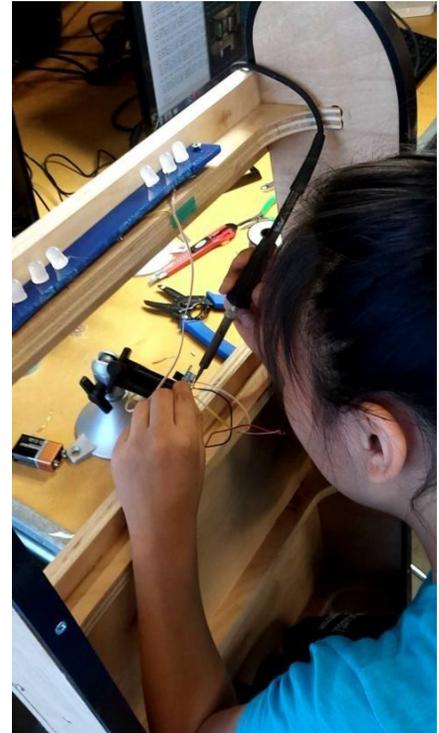


Project Overview

The Cook Inlet Tribal Council (CITC), Inc. implemented a SEDS grant from 2015 to 2018 that provided academic engagement programs for middle and high school youth with an intervention program focusing on engagement, academics, and supportive services. The project, called “The School Yard Enhancement” program, serves youth from ages 12 to 19 residing within the Anchorage area.

The grant funding provided CITC with improved services to the Alaska Native and American Indian youth within the municipality of Anchorage, Alaska. An analysis that was done on this population of school-age youth showed that there was a disparity between their performance ratings and those of their peers in all core subjects. It also indicated low proficiency on high school standardized tests and revealed the lowest graduation rate of any ethnicity in the Anchorage, Alaska School District. Less than half of Anchorage’s Alaska Native students (47.55 percent) succeed in obtaining their high school diploma on time. Due to the decrease in high school graduation rates and increase of dropout rates, the Schoolyard Enhancement focused on retention and assisting students with academics and life skills. Inclusive of their curriculum, the project will provide academic engagement programs for the middle school students and intervention programs for the high school youth, which are comprised of the following three core components:

1. Engagement: Students are engaged by teaching digital game design, music production, and digital fabrication.
2. Academics: Students receive academic counseling, tutoring, and facilitation of on-time high school graduation or obtaining a GED.



Student in the Fab Lab.

Key Findings

- 93 percent of students in the Schoolyard Enhancement graduated, acquired a GED, or are on track to graduate.
- 110 teens ages 12–19 enrolled in the technological skill-building and educational incentive program.

3. Supportive Services: Screening for non-academic needs, which include case management and referrals to other programs.

Project Outcomes and Results

CITC provided foundational academic guidance toward students who are at risk or were failing and/or falling behind in their educational endeavors through tutoring, supportive services, and providing

a safe place to be. With this much-needed support, 95 percent of program participants received diplomas and/or certifications within this program. Additionally, the Schoolyard Enhancement program brought specialized and cultural opportunities to the youth. Within the premises where the program is located, there is a separate area called the Fab Lab where students have an array of specialized STEM-focused machinery that is available to them. This is where they can obtain specialized training on equipment and areas such as:

- 3D printers
- Computer Numerical Control routers
- Fabrication of projects involving fabrics for traditional wear, including silk screening
- Laser cutters
- Electronics and wiring (Bluetooth speakers)
- Carpentry (traditional ice fishing poles)

Giving students access to learning these skills provides them the experience they need be creative and develop their own projects. Some groups constructed a wooden electric guitar, constructed traditional fishing bows, and assisted in the design

of a video game called “Never Alone.” The development, input, and implementation of this media game has lead CITC to receive many awards and recognition within the gaming community. Due to that success, the youth and staff have had an opportunity to meet with production staff from the series “Game of Thrones.” This meeting included discussion of a possible collaboration on a movie about the video game “Never Alone” and/or development of a new game.

To contribute to the continued success of this program, many of the current program participants support and assist future participants.

“My biggest inspirations came from my mentors at Cook Inlet Tribal Council while I attended the Schoolyard program, as well as when I was given the opportunity to be an intern with the program. There, I was able to learn how to be a photographer, videographer, and editor. They motivated me to stay in school and keep on track; without them I would have ended up like the unhealthy people in my life.”

—J. Aguchak, Barlett High School senior

Goldbelt Heritage Foundation

A Gaawooya Yei Shtoosneixhji, A Time for Healing Project, Alaska
3 years, \$1,128,524



Project Overview

The Goldbelt Heritage Foundation (GHF), the language, arts, and cultural division of Goldbelt, Inc., an Alaska Native corporation based in Juneau, implemented a SED project from 2015 to 2018 to provide a pathway for community healing and strengthen future generations of Alaska Natives.

The community of Douglas, a historic mining town, is situated across the channel and 2 miles down the Douglas Highway from Juneau, Alaska. Its population of 33,000 is 12 percent Alaska Native, mostly Tlingit. Two historical events have been particularly traumatic for the Tlingit community of Douglas. In 1956, Gastineau Elementary School and the Douglas Highway were built over sacred Native ancestors' grave plots. Only a few years later in 1962, Douglas Indian Village was burned to make way for a city park and harbor, with no reparations for those who lived there.

During renovations to Gastineau Elementary School in 2012, headstones and bones of Native decedents were uncovered and these events were once again brought to the forefront. Elders and others from the community came together to discuss what the appropriate next steps would be, leading to the development of *A Gaawooya Yei Shtoosneixhji* (A Time for Healing Project). This multidimensional project included (1) documenting and sharing the history of this area, (2) establishing restoration and preservation of traditional art forms, (3) strengthening youth with education, and (4) traditional carving of two memorial *kootéeyaa*s (totem poles).

Project Outcomes and Results

One of the integral aspects of this project was providing the space for elders and the rest of the community to begin healing from past traumas through sharing and documenting their history in



A youth carving on the yanyeidí kootéeyaa (wolf totem pole).

Key Findings

- 2 memorial *kootéeyaa* (totem poles), 28 feet and 40 feet tall, were completed.
- A 6-unit traditional arts curriculum was completed.
- 750 students received education in the Juneau School District.

written and video formats. Elders not only addressed past traumas, such as boarding schools, but also the displacement and loss of Alaska Native *Haa Aani* (Our Land), the burning of the Douglas Indian Village, and the unearthing of graves. Elders, artists, school curriculum writers, and other Native groups met monthly throughout the project advising on the design of the *kootéeyaa* (totem poles) and the development of the six-unit, traditional arts curriculum and toolkits that focused on traditional arts, design, and careers in the arts and transcending historical trauma. These meetings culminated in a yearly gathering, "*Haa Wduwa.eex*: We are Invited," to further document their history and facilitate healing.

Mentor and apprentice artists and other GHF staff provided youth in schools throughout the Juneau School District with traditional arts education instruction, which focused on regalia, copper tinna, paddles, cedar hat weaving, and creating traditional house panels and house posts. School youth also received education around/in traditional arts, history, *haa aani* (our land), migration, and identity.

The Master-Apprentice Traditional Arts Program enabled master carvers, apprentice carvers, elders, community members, and Native and non-Native students to interact and learn from each other throughout the carving of two memorial traditionally carved *kootéeyaa*s. Carving took place in the gym of a local school, so students and other visitors had frequent access to witness the process firsthand, ask questions, learn the history and the story both totems depict, and even take a swing with the adze.

The first *kootéeyaa*, a 28-foot Raven Memorial Pole, is located in front of Gastineau Elementary School where the graves were unearthed and was raised in June 2017. The second, 40-foot *Yanyeidí Healing Kootéeyaa* (wolf clansman totem) is located in Savikko Park, where the Douglas Indian Village was destroyed, and it was raised the following year in June 2018.

The countless hours of work that went into carving each *kootéeyaa* culminated in *koo.eex*, or recognition events, that were well attended by the Native and non-native community. Elders noted the weight of carrying the pole was akin to the trauma and grief the community had experienced and had been carrying for many years. However, at the raising of the *Yanyeidí Kootéeyaa* (Wolf Pole), in June 2018, they held a ceremony called *shooda'x gaxdutook*, for a collective “releasing of the grief.”

Both *kootéeyaa*s are raised, but the work does not end there. Goldbelt Heritage Foundation is working with partners to complete a Project Touch Table Panel that will highlight the history of the original families who resided in the Douglas Indian Village and the surrounding historical sites. It will also highlight the mentor-apprentice program and the artists’ journeys. They will also be adding interpretive panels with historical documentation and detailed descriptions of both *kootéeyaa*s. Finally, development of the Cultural Plaza at the *Yanyeidí Kootéeyaa* has begun and will further bring light to the history of the Tlingit that was long silenced and unknown, as well as provide a venue for sharing their ongoing story.

Hydaburg Cooperative Association

Hydaburg Cultural Economic Development Project, Alaska
2 years, \$305,401



Project Overview

The Hydaburg Cooperative Association (HCA) implemented SEDS–Alaska grant from 2016 to 2018 to create a diversified economy in the Village of Hydaburg based upon Haida cultural strengths, and that provides increased economic security for individual tribal members and for the overall tribe.

Located in Southeast Alaska on Prince of Wales Island, the village of Hydaburg is an isolated Native village of approximately 405 residents, of whom almost 88 percent are American Indian/Alaska Native. Hydaburg is actually a combination of the neighboring Haida villages of Howkan, Klinkwan, Sukkwan, and Koianglas. These communities combined in 1911 to form the village of Hydaburg in order to receive a government school to educate their children.

The Haida people of Southeast Alaska traditionally engaged in a barter and subsistence economy that was based on plants and animals found in the sea and on the seashore. They began transitioning to a cash-based economy in the late 1800s that increasingly became dependent on mining, timber, and fishing industries. As those industries decreased, local economies have turned to value-added seafood and timber products, as well as eco- and cultural tourism.

Cultural tourism had been identified in both the tribe’s strategic plan as well as the 20-year Long Trange Community Development Plan of the United Front, a coalition that meets quarterly, consisting of City of Hydaburg, the tribe (Hydaburg Cooperative Association), the Village Corporation (Haida Corporation), the local school district, and Xaadas Kil Kuyaas Foundation (XKKF), a local nonprofit that focuses its efforts on Haida art and language.

In preparation for this project, the United Front and elder and youth representatives met to further



A Haida Elder shares stories and teaches the ANA Impact Evaluator how to make a drum and stretch the deer hide over the frame.

Key Findings

- Developed and approved a cultural tourism plan.
- Established artisan co-op, “Sajúu Haida Art,” with an online and physical storefront.
- 20+ artists sold art through the co-op.
- \$1,182 in co-op sales was earned since July 2018.
- 3 individuals were employed in seasonal tourism.
- 2 Native-owned businesses were supported.

discuss what cultural tourism would look like in their community. The different stakeholders wanted to focus on employing community while attracting tourists to learn more about the cultural aspects of Hydaburg, as opposed to tourism focused on hunting or fishing, through the creation of a tribal tourism plan. They also wanted to find a sustainable way to support local, world-class Haida artists, carvers, and master carvers through the

creation of an artisan co-op to better market and sell their work

Project Outcomes and Results

An integral aspect of this project was the combined effort of many entities in the development of the cultural tourism plan. Adopted at the end of the second year of the project, its vision is that “tourism will be treated as an important sustainable opportunity for economic and resource development while the Haida culture and unique village lifestyle will be protected and enhanced and the community will work to actively identify and retain the character and qualities they most treasure.” Major tenets of the plan include (1) promoting and facilitating travel to Hydaburg, Alaska; (2) increasing and improving visitor facilities, services, and attractions in Hydaburg; (3) increasing the awareness of the economic importance of the tourism industry in Hydaburg for the youth and community members; (4) working cooperatively with Haida Corporation, City of Hydaburg, Hydaburg City School, and the community on tourism development and long-range planning; and (5) identifying sacred sights and resources and implement policies to protect them.

Three members of the community are employed in various aspects of seasonal tourism in Hydaburg, along with more than 20 artisans who are participating in the co-op. Additionally, local youth are taking an active role in the new cultural tourism plan. Youth are being trained to lead tours of the totem park that is located in front of the school. Youth focus on the totem or totems that most directly relate to their clan or family. Through telling the story of that totem, they are becoming more familiar and confident in sharing their culture and history.

This project also worked towards the establishment of Sajúu Haida Art, a Haida artisan co-op fostering *sajúu* (excellence) in cultural artwork. Twenty local artists attended the inaugural meetings to discuss the desired direction and function of the co-op. As mentioned earlier, there are many talented carvers, artists, and weavers in Hydaburg who may not necessarily have the marketing skills and/or resources to share their work with a broad audience. However, through the co-op, which has an online marketplace (www.haidaart.org) and a physical marketplace located in Hydaburg, artisans can continue to focus on their craft and leave the marketing, sales, and collection of payment to a dedicated staff managing the co-op, for a small percentage of the sales.

The next steps are to create a marketing website to promote tourism in Hydaburg with the potential of linking it to other tourism websites in southeast Alaska and broader. HCA also hopes to develop a brochure for the tours and activities being offered in the community, along with the ability to market and schedule activities and tours online as well. HCA will also create marketing materials to highlight the carving shed and current projects happening there, such as the unique and specialized casket-making services they provide.

In tandem with creating materials to increase tourism to Hydaburg, there is a focus on developing the infrastructure to support more visitors to the community. Areas of focus include building a laundromat, a café, and eventually opening up a full-range grocery store. All in all, HCA and the other coordinating entities in Hydaburg have started on the path to developing a self-sustaining cultural tourism program that provides economic opportunities for community members and sustainable income for the tribe.

Igiugig Village

Wangkuta Qanriarait Nanvarparmiut
Yugestun Yup'ik Immersion Program Project, Alaska
3 years, \$857,979



Project Overview

Igiugig Village, located in the rural Lake and Peninsula borough of Alaska completed a 3-year Native Language P&M project to create an effective language immersion program to revitalize the Lake Iliamna dialect of Central Alaska Yup'ik. Prior to the start of the project, the Igyararmiut (the people of Igiugig Village) saw an urgent need for developing new fluent Yup'ik speakers since there were only five first-language fluent speakers remaining, all of whom were over 65 years of age. In addition, children had no formal access to Yup'ik language classes in school.

The project addressed this need by training instructors to teach the language and developing an early childhood immersion program that would cultivate new, younger speakers. In order to operate an effective early childhood immersion program, the project focused on building instructors' language and teaching skills. A master-speaker-and-apprentice approach was utilized to reach this goal and included offering immersion sessions to increase apprentices' language skills, who could then go on to teach younger generations. Through immersion sessions and additional language classes offered by the University of Alaska, the project aimed to increase the speaking proficiency of at least five language apprentices in Lake Iliamna Yup'ik by three levels according to the American Council on the Teaching of Foreign Languages (ACTFL) scale.

In addition to increasing language proficiency, the project wanted apprentices to be trained in immersion teaching techniques specific to early childhood education. Apprentices took part in several instructor trainings and even travelled to New Zealand to visit with a Maori immersion program and learned directly from immersion teaching experts. After the initial language



Immersion class with fluent elder teaching young participant Yup'ik language.

Key Findings

- Created a Yup'ik early childhood immersion program that provided 200 novice classes and 40 intermediate classes.
- Published a Yup'ik storybook, calendar, and newsletter.
- Displayed Yup'ik signage throughout the community including the airport, street signs, public spaces, and translated the voting ballot.

instructor training and the increasing development of apprentices' language skills, a pilot program for the early childhood classes was introduced.

Through the training of teachers and involvement of master speakers, an early childhood immersion program, or *unglu* class, was implemented, consisting of 3-hour immersion classes 5 days a week with at least seven toddler and preschool students.

Project Outcomes and Results

A Yup'ik early childhood immersion program was established through this project that will offer the youth of Igiugig Village an opportunity to learn for generations to come. Multiple generations of teachers and language learners were developed through the work of this project and the extensive training offered by master speakers. Language instructors were given vital access to educational and learning opportunities to advance their teaching skills, which allowed the program to be more effective for students. Seven apprentices advanced their language skills through access to these language workshops with master speakers and instructor trainings.

Language materials were developed to assist teachers and parents of young students. This included the creation of a Yup'ik storybook using a traditional story and illustrations by local artists. A calendar, newsletter, and other language publications were developed to allow community members to see the language more frequently and on a regular basis. The project even had the voting ballot translated into Yup'ik, which now can be offered to community members during elections. To make the language more visible to the entire community and highlight important cultural sites, public signs and local areas were translated into Yup'ik. For example, the airport, water tanks, boat ramps, wild berry area, and stop signs all now are in the Yup'ik language. Students, parents, and community members now have access to language resources, immersion classes, and instructors.

Community members and language learners were brought together throughout the project period to advance their language acquisition skills in a variety of ways. The apprentices did not just stay inside a classroom to learn as they met elders where they were, such as in their garden or home. Activities such as soup nights that included master speakers

and apprentices using only the Yup'ik language to make a soup together provided community members an opportunity to learn nouns and verbs, while sharing a meal and stories.

The Yup'ik language is now being used more in the community with people singing in the language at birthday parties and using Yup'ik names. There is a renewed interest in the language in the entire region with other nearby villages wanting presentations or information on how to build their own program. As Project Director, AlexAnna Salmon, stated, "The spark has been lit here. People will continue to learn and find ways to make the language a part of the tribe's priorities."

One apprentice, who is 14 years old, decided after her experience with the program that she wants to attend university to study Yup'ik. As a high school student, she was able to earn credit for helping in the immersion program and now yearns to access more information about the language. For her, language is culture and important to learn from elders and community members so that she can teach others. Through the classes and exposure to the language in the community, all ages are learning from each other. As one apprentice states, "It is the language of my mother. It is the language of my grandmother. It is my language." The elders that participated found it encouraging and uplifting to see young people interact with Yup'ik and learning the language of their community.

Beyond language acquisition, the Yup'ik early childhood immersion program will be a place that encourages the entire community to celebrate the cultural traditions, stories, and history that are intrinsically tied to the Yup'ik language.

"Language matches our land. So proud and powerful to look out and see this deeper philosophical connection now."

—AlexAnna Salmon, Project Director.

Knik Tribe

Financial Literacy; Training and Outreach for the Knik Tribe Service Area Project, Alaska
2 years, \$181,750



Project Overview

The Knik Tribe is a federally recognized tribal government located northeast of Anchorage. In the past, the Knik Tribal Housing and Development Office provided emergency cash assistance to tribal members in dire need, such as preventing eviction or the loss of utility services. The frequency of these requests indicated that there was very low financial literacy in the community, and in an effort to address one of the underlying causes of economic insecurity, the Tribal Council requested that the Housing and Development Office provide technical assistance to tribal members on financial education. In 2016, the Knik Tribe received 2-year funding for the financial literacy, training and outreach for the Knik Tribe Service Area Project with the goal to increase financial literacy and improve financial independence for all Native Alaskans living in the Knik service area. Designed as a 3-year SEDS – Alaska project, ANA funded the first 2 years and the tribe self-funded the final year. The objectives of the project are to develop and create a comprehensive financial literacy curriculum to teach personal financial management skills, teach this curriculum to Alaska Natives, and build local partnerships to improve Alaska Natives’ access to financial services.

In Year 1, the project created two curricula, Financial Literacy and Steps to Home Ownership, which are in a PowerPoint format with accompanying workbooks. The two courses have six chapters: budgeting and savings, establishing and maintaining strong credit, steps to home ownership, home ownership application, receiving a mortgage, and post-home purchase. These lessons are taught free to anyone who is interested at the tribal office in downtown Palmer, Alaska. At first, applicants for cash assistance to the Knik Housing and Development Office were required to attend the class and through word of mouth, radio



Trainer leading a lesson on financial literacy at the Knik tribal office.

Key Findings

- 6 new partnerships were formed.
- 2 curricula were developed: Financial Literacy and Steps to Home Ownership.

advertisement, and partnerships with local nonprofits, real estate companies, and the local Community Development Financial Institution (CDFI), 168 people attended the project’s classes in the first 2 years. Clients with many different interests and needs signed up for the class. Some reported trying to learn how to stay out of debt, while others wanted to learn about long-term saving or how to adapt to changes in their finances. Approximately 24 participants attended in preparation for buying a home.

Each class looks and sounds a little different, as they are participatory, with attendees sharing stories and ideas. In addition to the weekly classes, the project provided 25 one-on-one trainings on specific issues that included resume building and related job

searching skills. The lessons in the curricula are designed to bridge to other tribal services, such as education and housing and development. The positive results from attending the Financial Literacy class has opened insight into personal financial responsibilities for families living in the area. For example, realizing how to budget and prioritize finances in order to pay for utilities and rent.

Project Outcomes and Results

Class participants reported improved spending habits, employment, and two participants purchased homes. After the second year of the project, demand was so low for the cash assistance program that the tribe no longer offers it. Year 3 of the project will focus on continuing the trainings, making the curriculum and workbooks available online, and leveraging their partnership with the CDFI to encourage tribal members to initiate individual development accounts.

Kodiak Archipelago Leadership Institute

Small Tribes of the Kodiak Archipelago—Economic Stability through Food Security Project, Alaska
3 years, \$1,192,982



Project Overview

Tribal leaders from four Alaska Sugpaiq communities of Larsen Bay, Old Harbor, Ouzinkie, and Port Lions came together as a part of the Kodiak Archipelago Leadership Institute (KALI) to implement a 3-year SEDS project. These isolated communities are all islands in the Gulf of Alaska that can only be reached by air or marine travel from the regional hub of Kodiak. Due to their remoteness, with no year-round stores and loss of access to fisheries, these communities prior to the project experienced almost non-existent availability of locally grown, organic foods that resulted in a high cost of living, contributed to health problems (particularly in elders), and represented lost economic development opportunities. Perishables had to be freighted in from Kodiak and the cost of food was even higher for the smaller island villages. Many community members did not have the ability to access fresh produce due to these high shipping costs and found it challenging in the face of difficult weather to harvest traditional foods. Tribal leadership in each community saw the need for local agricultural solutions and established this project as a way to build access to affordable, locally grown organic food while providing for increased, long-term economic stability through tribally owned and operated food production.

In order to build sustainable farms and increase food production, KALI first needed to train at least two agriculture technicians in each community to be able to develop, manage, and operate a successful agriculture business. Nine different community members successfully completed the rigorous technical training program delivered by state and regional agriculture advisors and received certificates of technical training upon completion. These trained agriculture technicians then provided



Ouzinkie community's Spruce Island Farm hoop houses.

Key Findings

- 4 sustainable agriculture businesses were created in Larsen Bay, Old Harbor, Ouzinkie, and Port Lions.
- 9 agriculture technicians were trained with 7 employed by the end of the project.
- 32 different fresh fruits, vegetables, and eggs were available in the 2018 farming season.

the support and skill to implement four pilot farms, up to one acre in size that included both unprotected farm beds and protected hoop house crops. Chickens coops were also established to produce fresh eggs to sell.

During the project, each community also worked to create a Regional Tribal Agriculture Development Plan that included financial forecasting, plans for farm expansion, crop yields, pricing analysis, and

other data to ensure that each local farming business had a path to sustainability.

Project Outcomes and Results

By the end of project Year 3, four sustainable agriculture businesses were established, including Marlene Kenoyer Gardens in Larsen Bay, Nuniaq Community Gardens in Old Harbor, Spruce Island Farms in Ouzinkie, and Port Lions Farm in Port Lions. Each business was tailored to the needs of the home community and utilized localized knowledge, infrastructure, and partnerships to operate. The Spruce Island Farms in Ouzinkie that has a rich fishing background turned old fishing boats into raised farm beds or produce stands and recycled nets or buoys for fencing. From donated equipment, neighborhood garage doors, local timber, and city-supplied utilities, these farms repurposed what resources they could and took a community-wide approach to farming. After constructing and establishing these farms, 32 different types of crops were produced. Duck, turkey, and chicken eggs became available for community members as well.

Community members now have access to fresh produce at reasonable prices even when weather conditions are poor and other store shipments cannot arrive, which created a new sense of food security and potential lasting health benefits. The local farms now provide fresh eggs year-round including for community elders and health clinics. Elders also often shared their traditional knowledge of the food they used to grow, how they supplemented the soil with locally available items, such as beach peat or kelp, and worked closely with farm staff. The farms provided opportunities for positive, healthy gardening activities that elders, adults, students, and families could all participate in together. Teachers and schools were interested in partnering with the farms for field trips as an avenue to engage students in learning about science, healthy eating habits, and cultural knowledge.

Establishing these farms required extensive training of community members, onsite technical visits, business workshops, and partner support. The project trained 9 agriculture technicians through

14 different training teleconferences, technical site visits, and farming conferences. Topics covered by these trainings included a farm planning symposium on how to lay out a farm to maximize production, a conference on developing sustainable business management practices, teleconferences with Dr. Casey Matney of the University of Fairbanks on direct seed sowing, and onsite trainings on safe handling of produce and eggs. Multiple partners and agriculture experts, such as Oceanside Farms and Janice Chumley from the University of Alaska, who helped to develop integrated pest management for each farm, conducted technical site visits that focused on succession planning and cash flow analysis. The project fostered and created 23 partnerships that helped provide broad technical assistance, informational resources, equipment and supplies, and farming consultations.

These local farming businesses allowed for more money to stay in the local communities to support employment. Other local commercial operations such as hunting or camping lodges benefited from the access to fresh produce for preparing customer meals as well.

The agriculture technicians that completed the program not only provided a service to the community by maintaining the farms and cultivating fresh produce, but to their own families as they secured a new avenue for employment and increased their household income. Seven of the nine agriculture technicians found employment on the farms, and as one technician states, "Farming is not just a job, but a lifestyle now." With new workforce opportunities available through the farming businesses, some community members could even stay and continue to live locally rather than having to move to another town or city to seek employment.

For one farm in particular, Marlene Kenoyer Gardens in Larsen Bay, it became a place of solace, connection, and holistic healing for the students in the neighboring school, family members that visited, and staff that worked to keep it operating. The local school students even raised funds to build a sign and decided to name the farm after Marlene Kenoyer, an elder that generously shared her traditional gardening knowledge. It was an

unexpected honor that the students took upon themselves, surprised staff, and highlighted how the farm provided more than just produce to the tight-knit community.

These businesses will continue to grow as additional funding was secured from multiple sources. KALI was awarded a 1-year U.S. Department of Agriculture 2501 Program Grant to sustain and expand the technical training program. The Port Lions Farm was awarded \$31,071 from the Bureau of Indian Affairs and \$5,000 from Afognak

Native Corporation for the 2019 farming season. Spruce Islands Farms received \$10,000 of additional support from Native Village of Ouzinkie and the City of Ouzinkie to support farm operating costs. Overall, these farms peaked community interest in locally grown food, provided access to nutrient-rich produce, paved the way for additional revenue streams for local communities, established new career paths for agriculture technicians, and formed spaces for community members of all ages to share, learn, and grow together.

Native Village of Eklutna

Eklutna Capacity Building Project, Alaska
2 years, \$272,372



Project Overview

The Native Village of Eklutna (NVE) is a federally recognized tribe and the last remaining Dena'ina settlement on the east side of Knik Arm in Alaska. The tribe received and implemented a 2-year Alaska SEDS grant. The tribal government convened a strong project team and external consultant to build the governmental and organizational capacity. Although the tribe had implemented several individual projects of varying complexity prior to the grant, the tribe was at a critical point of growth and needed to increase its capacity to effectively manage existing programs and expand and add new programs to improve the community's health and wellbeing.

Through the grant, the advisory committee conducted two community dialogue sessions (CDS) to obtain additional input to use in assessing community priorities and actions. The project hired a consultant to help conduct assessments of the organization and a community assessment utilizing surveys, community and family focus groups, and one-on-one interviews. This feedback was used to develop goals and strategies for the tribe.

Based on the community feedback and priorities, the project held a series of executive-level trainings and workshops for the tribal council. The consultant identified the strengths, leadership, and communication strategies of each tribal council member. Additionally, the consultant helped the tribal council and tribal administration assess and explore their expertise, weaknesses, economic mission, and vision. The consultant and advisory committee continued by conducting an assessment of tribal leadership styles; operational, programmatic, financial, and organizational dimensions; available resources; and key partners that will be used to prioritize and establish goals and revenue for the tribe. The project conducted a strengths, weaknesses, opportunities, and threat analysis and an environmental scan of the tribe.



Project staff outside of Eklutna Health Clinic.

Key Findings

- 1 tribal health clinic business plan was developed.
- Tribal standard operating procedures and human resources policies were created.
- 2 community dialogue sessions and community priorities were reviewed and developed.

The environmental scan included economic trends, demographics, needs of the community, funding trends, Indian Health Service (IHS) and Affordable Care Act changes, and external environmental challenges.

Based on these assessments, the consultant and tribal administration developed a number of policies, procedures, improvements, and plans for the tribal government and health clinic.

Each year, the project provided an update and presentation to the community at the annual shareholder meeting.

Project Outcomes and Results

The two CDS provided an opportunity for the community to gather to reflect on the past, envision the future, and celebrate their heritage.

The project developed policies and procedures for procurement. The project developed standard operating procedures, statements of qualification for administrators, procurement policies, personnel policies, Office of Management and Budget (OMB) Circular-aligned compliance policies, OMB Circular-compliant policies for personal policies, procurement policies and financial internal controls, and trained the management team, finance team, and tribal council members on OMB compliance.

The project conducted a business pro forma of the clinic and how it will perform over the next 3 years. They worked with a nurse practitioner to create a 3-year business and operational plan, along with a

three (3)-year business performance forecast. The project completed a business analysis report of the clinic, including third-party billing; Medicare, Medicaid, and IHS billing; and how an expansion of the health clinic would impact the community, hiring, employment, and marketing. The project developed a 1-, 3-, and 5-year plan for the health clinic.

As the tribe moves into the future, the finalized implementation plan and operational plans and policies for the new clinic position NVE to be eligible for future funding opportunities for priority project and programs. This finalized implementation plan and operational plans and policies will ensure the successful start-up and management of NVE's new clinic and future growth. The tribal council will soon begin to negotiate a possible operations agreement with a partner to operate the health clinic in the village.

Port Graham Village Council

Modernizing the Office of the Traditional Alaska Native Port Graham Village Council Project, Alaska
2 years, \$259,944



Project Overview

The Port Graham Village Council, a federally recognized tribe located in the Kenai Peninsula Borough of Alaska, implemented a 2-year SEDS project to update information technologies (IT) infrastructure and provide staff with modern technology tools, skills, and knowledge. In the 1980s, there was only one phone in the village's Russian Orthodox Community Center, and not until 2015 did the village fully obtain access to affordable high-speed internet. The Port Graham Village Council and staff, prior to the project, worked in an antiquated environment with older computers, no central servers, and an inability to easily share documents for effective communication. Data was shared through manual exchanges via disks or flash drives with no network access or automatic backups. This left information vulnerable and at risk of loss or failure. These technological obstacles made it challenging to support community services for the population of 177 community members. The Port Graham Village Council and staff also lacked the necessary skills and training to fully leverage modern IT infrastructure.

From federal reporting to working with community members, the Port Graham Village Council recognized that with updated technology and skilled staff, community programs and social services could potentially run more efficiently and effectively. This project aimed to alleviate the challenges that hindered staff productivity by providing access to easier data sharing, centralized scanning, and conference line systems that would bolster interoffice communication. In addition, it would facilitate in-person technology trainings to support staff as they learned how to best utilize installed equipment, programs, and software.



Staff utilizing new computers, dual screens, and phone systems.

Key Findings

- Connected a server to centralize data storage and eliminate loss of data.
- 8 staff members received training certificates in the Microsoft Office suite.
- Installed Vidyo equipment that gave community members ability to remotely speak with doctors and attend trainings.

Community members rely on the Port Graham Village Council and staff to provide needed services and expect their information to be fully secure. This project not only worked to increase such protections through quality technology but improved the overall way the village office operated and communicated.

Project Outcomes and Results

The project first looked to install a quality teleconferencing system as an avenue to increase staff communication with community members, external partners, and agencies. Through the

Alaska Communications Service, the project installed over 10 new phones in each office in the building with additional voicemail capabilities and an updated software system. With these new phones, the project had the ability to add children's songs from a local dance group onto the phone messaging system and people are now hearing greetings in the traditional language when they call in. The project also connected staff computers to the phone system to allow for messages and call logs to be monitored online. Training was provided to guide staff through these new teleconferencing and phone features.

In addition to the phone systems, the project installed Vidyo for virtual teleconferencing. This program allowed secure video connections to be transmitted despite lower internet speeds and provided a method to have virtual face-to-face communication. The ability to have video teleconferencing allowed tribal members to communicate with Alaska Tribal Health Organizations in a secure and confidential manner. Elders that could not travel used this video program to talk with their doctors, and the Vidyo system became a valuable tool in the village. Students and other community members could also access Vidyo for job interviews, scholarship interviews, or to attend meetings remotely. Even in poor weather conditions and slower internet speeds, the Vidyo program functioned and gave community members the opportunity to communicate far beyond the village. The project installed other technology infrastructure, such as updated computers, a server, a router, copiers, scanners, and other IT equipment that improved the staff's ability to share information and manage community programs. The project replaced computers that were over 10 years old and created a centralized share drive for quicker

document sharing. Data is now saved daily on a centralized server and a router that has advanced firewalls and security measures.

To address staff training needs in regard to this new equipment and software programs, the project conducted a survey of staff members to measure their understanding of Microsoft Office tools, keyboard shortcuts, computer navigation, digital terminology, virus knowledge, and computer management. There was a clear staff need for in-person and onsite training, which was provided by the project through Chugachmiut IT. Staff learned new tools and functions and were refreshed on useful features.

By advancing technology infrastructure and skills, the project provided staff with the tools and knowledge to better serve the village. Reporting to state or federal agencies became easier, data storage became more reliable, video connections were an option, and overall processes improved. For a village only reachable by plane or boat, the ability to communicate consistently and effectively with others beyond the community created new possibilities and opportunities thought unattainable prior to the project.

“This IT grant was the best grant we applied for to bring this office up to date. The teleconference equipment is great. Faster internet, new computers with up-to-date software to keep up with the Western world. New phone system will be an asset. The Vidyo teleconferencing where we can meet with other parties and see each other will be a great asset to our office. I can't say enough about the grant and its positive effect on our work.”

—Port Graham Village Council staff member

Pribilof Island Aleut Community of St. Paul

St. Paul Island Feasibility & Business Plan Project Development, Alaska
2 years, \$138,557



Project Overview

The Pribilof Island Aleut Community of St. Paul (ACSPI) implemented a SEDS – Alaska project and established a Block Plant Feasibility Study to analyze the economic viability of a block plant business on the island. Community members and the tribal council have expressed the desire to implement a block plant business but did not have the information needed to make an informed decision regarding whether proceeding with the business would be successful on St. Paul Island and whether it would be a supportive contribution to the economic stability of the island. With the support of the community and tribal council, a feasibility study on the viability of this business was established. At the completion of the feasibility study, a detailed action plan was provided. It explained how to proceed with the project, curtail the risks, overcome obstacles, and take advantage of opportunities. It also explained the tasks of implementation of the block plant business on St. Paul Island.

The ACSPI is a federally recognized Alaskan tribe located on St. Paul Island in the middle of the Bering Sea. This remote and rural Alaska Native village is one of two communities located in the Pribilof Islands, which is located approximately 300 miles from the Alaskan mainland and 800 miles from Anchorage. Due to the remote location of this island, the community was aware of the seriousness of the housing issues, energy costs, and employment scarcity. Based on these community needs, tribal staff members researched potential solutions. Alternative construction technologies were presented to the tribe and an agreement was reached based upon the requirement that engineering analysis, economic feasibility determinations, and a business plan to determine the

most financially viable option was available to meet



Aerial view of Pribilof Island Aleut Community of St. Paul.

Key Findings

- 100 percent of tribal council members fully understood the risk benefits, opportunities, and implementation of a cement products plant business on St. Paul Island.
- Over 80 percent of the community members understand the project report findings.

the needs of this community.

Project Outcomes and Results

The main focus of the feasibility study was to analyze the economic viability of a block plant or batched plant using locally sourced rock. Scoria is a volcanic rock and a relatively low-density material known for its insulating properties. Basalt, also a volcanic rock, is denser and can be crushed into a high-quality aggregate product that can be utilized in the production of concrete. The tribal

government presently owns and operates a quarry, which produces gravel and scoria. With the limited use for gravel, employment opportunities have been decreasing in processing this raw material into a form that could be used for construction purposes. Utilization of a naturally occurring scoria and basalt was the foundational scope of bringing successful infrastructure to this location.

With further research and collaboration, the ACSPI identified that the Pueblo of Isleta in New Mexico has a block plant business that has been profitable. This furthered the idea that developing and operating a similar operation on St. Paul would

ensure the stability of the St. Paul Island community.

The feasibility study provided valuable information for both the community and tribal council. It gave them the information to make an informed decision about whether to proceed with implementation of the business. There was an increase in the number of adults who understood the risks, benefits, obstacles, and tasks of implementation of the block plant business on St. Paul Island. As a result of the study, 100 percent of the tribal council members fully understood the project report findings and over 80 percent of the community members fully understood the project report findings.

Qutekcak Native Tribe

Little Steps, Big Journey: Early Child Development Center Project, Alaska
3 years, \$1,033,905



Project Overview

The Qutekcak Native Tribe is a nonprofit tribal organization. It is part of the tribal consortium Chugachmiut, which was formed as a regional entity to represent the healthcare and social needs for the Chugach region.

The SEDS project spent 2 years renovating a building to comply with the state regulations to be a childcare center. Every step of the process was approved by the state. The project worked very closely with the state inspector to ensure the childcare regulations (like square footage, ratio, and safety) were followed. There were multi-phase inspections by the state and city for health and safety and childcare regulation compliance. It was an interactive process of changing and updating the facility and the plans based on regulation feedback.

The project director worked with the state and visited and toured several state licensed childcare centers in Anchorage and in the Kenai Peninsula. She worked at each center for a day to learn the struggles and requirements needed for a licensed center. She observed each childcare center's policies in action, and then she interviewed each childcare center director to better understand what works best.

The lead teacher created a curriculum that incorporated Native language, culture, and customs to implement in the classroom. The curriculum was adapted and modified from several existing curricula to develop a curriculum that is inquiry based and child guided. It includes Native culture and incorporates social and emotional support. The teacher spent a year developing the curriculum. The teacher observed several childcare centers, spoke with teachers, and contacted local universities with expertise in best practice focus areas. Then the lead teacher spoke with elders and cultural experts in the community to find out what they wanted the kids to learn. The childcare center uses an emergent



Staff at the new Early Childhood Development Center.

Key Findings

- 1 Early Childhood Development Center was opened.
- 10 children attend the Alaska state-certified center.
- 2 teachers achieved early childhood training and certification.

curriculum. Each week they create a new and dynamic curriculum for the kids.

After 2 years, the project opened the childcare center for preschool activities, increasing the number of Seward area children ages 3 to 6 enrolled in an Early Child Development Center. The project has an enrollment of 50 percent capacity, or 10 kids.

The project conducted a marketing and outreach strategy to increase enrollment, which included social media, engagement with local organizations and businesses, and direct mailings to everyone in the community.

Project Outcomes and Results

After nearly 2 years of hard work and continuously working with the state of Alaska, the project received certification as a licensed childcare facility.

Through the project, two teachers gained early childhood training and certification, one of whom is a Native teacher. The program is also training one tribal member to advance in the organization.

As the childcare center was established and opened, the project staff created new policies and procedures. The project developed a parent handbook that explains the philosophy of working with the kids, the parent engagement expectations, state regulation compliance, and the center's approach to child learning. The project also developed a staff handbook that outlines the expectations of the job, job descriptions, emergency procedures, and reporting procedures.

In total, the lead teacher created six thematic curriculum units focused on storytelling, arts and crafts, library, science, math, roleplaying, and nature. At the end of the grant, the teacher had developed more than 80 weekly lesson plans.

Through the project, 11 people received background checks and fingerprints to access the building and work with the children. For example, one parent received a background check to volunteer with the childcare center to plant the seeds in the garden, allowing the students to learn more about traditional medicinal plants.

The childcare center has also helped the broader community and helped some parents go back to school. The project offers educational and social development for children ages 3 to 5, which is not

offered anywhere else in the community.

Moreover, now there is a licensed childcare center in the community to attract prospective employees for businesses hiring in the area. The chamber of commerce and rotary club are telling businesses and human resource departments about the licensed childcare center to attract prospective employees as a benefit. In the past, some employees passed up jobs in Seward because of a lack of childcare availability.

Additionally, the only other preschool in the community only provides social development for 1.5 hours per day for 5 days. This does not provide enough time for the parents to work.

According to the project director, the school has allowed more people to pursue educational advancement. For example, a single mother from Bethel came to the vocational school in Seward to get training in the medical field. She was able to come to Seward because of the childcare center.

According to another mother, she was able to go back to work and find a job at the city library. "After my third child was born, our family needed a little more money, so I took a job and enrolled my two kids at the center. Without the center, I wouldn't have been able to go back to work."

Moving forward, the project plans to expand and recruit more children to attend the childcare center. With the project funding from enrollment fees, the childcare center is reinvesting in the project and hopes to raise additional funding to finish the downstairs portion of the building. This will allow the Qutekcak Native Tribe to offer additional services like an after-school program for older children and expand the playground for the childcare center.

Hoopa Valley Tribal Council

Cultivating Our Future in Language: Early Childhood Hupa Language Immersion Project, California
3 years, \$848,882



Project Overview

The Hoopa Valley Tribal Council, a federally recognized tribe in rural, northern California implemented a 3-year EMI project to develop age-appropriate language curriculum, teach instructors Hupa, and establish a language nest. Prior to the project, there was no Hupa language immersion occurring in the tribal early childhood education program for more than 115 children and 40 educators. Moreover, 40 percent of educators and 50 percent of children only had a basic level of proficiency in Hupa.

The project began by building strong partnerships across five major education, early childhood, and youth programs implemented by the tribe, including the Head Start, Early Head Start, and Child Development Day Care Center.

The project developed early childhood Hupa Language Curriculum for children birth to 6 years old that was based on Hupa language and culture. The project developed numerous curricula, electronic apps, and posters for young children to learn the language. Additional complimentary literacy-based and technological tools were created to be used among the five partnership programs.

Each year, the project utilized external experts to provide in-depth, multiday training for project staff and educators to learn the theory, principles, and application of the Accelerated Second Language Acquisition (ASLA) method for language learning. The project utilized the ASLA method in most of the language-learning programming, including the teacher language learning, community classes, and the early childhood setting.

The project provided language instruction to early childhood educators and parents of children in the early childhood classes. The educators included Early Head Start, Head Start, child development,



Project Director with Hupa language learner and educator.

Key Findings

- 70 Hupa language curriculum materials were created.
- 50 educators completed Hupa language course.
- 34% of children enrolled in 3 language nest classrooms achieved intermediate proficiency.
- 30% of early childhood educators achieved intermediate proficiency.

early childhood facility kitchen staff, Hoopa tribal after school program staff, and Johnson O'Malley program staff. These educators attended almost every language teacher class for an attendance rate of 95 percent. These educator classes were structured as 3- to 6- week sessions. Classes were 2 hours each.

After educators had received sufficient language training, the project began to transition early childhood classes into half-day language immersion instruction. Throughout the project, the educators and staff continued to receive professional development and language classes to strengthen

their language skills and hours of exposure for the students. Several of the classes achieved partial language immersion, using the language for approximately 4 to 6 hours per day.

The project staff attended a training on the Desired Results Development Profile (DRDP) assessment, which is a California state-mandated development assessment for early childhood that measures child progress toward outcomes. Once staff completed the DRDP training module, they modified the DRDP assessment to culturally align with the Hupa language. It was an iterative process with multiple attempts of piloting and refining the tool to align with the Hupa language. The Hupa language DRDP has been piloted to measure child language acquisition, along with video assessments in the classroom. It is meant to gauge a child's ability to communicate in the Hupa language. The video serves as a double assessment to also measure language use of teachers. These assessments allow tracking of how much immersion is used.

Project Outcomes and Results

The project developed over 70 curriculum resources through the grant. Of the 70 curriculum resources, 25 of the resources are technology-based auditory and visual learning tools. These curriculum resources include songs, posters, labels, books, and games. The 20 tech resources included audio and video that were used in the classroom and available for use in the home. The project also developed a Hupa language app on Apple and Android devices. Five language assessments and check-in tools were developed to measure progress, course success, and child and adult learning and retention.

The project provided focused professional development and language classes for over 50 teachers and staff. Each week the teachers and staff would attend half-day professional development and language training. Even the kitchen and custodial staff began to learn the language using the ASLA method of language acquisition. This allowed children to experience and be exposed to language throughout the day and in multiple settings including mealtimes.

The tribe developed the necessary capacity for Hupa language instruction and immersion to be integrated into an early childhood education facility by providing professional development in the ASLA pedagogy and language instruction to more than 50 early childhood educators and two Hupa language mentors and by developing a school-to-home language initiative that provides weekly language classes to at least 80 percent of those early childhood educators. Each of these educators completed the four language courses, Hupa Language 1, 1.5, 2, and 2.5. These four language courses accounted for 48 hours of language classes. Over 20 educators completed those hours with 100 percent attendance, and some of the higher achieving early childhood educators completed upwards of 100 hours of language instruction. One educator completed over 150 hours of Hupa language classes over the course of the project. Moreover, 60 staff have participated in class offerings with direct results in the classrooms.

Although the project could not transition all of the early childhood education classrooms to full immersion, at least five out of eight classrooms reached half-day immersion language instruction. The remaining classrooms provide some language learning, but due to varying levels of language experience, confidence levels, and staff turnover of educators, at the end of the grant three of the classes struggled with higher levels of language use.

The Family Hupa Immersion Nights averaged 2 hours. They had 7 events with an average of 50 to 60 people per event.

Based on the Hupa-DRDP assessment, 34 percent of early childhood children enrolled in the three language nest classrooms with the most Hupa language use had achieved intermediate proficiency in Hupa. An additional 70 percent of all early childhood children had achieved a basic level of Hupa proficiency. Moreover, 30 percent of early childhood educators had achieved an intermediate proficiency level in Hupa language and teaching the ASLA method. Over 60 percent of early childhood educators had exponentially increased their language knowledge through trainings and language classes and achieved a basic proficiency level in Hupa and ASLA methods.

As the funding ends, the project plans to continue to slowly expand the number of classrooms and the number of hours of immersion instruction at the language nest. The early childhood education program will continue to foster language learning and training among their educators as part of their efforts to revitalize the Hupa language.

Office of Samoan Affairs of California, Inc.

Children Giving Back Project, California
5 years, \$2,412,796



Project Overview

The Office of Samoan Affairs (OSA) was established in 1976 to support Native American Samoans in American Samoa, Hawaii, and on the United States mainland. OSA has staff in Pago Pago, American Samoa; Sacramento, California; and Carson, California, who support projects that serve Native American Samoans. OSA implemented a 5-year SEDS project with the goal to develop a homecare provider career ladder program. This “Alofa Tunoa Home Care” program would provide training, education, and sustainable job opportunities for Native American Pacific Islanders in American Samoa to enter the healthcare field and develop participants’ skills for upward economic mobility during and beyond the 5-year project period.

Prior to the start of the project, OSA reported that a majority of American Samoans were living at or below the federal poverty level (57.3 percent) and the creation of formal employment and income-generating opportunities was critical. OSA noticed a market opportunity to develop a homecare workforce as there is only one hospital located in American Samoa and a high demand to meet the needs of the growing elderly and disabled population that wanted caring and culturally appropriate care in the comfort of their homes.

To address this expanding need for home caregivers and potential market for these services, the project looked to provide a continuum of workforce training and education that prepared Native American Pacific Islanders in American Samoa for jobs in the healthcare field such as homecare aides, certified nursing assistants, or nurses. The participants would work toward completing training with passing scores on exams for certification, receiving licenses, and/or obtaining associate



Graduates and staff from Grace Home Care healthcare training program.

Key Findings

- 70 graduated from homecare training.
- 30 graduates were hired in the healthcare field.
- 11 homecare graduates created their own independent contracting businesses.

degrees as preparation for admission to a registered nurse program.

In addition to providing trainings, the project looked to create a new Native American Samoan–owned homecare business, called “Grace Home Care,” that could employ Native American Pacific Islanders and provide culturally specific, home-based healthcare services in American Samoa.

Project Outcomes and Results

Over the course of the project, 70 participants graduated from the homecare training program and 30 people were hired in healthcare or homecare positions. Of the 30, 11 became independent contractors with their own homecare services. All

participants that completed the full training course received a certificate that could be used to further their own employment opportunities or small business plans.

Many people who enrolled in the trainings had no previous employment and found this program to be their first opportunity into a healthcare career path. For other participants, this project was vital for providing free training that they were otherwise unable to afford or obtain through the community college to advance their careers. This includes three certified nursing assistants that needed homecare certificates, upon the completion of which were hired by the local hospital.

Courses covered a range of topics such as CPR, First Aid, personal care, proper lifting or moving of elders, fall prevention, respite care, feeding assistance, and other techniques to support patients in their homes. The training participants learned from these certified courses but gained hands-on experience through paid internships and field work opportunities provided by the project. The paid internships provided students with important work experience, an incentive to continue their studies, and the ability to pay for additional intensive courses or cover family needs. Many of the trainees were eventually hired by the hospital or as contractors due to their participation in the project, completion of certifications, or by developing positive connections through the quality care they provided their clients in the program. One hospital even credited the project for their quality trainings after a patient was saved by CPR administered by an intern who was trained through the program.

The project wanted to connect patients in need of home care with interns and qualified providers in

the new network of training graduates. To do this, the project began Grace Home Care, which worked to match patients with caregivers in American Samoa. The demand for positions and patient connections increased as word spread that Grace Home Care had providers that were qualified, available for in-home care, and knowledgeable of the Samoan language and community. However, as the project advanced, OSA saw that they could instead support individuals to create their own small homecare businesses and grow graduates into self-employed contractors. The project then started to include financial management classes such as completing 1099s, managing financial accounts, and other services to support new entrepreneurs. Grace Home Care expanded to Grace Healthcare to allow for a breadth of health services and trainings to be included for the American Samoan community.

During the 5 years, the project wanted to increase awareness about home caregiving not just in their cohort classrooms, but also throughout the community. The organization provided demonstrations and workshops in different locations on transporting a patient to be a bed, setting up a safe bedroom, holding a patient properly, and other needed caregiver skills. Overall, the project believes they reached a quarter of American Samoa's population through training, education programs, outreach on alternatives to hospital care, and as clients.

“To take care of those who once took care of us, is one of life’s highest honors.”

—Project participant

Quechan Indian Tribe

Quechan Language Revitalization Project, California
3 years, \$443,447



Project Overview

The Quechan Indian Tribe implemented the Quechan (Kwatsáan) Native Language P&M grant, a community-based project supported and initiated by tribal elders and members. From 2014 to 2017, the project laid the foundation for tribal community members to learn and preserve their native language and ancestral traditions. The vision of the project was to preserve the Quechan Language by teaching children from Head Start to high school through intergenerational knowledge from elders. The project instituted a knowledge base for a bilingual/dual language program for the Quechan Indian Tribe.

Prior to the project, the Quechan language was in a crisis status. During the 1970s, approximately 50 tribal members spoke the language fluently. In subsequent years, it became noticeable that tribal members—especially the youth—were not speaking Quechan. Language revitalization was the only solution, and the tribe took action. The Quechan (Kwatsáan) Language Preservation Program goal is to provide a means for education and maintaining the native language with the ancestral traditions. Early in the project, a steering committee comprised of tribal elders, educators, linguists, and community members came together. These individuals were instrumental in developing a set of foundational standards that would set the course of educating and certifying teachers in the Quechan language.

Project Outcomes and Results

During the duration of this project, the Quechan Tribe increased their language proficiency among youth and adult speakers in the community. Among students within the district, their fluency of the Quechan language increased to 25 youth and 5 new adult speakers. Elders (master speakers) of the Quechan Tribe taught children from Head Start to high school age. Head Start children were taught by



Community meeting with language project participants.

language recognition in their basic colors/numbers,

Key Findings

- 25 new youth increased their ability to speak the Quechan language.
- 5 new adults increased their language proficiency and speaking capabilities in the Quechan language.
- 2,241 recorded lexical items representing 21st century Quechan speech was added to their dictionary database.

animals, and basic conversational structures. Middle and high school students paired with teachers and elders in a Quechan immersion setting. In addition to the language component, the curriculum was inclusive of cultural and traditional teachings that were comprised of ceremonial songs and dances that are prevalent within the Quechan community to this day.

The Quechan language teachers and elders also taught the language to other tribal community members in classroom settings and provided written language materials and resources for adults, families, and youth. The language resources and materials were available at social gatherings and

educational workshops and were disseminated with their children's school take-home announcements.

The resounding effect of the immersion and the development of the Quechan language gave the elders and teachers the opportunity to place all of these words and terminology into a document that has developed into the Quechan dictionary.

Working with a linguist, the Quechan language

department has produced a dictionary, a working document that encapsulates the ideologies of both elders and teachers of Quechan. During the duration of this project, the dictionary database contained approximately 13,000 entries spanning three generations of Quechan speech. With the expansion of this database, the dictionary would represent more 21st-century Quechan speech and become more relevant to future generations.

Tolowa Dee-ni' Nation

Numlh-ts'vt Tr'vn' Naa-tr'aa-'a
(Turning the Tide Toward Fluency) Project, California
3 years, \$853,803

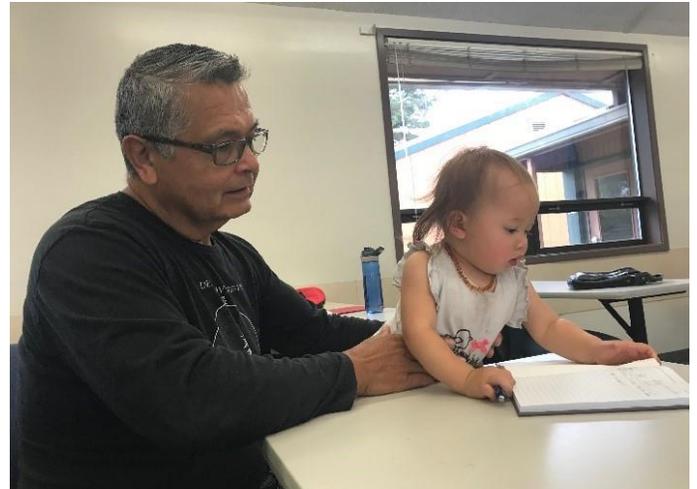


Project Overview

The Tolowa Dee-ni' Nation, formerly known as the Smith River Rancheria, implemented a 3-year Native Language P&M project called “Numlh-ts'vt Tr'vn' Naa-tr'aa-'a,” or “Turning the Tide Toward Fluency.” At the time of writing the grant, the tribe had only one fluent second-language speaker of Tolowa and no first-language speakers. The language project centered around developing a community language place and a home-based language program for tribal families.

In Year 1, the project planned the “Dee-ni'-dvn” or “People's Place.” In Year 2, the project established the Dee-ni'-dvn. The Dee-ni'-dvn is a language and culture center to promote and revitalize the language. It has language classes with a focus on intergenerational language transmission between elders, family, and youth. Using the grant and additional funds, the tribe purchased and converted a house into the People's Place to host community members learning the language. The People's Place is appropriate for families, promotes family and child-friendly spaces for language, and welcomes all generations. The project actively welcomes elders to come to the People's Place and spend time with children and families speaking Tolowa.

As part of the People's Place, the project created their own audio-recording studio to create language audio recordings and language videos. Using the recording studio, the staff created new online language resources and materials housed on an interactive website called the “Wee-ya'-dvn,” or “Language Place.” The Wee-ya'-dvn website has language resources, videos on grammar classes, audio recordings, language lessons, and books. The website also includes lessons, an online dictionary, and the ability to download materials to use at home. The language curriculum units focus on target language, practice language, group settings,



Grandfather and grandchild learning Tolowa together at community language class

Key Findings

- 7 families completed Menn-ne'-dvn Home-Visiting Language Program.
- An 18,000-entry online dictionary was created.

and more extended communication at the end of the unit.

The “Mee-ne'-dvn,” or “Home Place,” focuses on language in the home. The Mee-ne'-dvn encourages mothers and fathers to speak Tolowa with grandparents at home. As part of the grant, project staff traveled to New Zealand to learn about a similar approach of using a language home visitor.

The Mee-ne'-dvn home visitor would go over quotes at the beginning of the home-visiting session and ask families their thoughts on the quote to spark ideas and conversation. This would lead to a discussion about short- and long-term goals with an emphasis on realistic goals. Visits included discussion points, quotes, language journey updates, review of language goals, and language instructions

and materials. Each family had a family language leader to ensure family members were meeting their goals. The family language leader was often a parent, who would encourage and help other families learn Tolowa through games, flash cards, and other materials. The home visitor would provide materials and empower families to make their own language materials to meet their specific family needs.

Project Outcomes and Results

Prior to the project, the tribe had a community center open to everyone for all activities, though it proved difficult to reserve space for language. Now, the People's Place is a dedicated space for language learning. According to the project director, "Prior, it was hard that [the] community space had drinking and then the next day did culture and language. The People's Place is a safe space for language journey. We needed to create space for healing wounds from language loss, trauma, and colonization. People get stuck in 'why didn't I get language' or families that choose assimilation for survival, and now young people are angry. A lot has to do with identity and who we are as Tolowa people. Language work stirs up emotion, it is a language journey. So, we need safe spaces without judgment."

Over the past 3 years, the project has created greater access to resources. For example, at least 295 videos have been created. Most videos range from 5 to 10 seconds long, but some of the grammar classes are more than 2 hours long. The videos focus on actions with people stating the word in the language. Then the staff created many associated actions around certain language domains. The online dictionary has over 18,000 entries. While the online dictionary is not exhaustive, it is a more expansive corpus of language data available now compared to the start of the grant when there were limited written documents. The project has also created an online, interactive website and 15 curriculum units. The units consist of a domain, Accelerated Second Language Acquisition method, vocab, and activities to introduce conjugation.

Through the grant, a total of seven families completed the language home-visiting program. An additional three families started the Menn-ne'-dvn language program but did not complete the full year program. The language home visitor would visit each family for 1.5 to 2 hours per session weekly.

The project strengthened interdepartmental partnerships at the tribe. Staff worked with the Child and Family Services Department to incorporate more language into their services. The project has increased language use in the Head Start classrooms and it increased the desire to learn the language among Head Start staff. Through the grant, the project provided language training to Head Start staff to build the capacity of teachers to use the language. Thirteen staff, including eight Head Start teachers would meet with the language home visitor for 1 hour a week for 2 years to receive language training. Several of the staff use Tolowa in the classroom, and one teacher uses language in her classroom for 3 hours a day with her 17 students.

According to the language home visitor, "There's been a shift in the receptiveness of language usage in community, council, and our gas station. Even if people don't learn language, they are supportive of others learning it. Out of Head Start teacher training, we developed a community action plan. We got [the] tribal council to pass a language resolution to recognize Tolowa as the first language of our nation."

As the community continues to revitalize language, there are more community members and Head Start teachers that can use language in their classrooms.

"Because of learning language, more people are coming to the dance house, reconnecting ceremonies and practices. When we have culture at the school, more families are getting involved because of language and [the] grant. Parents are sharing culture and not just relying on culture teachers...people feel safe enough to come to our own ceremonies and dance houses."

—Elder speaker and tribal language committee member

Farm-to-Table Guam Corp.

Project Tanom, Fatinas, Yan Sustansia (Plant, Prepare, and Sustain), Guam
5 years, \$1,580,566



Project Overview

Guam, a U.S. Territory with a population of 160,000, of whom 43 percent are Native American Chamorros, is a remote tropical island with an almost exclusive dependence on imported goods. The climate is ripe for substantial agriculture production. However, the local people do not have the skills or equipment to farm. The goal of Farm-to-Table Guam, Corp. (FTG) is to encourage and support existing, new, and potential native Chamorro farmers and small business owners by providing opportunities to expand the distribution of their agricultural products. The Plant, Prepare, and Sustain Project, implemented from 2013 to 2018 to accomplish the establishment of a community-supported agricultural farm, partners farmers with food producers and distributes fresh fruits and vegetables throughout the island.

Project Outcomes and Results

Through the 5 years of this SEEDS project, FTG was able to establish a running commercial farm. They grow a variety of fruits and vegetables, including papaya trees. In Year 3, the project purchased an annex to house grow tables. These tables are about 18 square feet and accommodate up to 30 heads of lettuce. They can also grow herbs on the tables. FTG was able to partner with the local vocational rehabilitation program and hire participants to help build the growing tables. This provides valuable work experience.

In order to help train local Natives to grow their own fruits and vegetables, they identified a training partner. The partner helped develop three trainings including *How to Start a Food-Related Business on Guam, So You Want to Be a Farmer?*, and *Basic Record Keeping and Budgeting for Farm Enterprises*. These trainings are accessible via their website and are posted to social media. There is



One of Farm-to-Table's gardens.

Key Findings

- 8 new and 4 pre-existing partnerships were established.
- \$332,100 was earned in program income.
- 3 trainings were developed.

required certification for all agriculture operations for producers and sellers.

They established several distribution centers throughout the island and promoted via word of mouth, fliers, and their website. This was a learning process to determine where the best spaces would be to target the most people. The primary retail location is the Hagatna Market with a secondary selling day at the Yigo office location.

The most successful endeavor for the project was the operation of a community-supported agriculture model farm (CSA). The yield of the CSA was aggregated with the produce of at least 10 other small farms and distributed via a subscription service. The service was more popular than anticipated. There are over 200 subscription members of the service. A weekly average of 30 to 40 subscribers are maintained throughout the year.

There are also some members who pick and choose when they want to receive the box of produce. The average sales of produce are approximately \$2,200 per week. Subscribers credited the project with helping them learn to grow their own produce and eat healthier.

Unfortunately for the CSA subscription service farmers and members, Typhoon Yutu hit the island of Guam during the latter part of the fourth quarter in the final project year. The service was halted during the typhoon and for more than 8 weeks afterwards. Because the typhoon took place the day before the scheduled CSA delivery, the farm and partner farms had to dispose of approximately \$1,500 of already harvested produce that was being stored at two locations, which lost power for more than 48 hours. Additionally, the storm caused a total calculated loss of harvest of about \$20,000, primarily consisting of lost labor, materials, and produce-yielding plants and trees. Also, the cycle of planting was disrupted, and the team had to start over again. The farms are slowly getting back to full pre-typhoon production.

The project anticipated outcomes of reduced overhead and increased profit for farmers. Following the completion of Years 1–5, farmers have expressed an appreciation for the assistance of the grantee particularly in the areas of marketing, promotion, distribution, and farming education.

Farmers consistently reported increases in the number of customers and income. A 2017 poll showed 10 percent of participating farmers reporting an increase in income in excess of 6 percent. They reported that FTG had a “considerable” impact on the success of their business. With regard to the number of jobs in agriculture, the Bureau of Labor and Statistics reported an additional 40 jobs in agriculture as of June 2016 compared to the same period in the year prior.

Program income has steadily grown during the project. The organization began sustainability efforts in various ways, but mainly through sales from the Organic Model Farm as well as the CSA subscription services. In Year 1, the program income was \$2,200. In Year 2, they launched the CSA subscription, and along with the market, the program income was \$48,000. In Year 3, they expanded options on the CSA to include delivery and the program income was \$86,000. Year 4 income was \$94,900. Lastly, in Year 5, the program income was in excess of \$101,000.

“What I appreciated the most were the local greens. I am interested in all greens that are available each week—both salad greens and the heartier ones that are more for cooking.”

—Leiana Naholowaa

Para I Probechu'n I Taotao-ta, Inc.

Na Lala I Kantan Chamorrta Para I Probechu'n I Taotao-ta.
(Chamorro Language though the revitalization of the traditional chanting of Kantan Chamorrta Project, Guam)
3 years, \$834,137



Project Overview

Para I Probechu'n I Taotao-ta, Inc. (PIPIT), is a nonprofit located on the Island of Guam. PIPIT is committed to preserving and advancing Guam's unique culture and arts and was funded to promote the Chamorro language through the revitalization of traditional chanting. Due to Western influences, the Chamorro people have reduced the traditional practice of *Kantan Chamorrta*, or traditional chanting, in Chamorro. There are four identified *manamko*, or elders, who still retain this knowledge and practice.



PIPIT staff and Fafa'nague.

From 2015 through 2018, PIPIT managed a Language P&M grant with the goal to increase and preserve the Chamorro language and the *Kantan Chamorrta*. They identified four *Fafa'nague* (instructor) leaders in their respective *Guma* (home or community) who served as apprentices and paired them with the *manamko*. The staff researched tools, created different scales, and then developed an initial language fluency assessment survey. During the intergenerational activities and *Guma* gatherings, the *manamko* are able to provide the *Fafa'nague* with a broader range of vocabulary, concepts, and application of Chamorro words and phrases. *Manamko* impart broader understanding and comprehension of *Kantan Chamorrta*. *Fafa'nague* converse with each other with eagerness and less hesitation.

Project Outcomes and Results

At their day jobs, the *Fafa'nague* regularly practice to enhance skills in the classroom with their students. A complete immersion experience in *Kantan Chamorro* during intergenerational activities occurred. The participation continues to grow during intergenerational activities with the *Guma*. Throughout the years of the project, the

Key Findings

- 300 learning CDs and DVDs were developed.
- 22 new and 7 pre-existing partnerships were formed.

participants have increased their knowledge and use of Chamorro by 30 percent. The *Fafa'nague* also increased their use of the language through their employment as educators.

PIPIT recorded the elders on DVDs and CDs that serve as teaching tools. Initially, they brought the elders to the local *Guma*, recorded their songs, and wrote them down. They later moved the individual sessions to the homes of the elders, as they were more comfortable and open at home. During these times, the *Fafa'nague* and project staff would interact with the elders and learn Chamorro. The project produced 300 CDs and DVDs to be used in the local *Gumas*. *Fafa'nague* and project staff increased their knowledge of traditional practices by 15 percent through interaction with cultural practitioners and elders.

“The beauty of the grant is it pushed us 3 years ahead, changing our mindsets about the impact of culture and language. It has reinforced and pushed my commitment to the language and culture to another level.”

—Barbara “Bobby” Tainatongo (Fafa’ nague).

Blueprint for Change

E Ho'okanaka (Be a person of worth) Project, Hawai'i
1 year, \$271,095



Project Overview

According to the 2010 U.S. Census, Native Hawai'ians make up 21.3 percent of the population of the state of Hawai'i. However, they make up 39 percent of the state's prison population. Further, they have a 40-percent rate of parole revocations. The current rehabilitation and reintegration programs and services lack the cultural root values, practices, and principles necessary to reduce the high recidivism rates and to foster self and familial reconnection among Native Hawai'ians. There is a clear lack of infrastructure in Hawai'i to reintegrate offenders back to their native culture and society in a positive and healing way.

Blueprint for Change (BFC) is a native Hawai'ian nonprofit organization created to promote an innovative service delivery model known as the "Neighborhood Places," which was developed in Hawai'i to meet the unique challenges facing native Hawai'ian children and families. This SEDS project sought to develop and pilot project curriculum that will reconnect former Native Hawaiian *pa'ahao* (prisoners) to their root cultural values, practices, and principles, as well as a web-based access point for all program related information. This project is built on the values of KALO-K = *kuleana* (responsibility), *kaiaulu* (community); A = *aloha* (love), *ahupua'a* (system); L = *lokahi* (unity), *laulima* (working together); O = *'ohana* (family), *'oia 'i'o* (integrity).

Project Outcomes and Results

The curriculum was developed in partnership with the project participants. Blueprint for Change worked with 14 men and 5 women to develop the curriculum. From the outset of the project, it was very important to find common ground and build trust. This project created a sacred space for the participants. One of the activities for the men was to make a digging stick and plant an ulu (bread



Project participants planting an ulu tree with their digging sticks.

Key Findings

- 4 partnerships were established.
- 1 cultural curriculum was developed.

fruit) tree in their home. This was an activity signifying the need for men to regain their positions as the head of their households and provide for their families. They used guava wood to make digging sticks. Guava is an invasive species. As they were making the digging sticks participants were asked "what kinds of invasive species are in you?" to get them to think about what bad aspects of their lives are weighing them down and what they can release in order to grow and thrive.

The women in the project met at the Fernhurst Center, which is a halfway house for women. The women met for 2 hours, twice a week. One activity was doing a moon journal and reconnecting with the phases of the moon, which is significant in Native Hawai'ian culture. They also shared a story at each meeting and did craft activities to further reconnect the women with their culture. The curriculum activities are tied to the phases of the moon along with traditional activities, which are related.

Hookākoo Corporation

Project Kukuiehu: Developmentally Appropriate Reading and Language Arts Resources for Hawaiian Language Immersion Elementary Education, Hawai'i
2 years, \$259,425



Project Overview

Hookākoo Corporation (HC) was incorporated under Act 2 of the Hawai'i Revised Statute, to improve the quality of education being offered to Hawai'i's children. Act 2 allowed the formation of HC as a nonprofit to manage and operate public conversion charter schools. Its mission is to provide leadership, accountability, and direct support to high-quality charter schools in the reinvention and transformation of public education for the purpose of improving the academic and personal growth of students and the contribution of schools to their Native Hawai'ian communities.

The Hawaiian language is considered endangered. Gains were made since the 1980s, when there were fewer than 700 Hawaiian-dominant speakers, in large part due to the Hawai'ian language immersion program providing immersion education for grades prekindergarten through college. However, there is still a critical need for basic Hawaiian-language teaching resources. Children learning to read and write in Hawaiian have few books to read compared to their counterparts in English-medium schools.

From 2016 to 2018, HC implemented a Language P&M grant to solve this critical need by developing and distributing contemporary, culturally relevant, place-based, grade-level, "classroom tested" chapter books and workbooks with associated teaching materials and assessments for Hawaiian Language Immersion Program (HLIP) students in Grades kindergarten through 3.

Project Outcomes and Results

To bridge the critical lack of elementary grade level-appropriate, engaging, Hawaiian-language reading materials that also meet Common Core standards, HC developed and published two



Kamalu Poepoe, of Kualapu'u Conversion Charter School, reads to students from a workbook in Hawaiian.

Key Findings

- 12 books for curriculum use across all of Hawai'i were published.
- 80 percent of Kualapu'u students Grades 2–3 passed a summative reading comprehension assessment.
- 25 Kualapu'u families used English translation books in the home.

illustrated chapter books per year (four total) for Grades 2 through 3; developed and printed four high-interest workbooks per year for Grades kindergarten through 1 (eight total); and translated and published the two chapter books and four workbooks per year (four and eight total, respectively) into English (with important Hawaiian words and phrases) so non-Hawaiian speaking parents of HLIP students can support their children's learning. HC distributed free copies of the chapter books and workbooks to the 15 other HLIP elementary schools throughout Hawai'i at the end of each project year and made the chapter

books available for loan at the Kualapuu School library, the Molokai public library, and the Hawai'i State Library, as well as available for purchase online and locally at the end of each project year.

In order to meet the critical need of HLIP teachers for more Hawai'i Common Core Standards-based tools to encourage elementary-age children's reading comprehension and acquisition of language skills, HC developed curricula with Common Core-

aligned lesson plans linked to each chapter book produced at the end of each project year. HC also distributed the curricula to the 15 other HLIP elementary schools throughout the state of Hawai'i at the end of each project year.

In order to sustain the project benefits, HC has made the materials produced available for purchase on Amazon and is pursuing funding from other public and private funding organizations.

Native Nations Education Foundation

Pane'e Mua Project, Hawai'i

5 years, \$1,732,839



Project Overview

Native Nations Education Foundation (NNEF) had a SEEDS project to provide a culturally sensitive Employment Readiness and Career Support Services Program for the adult East Hawai'i Island Native Hawaiian community from 2013 to 2018. Hawai'i Island County is comprised of approximately 25 percent Native Hawaiians. It also has the highest number of Native Hawaiians living below the poverty level in the state.

Project Outcomes and Results

NNEF services were participant centered and integrated the Native Hawaiian culture and language into all facets of the program. People that were severely below the poverty line and/or under- or unemployed were recruited around the county but primarily from the central and east part of the island. By the end of the project, 216 people were recruited and completed an intake profile and assessment and were then placed in one of the following tracks: employment preparation/job development training, career pathways assistance, or education (pre- and postsecondary). The client services staff used the intake process to learn about each participant so that holistic services were based on where the client was educationally and emotionally. The monthly counseling/support sessions encouraged and assisted clients in getting the additional services they needed to care for themselves and their families. This approach allowed the client to focus on the fulfillment of their employment and/or education goals.

While the project had challenges, each challenge was overcome with the assistance of staff, clients, and partners. There were three large challenges that were tied to recruitment and retention. First, they found a need to locate training space closer to the areas where participants lived and worked. The Native Hawaiian communities on the east side of



Native Nations Education Foundation staff.

Key Findings

- 4 pre-existing partnerships were continued and 2 new partnerships were established.
- 216 people were placed into employment preparation/job development training, career pathways assistance, or education.

the island are on the outer edges of the City of Hilo where reliable public transportation is not available. Secondly, participants had issues qualifying for scholarships as their project support was considered income by funding agencies. Lastly, there was difficulty in the third year with recruitment that forced the staff to rethink their outreach and recruitment strategies. They added social media, worked heavily with partners for referrals, and broadened their outreach.

To assist clients with community services information and job placement, NNEF held an employment and education fair each year of the project. Clients were asked to attend and encourage other community members to attend. During the

last 2 years of the project, NNEF teamed with community businesses, education institutions, and state/county services for the fair. The attendance at the fair dramatically increased those years from below 40 attendees to 1,000 in the last year. In addition, the vendors for the fair also increased.

Fifty participants successfully maintained or completed vocational or technical training, certificate programs, or 2-/4-year college degree programs. Fifty-eight participants obtained and held employment through their probation period or increased their employment. Eighty-six clients utilized support during project participation. Finally, 126 Hawaiians completed employment preparation/job development and/or GED coursework and increased their Hawaiian language and cultural knowledge.

One student, for example, was half a credit short of graduating high school. She was ashamed she did not graduate with her class. The program was comfortable, and she found it easier to work and go to school. She completed the required coursework and got her diploma through the program. Her goal is to start her own food truck business with her daughter and to study business.

Leslie Oguma is a high school dropout with a criminal history who lost a business he opened in 2000. His teacher commented that he is a great recruiter and has a great way with people. He voluntarily provided outreach and recruitment for the project to men getting out of prison. Leslie said the program atmosphere was the best. School was okay, but the atmosphere was always upbeat, supportive and respectful. He successfully completed his GED and is currently enrolled in college for Hawaiian studies and Hawaiian language.

One participant, at 37, had been through 12 GED programs unsuccessfully. She was at an early Head

Start program with her children when she received a flyer from a family advocate at the center. The flyer attracted her attention and she thought the program might be right for her, so she called. She liked the focus on Hawaiian values and the great atmosphere. After all those years of being ridiculed or ignored, she got her GED. She not only completed her GED, but through the support services she received from the project she reconnected with her family on Oahu. She had not spoken to her father in decades. Her graduation ceremony turned into a family reunion for her.

These stories are reflective of the project's success in reengaging marginalized community members and putting them on a path of well-being and leading productive lives for themselves and their families. A reoccurring theme in each of the stories is the importance of the culture-centric services and support from the project staff that created a positive environment for clients to gain confidence in themselves to achieve their goals.

Fortunately, some of the services provided to the community will continue. During the project the state of Hawai'i's GED/adult diploma program was deemed out of compliance with federal regulations and lost their federal funding. The services provided by NNEF, however, were certified and in compliance, making them the only certified GED provider in the area. This allows them to continue adult basic education and GED services beyond the project period. NNEF hopes to find alternative funding to resume more in-depth support to the community.

“This program gave me confidence to get back in the workforce and go to school. The teachers made me feel like family. They provide such a supportive environment.”

—Genisis Irvine

Lakota Language Consortium

Lakota Owóksape eLearning Portal Project, Indiana

3 years, \$898,315



Project Overview

The Lakota Language Consortium (LLC) is an educational 501(c)(3) nonprofit that was established in 2004 to support Lakota language programs on the Pine Ridge Reservation, and across the Dakotas. LLC has worked with the Standing Rock Sioux Tribe Education Department to develop education applications and DVDs, language weekends, an annual 3-week Lakota language training program for beginners and teachers, and an immersion school. During routine meetings, the two partners realized that there are additional self-starting language learners who do not or cannot go to school.

In 2014, the Standing Rock Sioux Tribe Education Department requested LLC to develop an internet-based Lakota language forum. This forum has over 1,000 regular users demonstrating a demand for distance learning opportunities. In 2015, LLC received a 3-year Native Language P&M grant to develop the Lakota Owóksape eLearning Portal with the goal to provide interactive Lakota language learning opportunities to supplement classroom instruction, offer beginner-level adult instruction, and connect distant users with fluent mentors.

The Lakota Owóksape eLearning Portal is an online learning platform that presents Lakota language curriculum to children and adults, giving them the opportunity to engage in language self-study. The portal incorporates pre-existing and new curriculum and is designed to encourage learners by being adaptive and customizing learning experiences based on the progression of the individual learner. The curriculum includes audio content, all recorded by fluent, elder speakers and teachers of the language. The design team that came up with the pedagogy worked with technical programmers to sketch out how Owóksape should look. The design team was a collaboration between the project director, linguistic director, a contracted design team and other consultants. LLC then contracted

**LAKOTA
LANGUAGE
CONSORTIUM**



Lakota Language Consortium logo.

Key Findings

- 1 partnership was formed.
- Online Lakota language forum was created.

with an Indian programming outfit to build the technology using Unity programming language to create the platform, the website, and integrate data collection.

The first 2 years of the project were dedicated to writing the code, developing a graphic layout, and creating beta versions of the program for testing and refinement. This development, testing, and review process created two versions over the first 2 years of the project before a final version was completed, which LLC calls “Owóksape 3.0.” Owóksape 3.0 was launched on October 1, 2018, and it is now available to the public for use. Though it is live, the design of the platform allows for always expanding modules and functionality. LLC expects this platform to be added to and refined over the next 10 years.

Project Outcomes and Results

From the outset, Owóksape was designed and developed to be replicable, especially for highly resourced languages that have a dictionary and audio recordings like Crow, Dakota, Cherokee, Navajo, and others. LLC’s expectation is that the platform will have numerous reincarnations. Based

on the LLC online Lakota forum and Facebook users, LLC expects between 10,000 and 20,000 users. In addition to individual learners, they expect teachers to use the program in conjunction with classroom instruction.

Pointe au Chien Indian Tribe

Federal Recognition Project, Louisiana
3 years, \$1,006,396



Project Overview

The Pointe au Chien Indian Tribe (PACIT) is a state-recognized tribe located in coastal Louisiana. For many years, PACIT has worked to become a federally recognized tribe. In 1996, PACIT submitted the first petition for federal recognition with the Office of Federal Acknowledgement (OFA). In 2008, OFA responded by issuing a negative proposed finding, outlining three areas the PACIT needed to address for federal recognition. However, PACIT did not have adequate staff, time, and resources needed to conduct research, collect official documentation, update membership materials, and write and submit a narrative to respond to negative proposed findings from OFA. PACIT received a 3-year SEDS grant from 2014 to 2017 to improve organization capacity, address federal acknowledgement, and increase self-sufficiency.

During the first year, the project established both a tribal advisory board and a research planning committee. The tribal advisory board was comprised of a small group to monitor and administer the grant. The research planning committee was designed to bring together tribal members, volunteers, and expert consultants to inform and carry out the activities to address the negative proposed findings in the federal recognition process. The research planning meeting was composed of several stakeholders including a geologist, historian, ethnographer, attorney, project staff, tribal members, elders, membership committee members, oral history committee members, and tribal council members. On average, 25 people attended each all-day research planning meeting every 6 to 8 weeks. The vast majority of attendees were tribal members volunteering to research, provide community input, and help with activities related to the recognition process.

The research planning committee outlined the main activities needed to respond to the application,



Point au Chien community members.

Key Findings

- 40 oral history interviews were analyzed.
- 450 pages of historical documents were analyzed.
- One historical narrative was completed.
- One comprehensive tribal lineage report was completed.
- One Office of Federal Acknowledgment response was drafted.

including identifying research and library institutions, source documents, and people to interview for oral histories.

The project contracted with a historian to conduct research at local, state, and county archives, universities, libraries, and an archive in Seville, Spain. The historian held a community training for volunteers to learn how to conduct historical research, review documents, books, newspapers, identify key words, and determine substantive and relevant materials to collect and scan. The historian collected, reviewed, and analyzed documents to draft a full historical narrative of the tribe.

The project also contracted and collaborated with an ethnographer, genealogist, and attorney. The ethnographer reviewed census records and marriage and community reports, as well as gathered, transcribed, and analyzed extensive oral interviews with community members and elders. The genealogist compiled and linked the PACIT people with Elders and tribal ancestry through supporting documents such as marriage, birth, and death certificates. As part of this work, the project developed tribal lineage for each member to form a tribal family genealogical record and report. Throughout the project, a tribal member served as an attorney to review Bureau of Indian Affairs' (BIA) regulations, update the research planning committee on new BIA federal recognition processes, contribute to and collect new research at the national archives, and draft the final response document for the recognition process.

Project Outcomes and Results

Over the 3 years, the project collected, analyzed, and compiled countless source documents and supplemental information to develop reports and narratives to respond to OFA. The project translated over 450 pages of historical documents from French and Spanish to English. The historian's undergraduate students completed seven unique poster board research presentations and one extended student research report covering heritage and community experiences dating back hundreds of years. By the end of the project, one full historical narrative report was completed. Moreover, 40 oral interviews of tribal elders and community members were translated from Indian French and analyzed to form the ethnographic report. The project wrote a marriage report, social community report, and a political community report. Along with the individual ancestry and family genealogical records, the project developed a comprehensive tribal lineage report. Finally, by the end of the grant, the project had compiled each of

these components into a response to the BIA's federal recognition process. Due to the change in the federal recognition regulations midway through the project, the PACIT still needs to modify and address a small portion of the process to finish the report before the final response can be submitted.

In addition to researching and developing reports for the federal recognition process, the project increased the organizational capacity of the PACIT. The PACIT strengthened partnerships with neighboring tribes and the local and state agencies. According to one tribal council member, "The project elevated the stature of the tribe to receive an erosion mound grant. The mounds are very important to the tribe and are sacred and historical sites." The project has given the tribe more of a voice and a seat at the table in various local and state meetings. The project staff and tribal council members have worked with partners to develop an emergency contingency plan for natural disasters, especially hurricanes, which are common in coastal Louisiana.

The tribe has enhanced and improved their tribal membership recordkeeping, updated tribal membership based on genealogy information, and developed and printed official membership cards. Now, the tribe has a process and system to track all tribal genealogy records and improved tribal membership records. These processes have improved the professional and organizational capacity of the tribe. Through various research activities, events, and committee meetings, the project has facilitated more community engagement, and according to one elder, "People can just stop by, making the community closer knit." Another elder reflected, "The project brought pride to the community. The genealogy is going to be well written and tell our story. To me, learning genealogy and proving 'Indianness' is personal." As the project wrapped up, the PACIT is continuing to complete the narrative and report to submit to OFA.

Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians (Gun Lake Tribe)



Language in the Living Room Project, Michigan
3 years, \$288,742

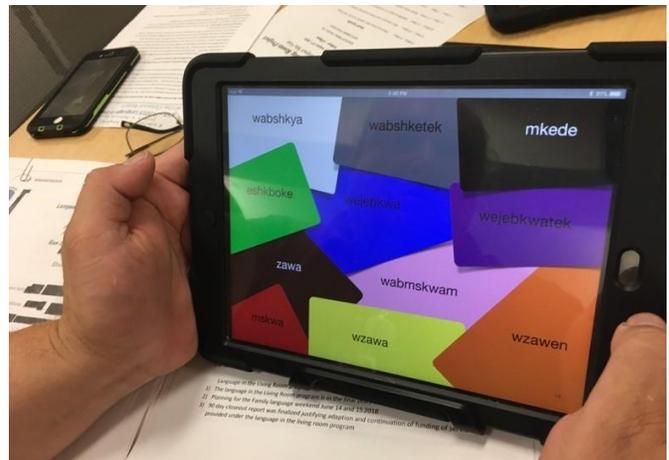
Project Overview

Most of the 428 citizens of the Match-E-Be-Nash-She-Wish Band of Pottawatomi in Michigan more commonly refer to themselves as the Gun Lake Tribe (GLT), in reference to the lake tribal lands border in the southern part of the state. They are taking steps to reclaim their native Bodwéwadmi—a dialect of their regional language with only five intermediate speakers, two conversational speakers, and no fluent speakers.

GLT decided that targeting families, rather than individual learners, would more effectively combat the urgent decline and create built-in language support systems, especially if the method honored the tribe’s oral tradition. The resulting project put “language in the living room” by using a touchscreen-based curriculum, with images and embedded audio files, to engage tribal homes in family-based learning. By expanding access to traditional language and cultural learning, GLT sought to increase the number of intermediate speakers while setting a foundation for preschoolers to become future language leaders, thereby nurturing the long-term survival of the Bodwéwadmi language.

Project Outcomes and Results

Language Coordinator Frank Barker described the outcomes from the GLT’s approach of addressing a family of learners in three distinct segments: preschoolers (ages 0 to 4), youth (5 to 18), and adults (over 18). The tribe purchased iPads, equipped with protective cases, to be lent to members and developed policies and procedures for ensuring prompt return and accountability for continued use.



Language Coordinator Frank Barker demonstrates the innovative iPad-based Bodwéwadmi language curriculum designed for family learning.

Key Findings

- 51 households engaged in family-based learning.
- 8 Bodwéwadmi language iBook units created for preschool learners.
- 44 youths (ages 5–18) gained access to language materials; 26 demonstrated proficiency gains.
- 22 adults gained access to language materials; at least 9 demonstrated proficiency gains.
- At least 31 people (7 percent of population) now regularly speak Bodwéwadmi (up from 13).

In addressing preschoolers, staff took pre-existing preschool print curricula, updated and expanded them, and then adapted them to the digital medium as iBooks. The result was a curriculum of eight units, primarily focused on vocabulary transferred through audio and accompanied by vivid on-screen images and photography.

Unlike the older user segments, preschoolers did not take electronic self-assessment quizzes at the end of each unit. They were observed in person instead. “During the Language Camp, we had a little side track for the preschoolers,” Mr. Barker said. “If we said, ‘show me ear,’ or ‘show me mouth’ [in Bodwéwadmí], they’d point to the correct part of their body, for example. Just getting them comfortable with the language makes a huge difference in setting them up to be our future generation of fluent Native speakers.”

Like the preschoolers, the basis for the youth and adult iPad curriculum content came from pre-existing print curricula and language-teaching techniques the GLT Language and Culture Department had already been using in community language classes. However, unlike the preschoolers, the youth and adult curricula included more complicated concepts and grammar, geared towards building some basic conversational competency in users.

While the self-assessment quizzes measured technical gains, “the ultimate test of an improvement in rubric assessment levels is seeing if they are able to respond to [Native language] questions with [Native language] sentences,” Mr. Barker said. The family language camps at GLT’s Jijak property provided opportunity for youth and adult learners to speak and learn Bodwéwadmí together. The 2-day programs saturated campers with a semi-immersion language experience. Learners explored workshops along two tracks, which included repeated sessions so that every camper could sit in each if they wished. Classes ranged from “Gardening Practices and Seed Saving” to “Immersion Workshops.”

The project has increased access to language learning, as well as increased language proficiency, retention, and fluency, and the Tribal Council and

leadership have pledged to continue to fund and promote the project. “We also have more interest in the language in general, which is directly linked to all the exposure from word of mouth and outreach, which is fueling more demand,” Mr. Barker said. “We even have interest from tribal admin to create new [Native-language] signage on our lands, moving things to become more bilingual.” The tribe is also using the language more frequently in tribal operations. For example, the language is now used during the prayer in Tribal Council meetings, as well as during the Cultural Advisory Committee meetings.

Jen Palmer, a young mother whose family participated in the Language in the Living Room project, appreciated that the iPad format allowed her to practice at home when she did not have time to attend language classes. “My youngest, Ziibé (14 months), is being raised with our Native language as one of her first languages. I’m so proud of that,” she said. “At [preschool], Ziibé learned baby sign language. As we were using the iPad lessons together, she would tap a hotspot, and audio would play, saying something like ‘let’s eat’ in our language. [Ziibé] would do the motion towards her mouth, which meant the same thing! I was like, ‘Wow!’”

Through the project, 51 households used the program, which means each household achieved, at minimum, an increase of 50 percent in “some language” use at home—a level that project staff hope to continue to grow, bolstered by Tribal Council sustainability funding. However, the grantee noted that there is still room to grow, and, as with many communities, the historical trauma attached to the language means that some citizens who may not have been ready to re-learn their language during the project period may become ready later.

Little Traverse Bay Band of Odawa Indians



LTBB Kinoomagejik Project, Michigan
3 years, \$583,986

Project Overview

Located in Harbor Springs in northern Michigan, the Little Traverse Bay Band of Odawa Indians (LTBB) had only three fluent speakers of their native Anishinaabemowin language remaining at the start of the Native Language P&M project, which is down from 26 fluent speakers in the late 1990s. The language was rarely spoken or even heard in the community. Sadly, one of the three fluent elders passed away during the project period.

The LTBB Gijigowi Anishinaabemowin Language Department spearheaded a focused, strategic effort to fight the rapid decline in fluent speakers, which was a project colloquially referred to by tribal members as “KAP” (Kinoomagejik ANA Project). Instead of looking for broad language competency across large numbers, they invested their efforts in a small group.

Project Outcomes and Results

“Fluent” in the LTBB community is not a title used lightly. “Language and culture are hand in hand in our tribe. You can’t have one without the other,” said Netawn Kiogima, a language teacher and curriculum designer. “It’s not like taking Spanish or French. This is part of who you are!” Ms. Kiogima explained how elders were forced to assimilate through churches and boarding schools and how trauma and shame from those experiences still echo in their grandchildren today.

Project Director Carla Osawamick, who described herself as a “conversational but not fluent speaker,” said that achieving this high standard of fluency (measured as Intermediate-High on the ACTFL fluency scale) required a level of focused dedication that some learners were not prepared for, even though trainees were paid a stipend of \$15 per hour.



(Left to right) Project Director Carla Osawamick, fluent Elder and Lead Instructor Maryann Endanawas, Evaluator Matthew Ing, Project Assistant Cheyenne Kiogima, and Language Teacher Netawn Kiogima.

Key Findings

- 7,402 hours of training to community language leaders/instructors.
- 2 new nearly fluent certified language instructors to serve the community.
- 50 unique language materials created, including games, books, videos, posters, and more.
- 5,834 attendees at community language events.
- 811 tribal members received language learning.

Trainee Cheyenne Kiogima was one of three who resigned “because of the stress of balancing home life and language training,” she said. Ms. Kiogima became the project assistant and language intern to continue supporting the project while learning the language, albeit at a less demanding pace.

Two trainees remained after the turnover: Raymond Shenoskey and Renee Dillard. Because project staff noticed that participants were resigning due to their need to increase earnings, both remaining trainees' hours were increased in order to justify increased pay and to enhance their language acquisition. As a result, both trainees were trained to a higher degree than initially planned, representing more highly concentrated education investments. Both were also afforded more time to champion language through classes in the community, organically branding them as role models of language revitalization. Renee and Raymond delivered language education to more than 5,834 recipients throughout the course of the project, normalizing and slightly raising language proficiency in and beyond the LTBB tribal community.

In their training as teachers under the guidance of fluent elder Maryann Endanawas, Renee and Raymond exceeded the number of workshops and practicum hours by at least 10 times what each trainee was expected to acquire. In other words, the two trainees received more praxis hours than were planned for all five. By the end of the project, Renee had logged 150 practicum hours, Raymond had more than 125, and other trainees received 25 hours (total of 300 hours, according to staff). Thirty-three of the 300 hours were also observed and evaluated formal practicum hours, which were often videotaped.

Particularly important, Ms. Osawamick said, was the fact that many practicum hours were done in the community, painting Raymond and Renee as recognizable language resources. "They were teaching, doing workshops, doing presentations, manning tables at events. They did way more than just practicums."

Both Raymond and Renee have committed to becoming lifelong language learners and to staying and teaching in the LTBB community. Framed teacher certificates were presented to Renee and Raymond at a public graduation and celebration attended by many LTBB community members. Even tribes from beyond LTBB heard of their success and have requested Renee and Raymond to teach in their communities and visit their schools.

Renee intends to continue teaching language and culture through art, particularly fiber arts. During the impact evaluation, Renee was in Ontario teaching language-based fiber arts courses. "Renee's in-demand with other tribes now," Ms. Osawamick said. "They are hiring her for a week at a time [with contracts]." Project staff said that Renee would be returning to LTBB, where she made her home, and will continue teaching language in LTBB for the foreseeable future. Renee's next two projects: compile language for a Native language art lexicon and write a recipe book.

Raymond was a late addition to the training team, but project staff found that the young man had a natural affinity for Anishinaabemowin. Raymond enjoys championing language and culture in the community with students of all ages, from preschoolers to elders. After earning his teaching certification from LTBB, Raymond received a tribally backed scholarship to allow him to seek his state teacher certification at a local college. Online classes will allow Raymond to continue living, learning, and teaching native language in the LTBB community while earning his certification.

Because of the project, the LTBB community gained two new, highly qualified and certified language teachers who have committed to teaching in the local community in perpetuity. Project staff were elated with the significance of the two new language teachers in the LTBB community. More significant, they said, was the addition of Ms. Endanawas—a new fluent speaker, extremely rare in the tribe—to the LTBB community at large.

Throughout the course of the project, staff also produced 50 high-quality instructional materials, ranging from posters to videos to full-length books. LTBB staff even created various playing card games. Some, for example, resembled Uno or Concentration, with some custom rules complete with high-quality, custom illustrated sets of cards. In addition to distributing various materials to participants throughout the project, "we also added a section to our website so that all youth and families can download the curriculum," Ms. Osawamick said. Materials can also be shared beyond project beneficiaries, she said, as well as other bands and tribes. A note on the web page says

that other language teachers can contact LTBB to request the original files to translate into their language. For example, Milwaukee Indian School has already requested this service. LTBB will continue to update the site as new instructional materials are developed.

Despite the setbacks, the project team felt that the impact Renee and Raymond made on the community as a result of the project was far beyond anyone's expectations at the start of the project. "We created a program that had high expectations of not only formal teaching but also indigenous

learning. Our teachers know the route (formal, school taught) philosophy. But we went beyond that, to address what the community believes, and [instill] the mindset of indigenous knowledge and indigenous learning," Ms. Osawamick said. "And we can also be competitive with formally trained teachers that come out of universities. We exceeded many teacher training programs, following the latest, most progressive best practices on teaching (for example, engagement through games), but expressing that through an indigenous perspective."

Center School, Inc.

Strengthening Achievement in Basic Education (SABE) Project, Minnesota
3 years, \$1,044,733



Project Overview

The Center School, Inc., has been educating Native American youth for over 40 years. Center School is one of only two alternative or charter schools focusing on Native American education. Center School received a SABE Mental Health Project for Native Youth and implemented a SEDS project from 2015 to 2018. This project sought to involve participants in new school day and after-school activities to earn credits that were culturally relevant and were evidence-based practices that have helped students develop the assets they need for mental health. Youth participated in two culturally relevant “psycho-educational groups” during the day that helped build protective factors for mental health.

Nawayee is an Ojibwe word that means “the center.” Center School works with students to find their center and find their collective center in the Indian community. *Nawayee* was open to students in Grades 7 through 12 and ages 12 to 19. Most students are American Indian. Some students attend Center School because they have experienced problems in the regular public school system. Center School provides a fresh start with small classes and a culturally focused curriculum. Many students choose Center School because they value the close relationships with teachers, the emphasis on indigenous education, and the many field trips and enrichment opportunities.

The Center School’s SABE Project helped to build community collaborations, develop capacity skills, leverage their valuable resources, and promote activities that lead to their beneficiaries’ self-sufficiency. The artwork development demonstrated by the youth highlighted their growth from their first and subsequent artwork. The difficult issues that students were wrestling with and their wide range of emotions from the many traumatic things that they were dealing with came through in their artwork. The initial artwork



A student-built canoe.

Key Findings

- The Center School SABE Youth Development Project overall participation included both day and after-school programs that involved a total of 59 students.
- 27 youth in Year 3 have received one-to-one individual mental health and substance abuse sessions.
- The mental health therapeutic arts specialist provided 101 hours of therapeutic art.
- The mental health therapeutic arts specialist provided 57 hours of substance abuse treatment.
- Center School has received funding from Substance Abuse and Mental Health Services Administration (SAMHSA) in FY 2018.

showed the anger, fear, and lack of control that the students felt. The subsequent artwork showed their healing, and the use of culture definitely helped with the healing process.

The project relied heavily on building relationships, making the project friendly and accessible, providing personalized support, and celebrating

successes along the way. The Center School SABE Project highlighted participants who completed their schoolwork and made their learning projects into credit by depicting a visual narrative. Enrollment in Center School impacts the community by empowering the students in their classes.

In addition, the Center School SABE Project participated in many local events to demonstrate how their project could both work within a cultural context and support the growth of the students needed for specific cultural purposes.

The Center School SABE Project's purpose was to expand its capacity to provide a challenging and stimulating learning environment that integrated art and credit.

Project Outcomes and Results

The first objective of the SABE Mental Health Project for Native Youth was to expand student's skills to enhance the classroom and curriculum experience. Also, it aimed to provide new culturally relevant psycho-educational, credit-based support groups (400 sessions), increase 1:1 student supports (200 sessions), and provide at least two new school or community supports to increase mental health or well-being for Native youth. Center School used the art therapy teaching model for an immersive instruction experience. The classrooms at Center School taught youth to introduce themselves, talk about where they are from, master basic phrases, and conversationally engage elders in Ojibwe and Dakota language through credit-based learning opportunities that built cultural competence and confidence.

The second objective was to provide an after-school or extended-day programming experience: Center School staff provided at least 120 therapeutic arts after-school or extended-day activities and opportunities that produced student-led community performances. This service learning activity spanned the year and involved at least 75 youth.

Center School partnered with two Native Elder Residence and Elders Lodges, as well as, the Minneapolis Elders facility, and grade schools (Bdote Ojibwe Immersion School and Anishinabe Academy) to arrange performances onsite and to set-up service learning volunteer opportunities for youth at their site when present.

The project made significant strides towards fulfilling its purpose. In total, 59 youth participated in both day and after-school programs.

A total of 35 youth participated in a variety of directed therapeutic arts experiences identifying color with emotion, creating memorials to explore and express loss and grief, as well as other group activities. Ongoing activities included therapeutic expressive art exercises to express self-perceptions, level of safety, positive self-image, and art assessments of mood, depression, and level and perception of stressors.

The after-school therapeutic arts component began with an overall total of 20 participants and averaged 10 daily participants. The after-school component of the SABE program continues to produce positive outcomes. For example, youth continue to demonstrate the ability to complete projects, as well as self-initiate new art.

Indigenous Peoples Task Force

Indigi-Baby Maternal and Child Nutrition Initiative, Minnesota
2 years, \$508,249



Project Overview

Indigenous Peoples Task Force (IPTF) has developed and implemented culturally appropriate programs for more than 26 years to prevent further transmission of HIV, increase access to traditional and Western medical services, and improve the quality of life for clients, families, and communities. The SEDS project's purpose was to expand IPTF's projects capacity to provide healthier options for American Indian babies, their parents, and the community.

Through dialogue and workshops as part of the Seeds Conference, it was clear that reducing childhood obesity was a major priority and that traditional Native foods and medicines, cultivated and wild gathered, held the key to healthy nutrition and disease prevention. IPTF also gathered input for this plan via community gatherings involving the community organizations they work closely with: Dream of Wild Health, All Nations Church, The Minneapolis American Indian Center, organic farmers, and IPTF's board of directors. The Commissioner of DEED; the Chair and Treasurer of the IPTF board, and a former owner of a vineyard all weighed-in on the project concept with ideas for resources to develop and implement the project. Several Indigenous farmers were contacted about being a source for some of the produce and wild harvested food needs that the project is not able to supply.

The project relied heavily on building relationships, making the project friendly and accessible, providing personalized support, and celebrating successes along the way. The IPTF Indigi-Baby Maternal and Child Nutrition Initiative project highlighted participants.

North Dakota State University provided analysis of the nutritional value of the crops for baby food and how to enhance the recipes. They also assisted in enhancing Indigi-Baby's labeling.



Food shelves at the kitchen.

Key Findings

- The University of Minnesota provided skill and knowledge development on 5 topics for 3 community members and 1 staff member.
- The Pillsbury United Communities provided 4 community members with a half-day workshop on the introduction to canning.
- Project Curriculum: Giikinnoo-Amaage-Gidiwin was created directly, as a result of ANA funding.
- Project outreach material was created to recruit interns and to inform our community

Project Outcomes and Results

The IPTF Indigi-Baby Maternal and Child Nutrition Initiative aimed to reduce the incidence of obesity and type 2 diabetes in all IPTF Native children. Grounded in Ojibwe seven grandfather teachings, the project curriculum mixed Native and Western science to create a sustainable food source and

education basis for the parents to promote continued health and nutrition.

Deliverables included (1) *Giikinoo-Amaage-Gidiwin* (The Teaching Garden) curriculum changes, (2) trainee attendance logs criteria for evaluating, (3) pre/post assessment of training participants' knowledge of traditional foods and maternal and child nutrition, (4) assessment of training participants' facilitation of presentations as part of traditional native foods family celebration, (5) comparison of participant intake and end of the year surveys, and (6) anecdotal information as part of weekly talking circles following production, gathering, processing, and preservation work days.

Project participants from the community indicated they were eating healthier by the end of the first year of the project. It was observed that at work lunch breaks early in the year, when participants had a choice, they would choose fried and high-carb foods. During the course of the project, participants began to change their selections to more salads and nutritionally dense, healthy foods.

Project participants learned leadership skills such as communication, teamwork, and creative thinking as they took part in business strategy sessions. In addition, they took on a leadership role on the farm by leading assignments related to soil preparation, planting, and harvesting of crops on the farm.

Minneapolis American Indian Center

Minneapolis Native Fitness and Nutrition (FAN) Project, Minnesota

3 years, \$481,605



Project Overview

The Minneapolis American Indian Center (MAIC) was founded in 1975 and is one of the first American Indian Centers in the country. Initially formed by community members, it continues today with a majority American Indian leadership and staffing. MAIC serves a largely tribally diverse, urban American Indian population of more than 35,000. The organization is located in the 11-county Minneapolis-St. Paul metropolitan area and provides many services guided by strong Native values that would otherwise be unavailable, such as preserving and supporting cultural traditions through art, youth programs, and intergenerational programs.

Research from the Great Lakes Inter-Tribal Epidemiology Center and the Indian Health Service show high rates of obesity among youth with over a quarter of Special Supplemental Nutrition Program for Women, Infants, and Children (WIC)-enrolled children being obese by Year 2 and 28 percent of youth ages 2-5 being obese. The research findings showed that obesity has a large effect on mortality rates among Native Americans of all ages, with heart disease mortality rates of 221 per 100,000 and diabetes rates of over 20 percent for ages 15 to 44; 52 percent for females and 48 percent for males ages 45 to 64.

Through a community survey sponsored by the Notah Begay III Foundation, it was determined that community members were low income and faced four barriers to prevention. These four barriers to prevention include (1) a lack of knowledge regarding healthy nutrition and how to prevent diabetes, heart disease, and cancer; (2) lack of access to affordable healthy food and lack of knowledge of how to prepare those foods; (3) a lack of access to affordable options for physical activity, compounded by safety concerns in the neighborhood; and saddest of all, (4) an expectation



Minneapolis Native FAN Project logo.

Key Findings

- 1,082 events were held.
- 44 percent of individuals are now more positive about exercising.
- 39 percent lost an average of 14 pounds.
- 37 cooking classes were held.
- 75 percent reported eating healthier.
- 59 percent reported eating less highly processed foods.

among many in the Native community that having diabetes and other chronic diseases is inevitable.

The MAIC's Native FAN Project, a SEDS project, was aimed at reducing the high rates of obesity and obesity-linked diseases in American Indians. MAIC serves a low-income urban American Indian population in the Twin Cities of Minneapolis and St. Paul. The strategy of the project is to increase access to and participation in physical activities and to provide nutrition education to all ages. Physical activities range from volleyball and basketball to walking groups, yoga classes, traditional dancing, and circuit training. Education ranges from nutritional cooking classes to diabetes prevention

and management. Additionally, there are monthly support groups for those living with chronic diseases and cancer; quarterly health screenings are offered, as well as a quarterly pow-wow to provide a culturally focused opportunity to stay active.

Project Outcomes and Results

The overall goal of the project was to reduce rates of obesity and obesity-linked diseases that disproportionately affect American Indians in the MAIC community. This was to be attained over a 3-year period through the accomplishment of the following three objectives.

Objective One—Physical activity. By the end of Year 3, at least 500 American Indian adults and family members of all ages will have enrolled in the Native FAN Project, and of these, 60 percent will meet the Native FAN fitness challenge by consistently participating in four or more program-sponsored physical activities each month after they join for a year, thus establishing healthy habits related to engaging in physical activity. Of these consistent participants, 75 percent will report one or more positive health outcomes.

Objective Two—Healthy nutrition. By the end of Year 3, at least 500 American Indian community members enrolled in the Native FAN Project will participate in four or more program-sponsored activities to increase knowledge around healthy nutrition and to develop skills related to healthy eating, such as meal planning, shopping, and cooking, which will result in self-reported positive changes in eating habits among 75 percent of participants.

Objective Three—Health Screening and Disease Management. By the end of Year 3, at least 500 American Indian community members will have participated in health screenings, prevention, or disease management workshops to increase their knowledge and skills in the areas of prevention and/or management of cancer, diabetes, and cardiovascular risks.

Objective One (Physical Activity) was highly successful, with 8,393 duplicated attendees at 1,082 events held throughout the 3-year period. Initially,

gym memberships were to be subsidized through a neighborhood gym. The neighborhood experienced a large change in ethnic population, and MAIC members were not comfortable at the neighborhood gym. To remedy this challenge, a large storage area was converted into a fitness center with weights, treadmills, and an elliptical machine. A workout coach staffed the room to assist members with workout routines and proper equipment use. The Police Activities League partnered with MAIC and helped to host volleyball, basketball, and softball activities, which also helped to foster better relationships between the community's youth and police officers. Youth and family activities such as canoeing, horseback riding, and hoop dancing fostered intergenerational relationships and provided an opportunity to preserve cultural teachings and awareness. One of the participants, Mr. Rice, a long-time community member, spoke about MAIC's newly renewed status as a community hub. He stated that when he was in his 20s he hung out at the center most days all day, he would "shower, sauna, play ball, and hang out" which he noted "kept him out of trouble," and he is happy to see the hub is now returning after a time of limited activities—especially the fitness gym.

Objective Two (Healthy Nutrition) was also quite successful, with more than 37 nutrition and cooking classes held. As a result of the education, MAIC participated with the Indigenous Food Network and implemented a no-sugar-added beverage policy at the organization, which was also adopted by six nonprofits and two urban tribal offices. A new restaurant, Gatherings Café, was opened in the facility, which serves fresh, locally grown foods that are Indigenous and prepared in healthy ways, including wild rice from Minnesota, harvested by tribal members. One of the participants noted he "was down 260 pounds as a result of now eating good-tasting healthy food and working out in the affordable gym." Getting families to attend classes proved to be challenging. To overcome this, the project held "Family Fun Nights," which had multiple events and served healthy meals with learning opportunities for recipes and nutritional values.

Objective Three (Health Screening and Disease Management) was successful but needed to be modified after poor attendance at several prevention workshops and screening events. The initial idea of disease management did not work; instead, a “Wellness Fair” was held at MAIC. Attendees were able to see various providers and get screened and assessed to determine their current blood pressure, height, weight, BMI, cholesterol counts, blood sugar levels, body fat levels, and lung capacity. Additionally, there was an opportunity for participants to be tested for HIV and Hepatitis C, and a “Monthly Diabetes Breakfast” was hosted to work toward disease management. The support groups for those living with cancer, diabetes, and

other chronic diseases each have a core group of regular attendees.

MAIC had several key partnerships with Bin DiGain Dash Anwebi (elders housing), Native American Community Clinic/Indian Health Board, Native American Community Development Institute, Police Activities League, Elders Lodge, and Center School. Several other partnerships of note were the University of Minnesota, Cooperative Extension Service, which offered nutrition interns, and the Division of Indian Works, which provided a meal and snacks. On a final note of success, the Boys and Girls Club has approached MAIC regarding becoming the first national charter as a Boys and Girls Club for an urban Indian Center.

White Earth Land Recovery Project

Upper Midwest Indigenous Seed Keepers Network, Minnesota

3 years, \$416,396



Project Overview

The White Earth Land Recovery Project (WELRP) implemented a SEDS project from 2014 to 2017 to significantly increase the number of seed savers in 13 participating communities, helping to solidify a network through which all community members can easily access traditional seed varieties and receive seed-saving education.

Only a small percentage of the fewer than 20,000 Native families who farm in the United States grow their Native ancestors' heirloom crops. Indigenous Nations of the Great Lakes/Upper Midwest region have unfortunately lost many of their agricultural traditions. Tribes in this region were labeled as "hunters and gatherers," and the agricultural traditions and knowledge was not captured. While hunting and gathering were critical aspects of the regional tribes, farming was a central aspect of a northern way of life.

Knowing how much knowledge was lost and how much support would be needed to recreate and regain this knowledge, WELRP, based out of the White Earth Reservation in northwestern Minnesota, took a regional approach and brought together 13 Native communities from the Upper Midwest region to create the Upper Midwest Indigenous Seed Keepers Network (ISKN). A survey in the 13 communities found that only 895 individuals of the combined total population of 34,359 (2.6 percent) save their own seeds.

The Upper Midwest ISKN's goal is to restore traditional cultural knowledge associated with seeds, food, and ways of life through a multi-pronged, regional approach. In order to tell the full story of tribal agricultural life, crop diversity, and cultivation practices in this region, this project includes training Native community members from the region in seed saving; providing youth at three White Earth Reservation schools education in gardening, nutrition, and seed-saving knowledge;



Seeds saved through the project.

Key Findings

- 341 individuals were trained in 13 tribal communities.
- Seed Sovereignty Toolkit was created.
- The 13 Moons of Anishnaabe Nutrition Curriculum was developed and taught to 360 youth across 3 reservation schools in White Earth.
- 5 volunteers contributed approximately 300 hours, assisting with planting and maintaining and harvesting traditional seed varieties.

and facilitating greater networking opportunities amongst the 13 communities.

Project Outcomes and Results

The project helped train over 341 individuals in over 13 tribal communities in the Upper Midwest through 2-day "seed keeper" train-the-trainer events. Participants are now equipped with the skills to steward traditional seeds and a knowledge of why this work is vital for food sovereignty. The momentum for training has continued, and

communities have continued regular programming and education training events with the support of the ISKN management and advisors.

WELRP received support from many partners, including an advisor from the Seed Savers Exchange, a well-known nonprofit dedicated to stewarding thousands of seeds from all over the country. With access to a library of traditional seeds, they have been repatriating these seeds back home to the tribal communities they were originally from. Other important partnerships have been with museums across the nation that have stored hundreds of traditional seed varieties and are willing to work with Native communities to grow out these seed collections. Not surprisingly, WELRP has learned that many traditional seeds have high nutritional quality and would provide benefits to the tribes and communities, whence they originally were grown.

Youth and school gardens were another important aspect of this project. Staff worked with language speakers and the college to develop the “13 Moons of Anishaanabe Nutrition” Curriculum. Geared toward K–6th graders, the curriculum promotes cultural activities, nutrition, language, traditional relationships, knowledge of ceded territories, and environmental awareness, all based on the 13 moons. Seed-saving education is presented on a monthly basis to 360 students across three schools on the White Earth Reservation. Youth also worked in the school gardens and learned to cook with what was grown.

With 13 Native communities participating in the network, it was important for this project to establish a mechanism for the communities to share resources and ensure the sustainability of the project. Each of the communities had the

opportunity to contribute stories, seeds, and traditional knowledge toward the development of an integrated, online seed keeper’s database and print catalog for the Upper Midwest region. At the end of the project, at least 341 individuals from across the 13 communities had used the website as part of the trainings provided. Individuals have a lot of flexibility in how they store their seed information online—they can keep it private or share with only certain organizations or individuals. There are functions to add media as well.

As they move into the second phase of the project, WELRP has transferred the Upper Midwest ISKN to the centrally located Dream of Wild Health nonprofit. They are dedicated to continuing this work, including the rematriation, “the “process of seeds ... [returning] home to their communities...[and] the ancestral ritual of planting”⁹ project with grow-outs of traditional seeds from museum collections and helping to bring them to their home tribal nations and communities.

The project focus is shifting to producing value-added foods from traditional seeds and cooking with the food. This will include business plan development for tribal communities, taste-testing events, supporting Native chefs who cook with traditional foods, and continuing to gather with the dedicated communities in the Upper Midwest. They are seeking more funding to provide this economic sustainability to the food sovereignty programs for all of the Upper Midwest tribes.

The Upper Midwest ISKN is excited to witness even more food sovereignty networking conferences and events in the past 3 years than they have ever seen before. The network is strong, and the momentum will not stop.

⁹ Dream of Wild Health.

<https://dreamofwildhealth.org/farm/seed-stewardship>

Stone Child College

Cree Language Preservation Project, Montana
3 years, \$864,874

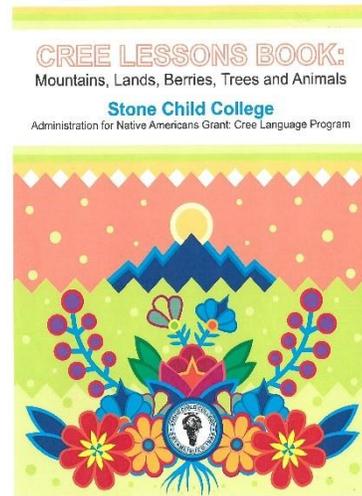


Project Overview

The Stone Child College's Cree Language Preservation Project implemented a Language Preservation and Maintenance grant to strengthen the Chippewa Cree Tribe's capacity to deliver programs that create self-determination, as well as a culturally and linguistically vibrant community through the language within the area of Rocky Boy Indian Reservation in Montana. With approximately 130 fluent Cree speakers over the age of 50 years old, only 3 percent of enrolled tribal members can utilize the Cree language as a primary means of communication within their daily lives. Tribal members and elders have seen that many of the children are not fluent in Cree as a first language within their families. The deficiency of the Chippewa Cree language within early learners provided urgency for the community to determine that classroom curriculums need to change. With the support of the teachers and elders, the language curriculum emerged into workshops, family camps, and language support from elders, community leaders, and the Stone Child College Language Preservation program. It devised and interpreted the proper usage of the Cree language classes that facilitated the children, youth, and adults within this small community.

From 2015 to 2018, the Cree Language Preservation Project was developed to provide guidance toward language proficiency among school-age children and youth with curriculum, workshops, immersion programs, and camps for families. The traditional language of Chippewa Cree has become the essence of this preservation project. Being part of the Algonquin, their language embodies the purest and sacred portion of the Chippewa Cree language.

With collaboration and community partnerships, this program has seen its successes with resources and tools for students within the reservation. The project had conducted surveys that identified a significant loss of language proficiency among



A Cree Lessons Book developed through the project.

Key Findings

- 20 community members provided Chippewa Cree culture and language education within workshops and youth camps. At the end of the project, the number increased to 200 community members.
- 2 teachers were certified at the start of the project but after the 3 year post project, 14 teachers were certified to provide Cree language instruction.

youth and adults. These findings were based on one particular survey conducted on a total of 258 respondents in the community ranging in ages from 14 to over 66. The following summarizes the findings of this survey:

- 92 percent of community members wanted to learn the Cree language.
- Approximately 50 percent of respondents indicated that having limited Cree language classes is a barrier toward learning their language.

- The majority of respondents indicated that providing formal education to all school-age children, youth, and adults is the best way to increase the language proficiency.

Further, the results support the need for expanding language preservation efforts on the Rocky Boy Indian Reservation.

Throughout this ANA grant, an advisory committee was established to oversee the deficiencies and progression of this project that later provided an increase of proficiency of the Cree language among school-age children and youth.

Project Outcomes and Results

Stone Child College's Cree Language Preservation Project has had an impact on the youth but also has brought community members to assist and support this program. During the summer, the youth would attend workshop camps that provided guidance toward language proficiency, lifestyle skills for boys and girls, ceremonies, games, and family activities in the Cree language only. Activities like this brought children, youth, family members, and elders together, which provided fun and also developed a language immersion setting within the community.

In addition, the workshops focused on enhancing Cree language skills for teachers and staff. This

counted on the assistance of elders, their language proficiency, and their sharing of the culture within the curriculum through seminars and workshops. Language teacher workshops were implemented within the camp setting where only the Cree language was utilized.

One of the teaching tools that was demonstrated was a board game designed and developed by elders and staff of the language program. This educational tool was implemented to develop the youth's ability to learn and enhance their language skills by using only their language. The game has become popular, with youth at workshops and camps playing with their peers and even with their family members. During the impact visit, the advisory committee, teachers, and program director demonstrated the game and, though it was all in Cree, showed its impact on the individuals that were present. One of the teachers indicated that when students in her class are done with their classroom activities, she gives them the game and they play. It has successfully enhanced their Cree Language skills.

In addition, the best practices that could be shared is the importance of including all tribal community members, teachers, and students at all educational workshops and camps. This diverse and intergenerational group supports every student, especially with learning their traditional Chippewa Cree language.

First Ponca Financial, Inc.

Promoting the Financial Capability of Ponca Tribe of Nebraska Members Utilizing IDAs and Other Integrated Asset Building Strategies Project, Nebraska
5 years, \$1,065,855



Project Overview

The Ponca Tribe of Nebraska is a federally recognized tribe based in northeast Nebraska with about 3,895 tribal members. More than half of the Ponca Tribe members live at or below the poverty line. High levels of economic distress in the service area of the Ponca Tribe of Nebraska are directly correlated to lower levels of education and home ownership.

First Ponca Financial, Inc. (FPF), is a Native Community Development Financial Institution serving the tribal members of the Ponca Tribe of Nebraska. Their mission is to provide affordable credit, capital, technical assistance, and asset-building programs to Ponca Tribe members, encouraging them to become strong and self-sufficient through integrated asset-building strategies.

FPA implemented a Native Asset Building Initiative project from 2013 to 2018 to improve the standard of living and economic stability of Ponca Tribe members through credit repair, small business development, and access to postsecondary education.

Project Outcomes and Results

FPF worked to improve financial capabilities and literacy by offering financial capacity-building training workshops and concentrated on raising the participants' credit scores by 75 points. Throughout the course of the trainings, FPF surveyed clients on how the workshops could be improved and identify gaps in knowledge. This allowed FPF to better serve their clients and determine how to best fit their financial literacy needs. FPF had well over the number of targeted participants, of which 38 were able to increase their credit score by 50 points.



Project Director Pete Upton in front of the Harvard Kennedy School of Government for a training program.

Key Findings

- 38 participants raised their credit scores by 50 points.
- 16 small businesses were created and sustained.
- 8 participants accessed IDAs for postsecondary education.

In addition to financial literacy training, FPF worked to enroll Ponca Tribe members in individual development accounts (IDAs) for postsecondary education. Eight participants were able to complete the requirements and access their IDAs for postsecondary education.

Finally, FPR worked with Ponca Tribe members to complete a small- or microbusiness plan and access loan funds through First Ponca's CDFI for start-up of those enterprises. FPF exceeded their goal of providing 35 small- or microbusiness loans with a total of 42 loans. Of those, 40 percent were still in business by the end of the project.

As a result of the project activities, tribal members and the community now have a financial resource that is available to provide affordable lending capital to start a business and technical assistance support.

Omaha Nation Community Response Team



Omaha Nation Monceska Management Project, Nebraska
5 years, \$1,208,733

Project Overview

The Omaha Nation Tribal Homelands (ONTH), located in the northeast corner of Nebraska with a small portion in western Iowa, total 260 square miles and have a population of 5,194 members.

Their high rates of social and economic disparities, poverty, and a lack of community assets perpetuate the lack of access to housing, education, and opportunities through entrepreneurship.

The Omaha Nation Community Response Team (ONCRT) is a private, nonprofit organization that serves the residents of the Omaha Reservation in northeastern Nebraska. ONCRT implemented a Native Asset Building Initiative grant from 2014 to 2018 in order to build assets in the tribal community by assisting individuals in the development or growth of housing, businesses, and education.

Project Outcomes and Results

In order to accomplish this, ONCRT enrolled tribal members in individual development accounts to enable tribal members and families to reach their target goal and build their assets. Tribal members established financial agreements with the community bank located on the Omaha Reservation and then developed a plan to schedule the acquisition of assets that included postsecondary education, home acquisition, or small business start-ups.

As part of the training, to not only achieve the acquisition of assets but to also increase the access to financial opportunities and independence, ONTH worked to increase financial literacy by providing financial literacy training to 1,600 tribal members over the 5 years. ONTH heavily advertised for the financial literacy trainings throughout local



Omaha Nation community members participating in a financial literacy class.

Key Finding

- 1,600 people trained in financial literacy.
- 72 individuals successfully accessed individual development accounts for postsecondary education, small business loans, or home acquisition
- Completed taxes for 63 tribal members through the VITA site to successfully claim EITC.

colleges, provided incentives for attending, and worked to ensure the trainings were culturally appropriate, which encouraged retention and participation with members of the community.

Lastly, they aimed to maximize federal benefits for project participants by helping them navigate systems to apply for and receive benefits to which they are entitled and operating a Volunteer Income Tax Assistance (VITA) site that emphasizes the Earned Income Tax Credit (EITC).

Osage Nation

Da-Po-Skah Ahn-Ko-Dah-Pi Project, Oklahoma
2 years, \$420,926



Project Overview

The Osage Nation, located in north central Oklahoma, is a federally recognized tribe with an enrollment of approximately 20,000 tribal members. The tribe has an immersion school named Da-Po-Skah Ahn-Ko-Dah-Pi (Our School) located on the Osage Nation Campus in Pawhuska, Oklahoma. The school was established in 2015 with the long-term goal of being a kindergarten–twelfth grade school where Osage children can learn Osage language and culture along with regular classes. In 2016, at the time they were awarded a Native Language P&M grant, the school served 30 children ages 6 weeks to 4 years old. The Osage Nation applied for a 2-year Native Language P&M grant to help expand the school by adding two grade levels. In order to achieve this, the project had three objectives: (1) to hire three teachers to support the new classes, (2) to develop language curriculum that spans all grades, and (3) to develop and implement an Osage culture program for students and families to supplement the language learning.

The first objective of the project was to expand the school one grade per year. At the start of the project, the school only served infants through kindergarten. At the end of the first year, the school added a first grade, and in September 2018 they added a second grade. With tribal funds, the school hired a state-certified teacher and an associate position for each grade. In total, the school now has 12 full-time teachers and 3 language instructors. The 12 full-time teachers all do 1 hour per day of language instruction in order to stay abreast of the children’s language progress. At the end of the 2-year project, the school had 9 children in kindergarten, 8 in first grade, and 10 in second grade, which is maximum capacity for the school’s building. The school needed to develop a language curriculum and lesson plans that allow students to advance through grades. They hired a curriculum specialist that worked with a committee from the



First and second graders in the classroom.

Key Findings

- 4 partnerships were formed.
- 62 youth and 38 elders were involved in intergenerational activities.

tribe’s language department to develop over 100 lessons for pre-kindergarten through second grade.

Project Outcomes and Results

The project believed that the school, home, parents, and community all play a role in teaching language to children. Each week it would hand out a parent pack with a curriculum, materials, and explanation of what will be taught in the class that week so the parents could monitor their children’s progression and support their education. They also held a monthly meeting where the curriculum specialist would work with the parents in vocabulary, pronunciation, and Osage sentence structure. By the end of the project period, the school realized that it needed to hold these classes, which take place in the evenings, weekly. The participation in adult instruction is high in part because the school

provides child care while parents receive instruction. Also, the tribe incentivizes participation by reducing tuition cost by 25 percent for parents who regularly attend these evening lessons. In addition to instruction, the school performed quarterly language assessments for students, parents, and teachers. The assessments were used to help the school see where they were successful and deficient.

In addition to language, the school prioritized exposure to Osage culture and values. Cultural practitioners would frequently work with the classroom. For example, the Chief read stories to the children, and outdoor lessons were frequent. These cultural lessons would be done in the Osage language and parents participated, as well. The school children have a small plot of land on a tribally owned farm, and the school goes there every other day to water the plants, plant, harvest, and process. They use this outdoor activity to

incorporate language and culture into everyday activities. The school also has raised beds outside of the building for the children, funded by a healthy-living grant awarded by Oklahoma University. Other cultural activities include teaching a traditional hand game with language incorporated, holding a “tiny-tot powwow,” going on camping trips, and making Valentine’s Day cards in Osage at the senior center.

Da-Po-Skah Ahn-Ko-Dah-Pi has seen sustained growth over the last 2 years from 30 to 55 students, and there is a waiting list of 27 children. Because the school has a five-to-one teacher to student ratio and takes a holistic approach to education that prioritizes language and culture, it is seen as a better option than the local public school. The school’s 5-year strategic plan includes building a new facility that will allow the school to expand classroom size and grades.

Oglala Sioux Tribe Partnership for Housing, Inc.

Saving for Tomorrow Program, South Dakota
5 years, \$928,000



Project Overview

The Oglala Sioux Tribe Partnership for Housing, Inc. (OSTPH), a nonprofit organization located in Pine Ridge, South Dakota, completed a 5-year Native Asset Building Initiative project to assist tribal members in meeting goals of saving, personal economic development, and homeownership. The service area for this project included tribal members that live on the Pine Ridge Indian Reservation, which consists of 4,200 square miles and nine Districts of tribal communities. Prior to the start of this project, OSTPH reported that the Pine Ridge Indian Reservation had a poverty level of 40 percent, an unemployment rate of 77 percent, a documented need of 2,600 housing units, and problems promoting and establishing homeownership. Due to high unemployment and other barriers to homeownership, the project saw an immediate need to address financial literacy in the community and provide avenues for tribal members of all ages to create and reach their financial goals.

A key element to supporting the community to reach their financial goals was developing a method for tribal members to build savings. The project, thus, focused on developing and establishing a savings program using IDAs for tribal members to assist them in homeownership. These accounts were the first large step toward the process of purchasing a home and was made possible through the project's eventual eight-to-one asset match for individuals.

In addition to building accounts, the project wanted to provide tribal members with comprehensive financial education classes and increase individual credit scores and asset-building skills. These skills were seen as an important way for tribal members to build and then maintain savings beyond the IDA matching.



Oglala Sioux Tribe Partnership for Housing's example of a potential house model for Veterans.

Key Findings

- 45 IDAs were established by the project for tribal members to save assets.
- 5 new homebuyers resulted from IDA and homeownership program.
- Worked with local schools to implement financial education classes for youth.

The project saw that not only adults needed to learn effective financial management skills. They also wanted to address financial literacy for all ages. The project, thus, worked to develop and implement a pertinent financial education program for young adults as well. Tribal members attending high school, virtual high school, or actively seeking GED certification in one of the reservation's five high schools, the virtual high school, GED program, or 17- to 21-year-old freshmen entering Oglala Lakota College gained access to new financial classes and credit education courses during the 5 years of the project.

Project Outcomes and Results

Through the project's IDA program, 45 IDAs were established by tribal members in order to save assets, including for the purpose of homeownership. Tribal members that were previously fiscally unaware or unbanked participated in this program as a way to learn through the educational classes offered about savings assets and credit, and began to save for a home of their own. At first, the project did encounter challenges educating tribal members on exactly what the IDA program could do to support individuals, especially as many clients. OSTPH states, were "fringe bankers" (e.g., purchasing money orders, using pay day loans, or other forms of funds beyond a traditional savings account) as no banking institution was easily accessible in Pine Ridge. The project began to educate community members on the importance of savings and that credit is fixable through outreach, courses, and a modification to establish an eight-to-one match. As tribal members began to see their savings grow and homeownership become a reality, their interest and ability to save increased.

To access these assets and enroll in the IDA program, participants needed to complete classes and courses offered on financial management. The project provided two classes per month on financial literacy and homeownership topics. Financial Literacy was conducted every 6 weeks, after which the project would alternate between debt management and home-buying lessons with one-on-one meetings and debt coaches available. The homebuyer curriculum included modules such as "Budgeting Homeownership and Calculating Affordability," which is a step further than financial literacy as it instructs how an individual can afford a home. The participants in this program comprehended new terms, completed prequalifying worksheets, received housing counseling, and learned they could afford a home—though they never thought it possible.

Through establishing IDAs and conducting home-buying courses, the project helped five new homeowners make a home purchase a reality, with

the most recent homeowner in May 2018. After a home purchase, the project provided a post-purchase training, foreclosure prevention class, and resources to ensure that clients could maintain payments on their new homes. With these new assets, interest grew in estate planning and the project engaged tribal legal services to offer clinics to help tribal members create wills or other estate documents. The project especially wanted to reach and empower families and elders by supporting them with this process.

To encourage fiscal management skills at a young age, the project worked with Pine Ridge High School, Little Wound School, School of Mines, and Lakota College on financial education that was tailored to be age and culturally appropriate. At Pine Ridge School, the project worked with 30 students for two periods, including 22 seniors for 1 week per semester. At Little Wound School, the project worked with about 48 students for two periods, including 85–90 seniors for 1 week a semester, as well. The project incorporated practical exercises, like creating budget and spending plans that highlight for youth the difference between "a want versus a need." The project helps youth to prepare to look ahead and increases awareness of the importance of personal finances.

Through the credit classes offered for youth and community members, participants could receive a debt management certificate. This certificate could then be sent to credit companies and even help improve credit scores. For example, the local power company waived deposit fees for some participants because of this certificate, and other clients saw a 10- to 20-point increase in their credit scores.

A benefit of these classes and this program was that participants started opening up and talking about these fiscal challenges, sharing stories, and answering each other's questions. For tribal member Dustin, who worked one-on-one and completed many classes, he could not have bought his home "without this savings and the project."

Pine Ridge Area Chamber of Commerce



Oglala Adventures, An American Indian Journey to Create Jobs Project, South Dakota
5 years, \$1,949,990

Project Overview

The Pine Ridge Area Chamber of Commerce (PRACC), a nonprofit organization located in Kyle, South Dakota, completed a 5-year SEEDS project to develop resources that assist Native American entrepreneurs in expanding hospitality and tourism businesses on the Pine Ridge Reservation.

Tourism-related activities in South Dakota play a large role in the state's economy, with South Dakota's Department of Tourism reporting in 2012 that 1 out of 11 jobs in the state is related to travel or tourism. However, prior to the project, individual Native Pine Ridge business owners and emerging entrepreneurs in the tourism or hospitality industries lacked the opportunity to attract resources, including quality workers, and the infrastructure needed to develop and expand their businesses in this industry.

The PRACC wanted to focus this project on businesses and entrepreneurs that would be most impacted by an increase in the number of visitors to the reservation. With visitors to South Dakota and the reservation community members alike spending most of their funds outside the reservation, there was an opportunity for PRACC to support small businesses and entrepreneurs that could create new jobs on the reservation and allow funds to stay within the Pine Ridge community. This involved PRACC supporting new or expanded Pine Ridge tourism businesses through outreach, partnerships, and workforce training.

Through this project, the PRACC examined different avenues to bring visitors to Pine Ridge that would provide local businesses with access to new customers. A targeted marketing campaign with videos, pamphlets, radio spots, and other materials was developed, and outreach was expanded to new



Ivan Sorbel, Executive Director, in PRACC's exhibition hall that welcomes visitors and supports businesses on the Pine Ridge Reservation.

Key Findings

- 6 tourism/hospitality businesses expanded and 1 new business created on the Pine Ridge Reservation
- 198 youth and 282 community members trained in workforce development skills
- 78 jobs in the tourism industry secured by community members

tourist markets, such as overseas visitors. By expanding outreach and exploring new markets, the PRACC sought to increase exposure of their member businesses and bring new revenue streams to the reservation. To build the capacity of businesses to serve these new customers and develop a qualified local workforce, the project provided trainings in workforce skills to entrepreneurs, tribal members, and youth. PRACC

developed a workforce development training series that was even incorporated into high school classes and provided community members with the skills to seek and succeed in new employment opportunities.

Project Outcomes and Results

During the 5 years of the Oglala Adventures project, PRACC helped six businesses expand and developed one new business. These businesses were supported by the project in numerous ways, such as receiving additional exposure through the PRACC media campaign, which included radio spots, newspaper ads, social media, visitor packets, business wrap cards, local sporting event sponsorships, television commercials, magazine highlights, and podcasts. By promoting small businesses and sharing the opportunities available to visitors on Pine Ridge, PRACC increased the reach of local businesses, who may have not had the ability to do the same scale of marketing on their own.

The new business that was created during this project was the Tatanka Rez Tours guide service. This company was established by Warren (Gus) Yellow Hair, who saw other tour guide companies in South Dakota, but none specifically for the Pine Ridge reservation. He started this company not only as an employment opportunity but to build cross-cultural bridges with cultural presentations such as singers or dancers from the area. PRACC helped to promote his business with social media, and a new growth in overseas tourists occurred. Tatanka Rez Tours has been able, in turn, to hire an additional staff member, with hopes to hire more guides in the future or even build a bed-and-breakfast for guests. Events hosted by PRACC gave businesses an opportunity to showcase to new customers and grow their client base. PRACC hosted “Beauty and the Beast” rodeos, which helped to expand numerous businesses in the area, such as Timber Ghost Outfitters, that sets up portable restrooms for events. From this opportunity, Timber Ghost Outfitters was able to expand to bigger and better contracts including tents, canopies, and inflatable bounce houses for local events. Other businesses that expanded through the project included the Lakota Prairie Ranch, located

next to the PRACC, which saw new guests at the hotel cafe when PRACC hosted events. PRACC also helped the hotel and other companies complete marketing pamphlets to promote their businesses.

In addition to advocating and working with local businesses, the project wanted to promote and build up the local workforce. Companies in the local area, such as Cedar Pass Lodge, had employment opportunities available, but prior to the project, the lodge was not finding local workers to fill these positions. One key factor was challenges with transportation, which the project was able to resolve by providing a shuttle from the reservation to the lodge, giving local youth the ability to obtain employment and work experience, many for the first time. Besides transportation, community members and youth lacked access to workforce training. PRACC created a two-part Workforce Development Training Series that included two modules on job readiness and customer service. The job readiness module featured topics like values, self-esteem, work documentation, benefits, career interest assessment, applying to college, and interviewing. The second module on customer service training was comprised of subjects on building relationships, effective communication, first impressions, ethical considerations, strategies for excellent customer service, and active listening. This curriculum helped young adults prepare to gain employment, and local high schools particularly took an interest in the training series with PRACC, eventually turning the training into an elective course. The project is now working on creating an online version and certification process for the training as well. While students improved their workforce knowledge through administrated pre- and posttests, the project found that students grew in other areas, such as self-esteem. For example, Ivan Sorbel, PRACC Executive Director, states, “I would see a shy youth from the reservation, but at the end of the semester this youth is more active [and] outspoken.”

Overall, 198 youth were trained in workforce development and 282 community members trained in professional development through project trainings. PRACC will continue partnerships with Little Wound High School, Crazy Horse High

School, Cedar Pass Lodge, and other businesses to foster employment opportunities and provide necessary trainings that increase recruitment and hiring from a qualified pool of local community members. Many youth and community members who went through the trainings went on to work at the Cedar Pass Lodge, became PRACC interns, found positions as executive assistants, expanded their businesses, or continued schooling. Through the support and training of this project, 78 jobs in the tourism industry were secured by local community members. An estimated \$420,000 of income came back to the reservation and families through employment and wages just from the Cedar Pass Lodge alone. Some families were able to

purchase cars, secure necessary food or shelter, and provide activities for their children. As PRACC looks to the future, they will continue to promote tourism opportunities, provide workforce trainings, build capacity of entrepreneurs, and support local small businesses that can fuel the economy of Pine Ridge.

“Can’t run a business by yourself, you need marketing, promotion, and that’s where the Chamber comes in.”

—Arden, Executive Director of Oglala Park and Recreation

Red Cloud Indian School

Maḥpíya Lúta Lakḥól Waúṅspe Wičhákíyapi Project

South Dakota

3 years, \$676,560



Project Overview

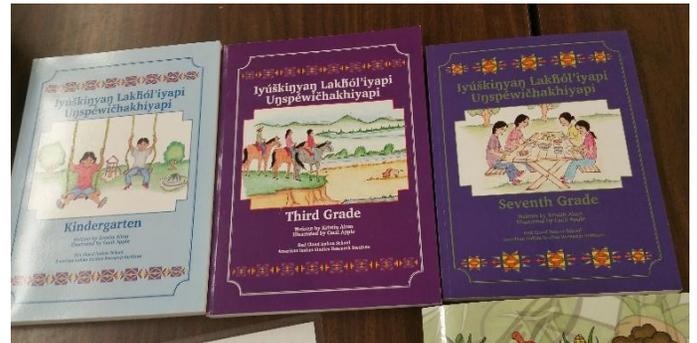
The Red Cloud Indian School's (RCIS's) Maḥpíya Lúta Lakḥól Waúṅspe Wičhákíyapi – Teaching Lakota to Red Cloud Students Program implemented a Native Language P&M grant, which focused on strengthening Lakota educational and cultural curriculum programs for kindergarten through high school students of Red Cloud Indian School. The program's focus is to create and develop Lakota proficiency in all Red Cloud students throughout their educational endeavors within school's campus.

From 2015 to 2018, the RCIS's language program built upon the existing curriculum and teacher expertise and focused on three major goals:

- To develop Lakota language-based literature for Red Cloud students for all grade levels and supplement curricular materials;
- To provide appropriate professional development opportunities for Lakota language teachers; and
- To increase the use of the Lakota language within the school, home, and surrounding community.

The development of these goals continues to teach the students a sense of culture, heritage, and tribal identity. Consequently, they promote positive impacts on the students' school engagement and behavior, as well as relationships with peers, family members, and teachers.

To further support these goals, community outreach activities have been one of the main areas of work toward the project's success. From the 2017-2018 academic year, Family Learning Nights (Lakḥóliyapi Kičhímani) were held weekly to teach language skills to school staff, parents, and other



Project curriculum materials.

Key Findings

- 25 percent of the 4th grade students reached the level of proficiency in the Lakota language.
- 60 percent of the high school students reached the level of proficiency in the Lakota language.
- 25 percent of the 6th and 8th grade students reached the level of proficiency in the Lakota language.

community members. Various other community activities, such as implementing Lakota words and/or phrase of the week on the RCIS's social media page and website, have been greatly successful in gaining the interest of community members.

Project Outcomes and Results

The Lakota-based language classes made a noticeable difference in the progression of Lakota language in the students of RCIS. Pre- and post-assessments were completed by 74 percent of the students. The average pretest score increased about

35 percent, while the average posttest score increased about 50 percent. Yet, the results fell short of the project's 60-percent criteria for first-year students and the more rigorous 75-percent criteria for intermediate students. Engagement in the Lakota curriculum was a significant predictor of Lakota language scores.

An oral pre/posttest, developed by the Lakota Language Project (LLP) staff and containing 10 questions in Lakota, was administered by one of the Lakota language teachers to the 14 campers from middle school grades. Answers were rated using three response categories: (1) Doesn't understand and can't give an answer; (2) Understands and gives partial response; and (3) Understands and replies correctly. Pretests were administered at the beginning of the first day of camp and posttests were given near the end of the final day of camp

According to project administrators, more than half of responses (55 percent) on the pretest were in the first category, 15 percent in the second category, and 30 percent in the third category. On the posttest, 24 percent of answers were in the first category, 18 percent were in the second category, and a majority—58 percent—were in the third category. The results suggested that students increased in language comprehension and usage over the course of the camp period.

Students said the best parts of the project were feeling more connected to their tribal culture, history, and heritage; learning and practicing their tribal language; and sharing the language with siblings and other family members. Teachers described the most positive aspects of teaching the Lakota language as hearing students speak Lakota inside and outside of class, seeing students develop a strong cultural identity, receiving instructional

support from the LLP and Thunder Valley staff, and observing the commitment that students have in learning the language. Administrators also thought that the most beneficial aspects of the project included students' development of a stronger cultural identity and ability to view their Lakota heritage as something powerful and positive.

Students in several focus groups indicated the impact of this language project and what could be studied in the future. They requested more interactive activities in their classes, more information about tribal history and culture, and more opportunities to practice speaking the language.

Several challenges mentioned by teachers included students who felt estranged from their culture and were not motivated to study the language, lack of assessments within the curriculum, a school lesson plan format that was not suitable for language classes, and different levels of language acquisition among students in the same class. Administrators consistently described the challenges associated with hiring, training, and maintaining high-quality instructors who possessed both strong language and pedagogical skills

The impact of this language program has been instrumental in the success of graduates of RCIS. Through Native language and cultural education, students gain key life skills inclusive of self-confidence, resiliency, and the desire to support culture and community. They are seeing results all the time, not only in their current students but in the graduates that make their way back to RCIS. There are many graduates who aspired to come back as teachers and show a paradigm of giving back to their community.

Rural America Initiatives

Children Giving Back Project, South Dakota
3 years, \$1,194,236



Project Overview

The Rural America Initiatives, a local nonprofit based in Rapid City, South Dakota, implemented a 3-year SEDS project to develop a culturally appropriate, sustainable-life-skills education and support process for Native youth and their families.

Rural America Initiatives is located near the center of six reservations where intergenerational poverty has created barriers such as lack of jobs, financial management, and self-determination skills for low-income Native children, youth, and their families in Rapid City, South Dakota. To further understand these challenges with fiscal management, the Rural America Initiatives conducted a community survey in 2015 with results showing that 80 percent of surveyed persons “needed more information about money management” and that youth in particular “indicated little knowledge of appropriate use of credit and related money management issues.” To address this need for financial literacy, job readiness, and entrepreneurial skills, especially in youth, the project wanted to incorporate and build a program that taught culturally and community-appropriate real-world lessons to youth in Rapid City.

In addition to incorporating curriculum, the project wanted to establish a sustainable American Indian Resource Center, including a virtual center, that would provide youth and adults with financial and workforce resources. This center would be established through the development of new community collaborations that would partner to increase community job skills and build staff-training capabilities.

Project Outcomes and Results

The project decided that the best avenue to work with youth in regard to entrepreneurship and business skills was tailoring different curriculum



Students that participated in RAI’s “Biz Kids” program to build entrepreneur and business skills.

Key Findings

- Helped open mini-bank for youth and their families with 42 new banking accounts.
- Youth presented business plans to panel of 4 judges, including greeting card and art business ideas.
- Created a resource center with access to community members for workforce and small business assistance.

elements and activities that included interactive activities and real-life examples. The project utilized the “Four Bands K–12” curriculum and found that the “Biz Kids” curriculum was most effective for their students. As a part of this curriculum, students developed a business plan and worked after school in groups on their ideas. At the end of the project, there was a business plan competition with judges that included a city council member, community outreach member, a Lakota artist, and a small business owner. Student business plans included a variety of ideas, such as making traditional breast plates, making hand-painted

greeting cards with Lakota symbols, and other youth focused projects.

While learning entrepreneurial skills, youth also learned about financial management and banking. The project created a memorandum of understanding with First Interstate Bank as students were earning income from their business plans, and this helped students to get familiar with a bank. The project faced challenges with families not having banking accounts, lacking records from (those in transitional populations), or lacking trust with banking institutions. The project was able to work through these barriers, however, and implemented a mini bank with First Interstate Bank to open 42 banking accounts for participants or their families.

The project created a resource center that offered free printing, copying, computer access, and transportation to community members looking to grow their own business or seeking employment. The resource center helped with online applications, which sometimes were a barrier, especially with older workers, and supported businesses with flyers for Indian taco sales, jewelry, or other art markets. Classes were offered at the resource center around business development and traditional arts as a business avenue, such as ribbon skirt sewing, beading, and shawl making. This supported local businesspeople as well by bringing master artists and entrepreneurs to teach their skills and share their experiences with other interested community members. Participants gained knowledge on how to sell the products as well the history. Even the fourth and fifth graders made shawls and ribbon skirts and learned how to use a sewing machine for

their potential business ideas. The project looks to add marketing arts and crafts classes in the future and develop a plan for the art market to encourage tourists to buy from local artists.

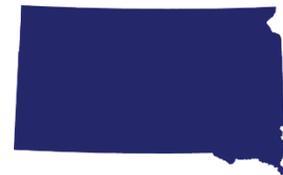
These classes started interest in a future cultural group mentoring program, where adults and elders would spend time with youth learning and sharing cultural traditions. A growing desire developed from people looking for culture in the city, with families expressing the need for Native culture in their children's lives.

The project found a benefit for youth to have as many Native people in front of them as possible, such as teachers, mentors, and college-educated presenters. These mentors, staff, and leaders were whom the youth began to go to and trust throughout the project as they found relatability. One elementary school principal shared that she wanted to support this program because she is Native, has Native children, and thinks it is important to have a Native program that focused on urban populations that sometimes feel disconnected because they are further away from their reservation or homeland. She saw benefits for non-Native students to participate in classes, to build a community of all backgrounds to learn from each other, share in a common understanding, and limit division.

The project assisted students and adults alike in setting goals, understanding what they choose to spend their money on, and learning how to make positive life choices. Overall, the project provided a way for youth to share in the community, learn how to manage money, explore career paths, and take pride in their work.

Rural America Initiatives

Project LAKOTA (Lakota Adolescents Keeping Our Traditions Alive!), South Dakota
3 years, \$900,000



Project Overview

Rural America Initiatives, a local nonprofit based in Rapid City, South Dakota completed a 3-year Native Language P&M project to train Rural America Initiatives staff, parents, and community members to teach Lakota language and culture to the sixth, seventh, and eighth grade Native American students in Rapid City, South Dakota schools.

This particular project was developed out of a need to address the loss of Lakota language and culture, which was impacting the levels of self-esteem and achievement of Native American youth in Rapid City. In September 2014, the organization completed an assessment and survey that showed a loss rate of 3.1 percent per year of the Lakota language, only 6.2 percent of the Lakota population was fluent, and the fluency rate for students under 18 years of age was estimated to be 1.5 percent. The project feared that without intensive intervention, the language would be lost in one generation as the public schools were not teaching the language and an increasing scarcity of fluent speakers was occurring.

This project looked for avenues to increase student access to language courses, instruction, and learning opportunities. To do this, the project utilized an already developed curriculum from the Lakota Language Consortium to teach middle school–age students 1 hour of focused immersion per school day, as well as work to increase student fluency levels from zero to intermediate by the end of 3 years, as measured by standardized, written pre- and posttests.

A multifaceted approach was taken to not only reach students, but individuals that students interacted with in and out of the classroom. The project, thus, worked to train parents, staff members, and community members on how to teach



Language students and staff of Project LAKOTA.

Key Findings

- 300 enrolled students in language classes at 5 local middle schools
- 200 parents participated in language classes throughout project
- 2 new teachers certified as Lakota language teachers

Lakota language at home and to develop their fluency rates, as well.

Project Outcomes and Results

To bring language into the classroom and after the school day, the project implemented a language mentor program. These mentors were trained in the language curriculum and placed in middle school classrooms alongside educators. Four mentors worked toward their own teacher certifications by taking Lakota language courses, teaching methods, and passing verbal assessments provided by Oglala Lakota College. Two mentors successfully achieved their teacher certification through the support of the project and became valuable resources for local schools and the community.

The mentors supported students and teachers throughout the day and after school would complete 1 hour specifically of language immersion and cultural activities each day with program participants. The project also ensured students received a healthy snack and physical activity to maintain active lifestyles, plus provided transportation to overcome any barriers to participation.

The language curriculum included five different modules with students taking pre- and posttests, as well as answering questions around course satisfaction. Total physical response was also incorporated into instruction to allow students to demonstrate concepts and improve retention of lessons. During the summertime, the project offered instruction for 10 hours a day with language immersion in the morning and outdoor activities, including hiking, swimming, and fishing or visits to cultural sites such as the seven sacred sites in the Black Hills. During this project, 300 students were enrolled and participated in the afterschool and summertime language programs from five area middle schools.

An external evaluator, Dr. John J. Usera of Delta Evaluation Consulting, reported “a significant level of Lakota language mastery being achieved by a majority of the students who came to class and actively participated in lessons.” He also noted from an Rosenberg Self-Esteem Scale assessment of middle school students that after 1 year of implementation “overall language and cultural acquisition contribute to the improvement of a person’s self-esteem.” Participants gained language skills and a pride in their culture. As one student stated, “I learn the language so the next generation can learn it too. Learning Lakota and keeping it alive is why I participated.”

To extend the benefits of instruction and find ways for students to hear the language beyond the classroom, the project wanted to involve parents and community members. Many parents or grandparents went to boarding schools that did not allow them to speak their Native language and, thus, they were not always able to teach the language to their children. Monthly community events and weekly open language classes were offered throughout the 3 years of the project to encourage community language usage and give parents the support to be able to use the language at home. Families could attend events to build their own language skills and learn how to use the language with their children through interactive games or activities. Monthly events brought families and community members together to enjoy a meal, practice the language, and receive important information from other organizations, such as IHS.

There were at least 200 parents, 100 community members, and 60 staff who took part in the language project activities and events. Parents became even more involved as they saw their children learn, and they wanted to learn more themselves. Community members and school districts took notice of the increasing interest and need for language instruction. Three teachers were eventually hired by the district to teach the Lakota language, and important discussions opened up with school administrators about incorporating more language instruction in Rapid City.

“Instead of shame, the students feel pride when using the language.”

—Bruce Long Fox, Executive Director

Jamestown S’Klallam Tribe

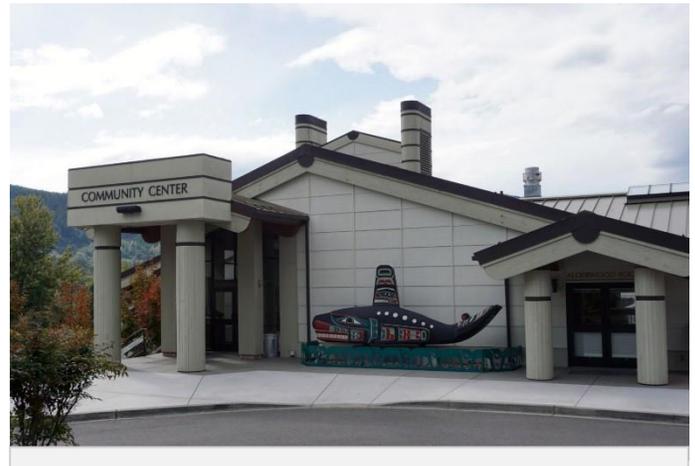
Navigating Our Journey Together Project, Washington
3 years, \$589,664



Project Overview

For nearly three decades, the Jamestown S’Klallam Tribe of northwest Washington worked to systematically expand its Social and Community Services (SCS) Department. As a result, SCS administers a full range of health and social services to the tribe’s 560 enrolled citizens and their descendants, as well as to other Native Americans living in the tribe’s service area. In spite of SCS’s development, the tribal government observed that rates of self-sufficiency and self-reliance among the community remained low. Navigating Our Journey Together, a SEDS project implemented from 2015 to 2018, enabled the Jamestown S’Klallam Tribe to realize a three-pronged plan for both enhancing SCS’s services and increase the tribe’s understanding of specific community needs.

The tribe cited incomplete and outdated data as the greatest barrier to effective delivery of SCS’s services. It reported that the last systematic evaluation of its community occurred in the mid-1990s. Compounding this problem was the tribal government’s need for a more formalized data collection system. While SCS documented the number of community members served by its various programs, it did not have a mechanism in place for tracking frequency of visits by individual clients or the efficacy of services in relation to the achievement of self-sufficiency. Diffuse and fragmented case management was also identified as a challenge arising from the symptomatic, as opposed to comprehensive, treatment of SCS clients. In addressing issues such as joblessness, homelessness, or youth delinquency in isolation, SCS found underlying, contributing factors such as substance abuse, financial illiteracy, and familial instability went untreated. Finally, the absence of a culturally specific curriculum in both youth and adult programs prevented community members from participating in ceremonial and traditional



Jamestown S’Klallam Tribal Community Center

Key Findings

- 513 community members were served over 3 years, including 239 elders and 73 youth.
- 1 community assessment report was developed.
- 1 tribal “Guide to Resources and Programs” was published.
- 1 new client progress database system (OneNote) was created.
- 1 grant-funded position—case navigator—became permanent, with an additional case navigator hired at project’s end.
- 94 percent of clients treated through the Client Navigation program increased their self-sufficiency scores.
- 100 percent of participants in the 2018 “Healing of the Canoe” youth summer program reported pride in their culture; 94 percent indicated they felt supported by their community.

activities whose benefits ultimately supplement SCS’s services.

Over 38 percent of tribal citizens live within SCS's service area, and the tribe finds this number steadily rising, in conjunction with the number of other Native Americans in the area seeking the tribe's support services. Further, nearly half (46 percent) of enrolled members are over the age of 55. Increasing SCS's capacity became a community priority, and to resolve the challenges identified, project staff undertook three key tasks: distribution of a comprehensive needs assessment, implementation of a Client Navigation program, and creation of a resource "toolbox," including the culturally specific "Healing of the Canoe" wellness curriculum.

Project Outcomes and Results

Community engagement played a central role in the project work plan, and staff were particularly strategic in conducting outreach. To prepare for the assessment tool's distribution in Year 2, project staff attended community events throughout Year 1 to educate community members about the value of their participation. The community steering committee charged with overseeing development of the assessment tool also promoted it individually to family and friends. This tiered outreach approach resulted in a remarkable 68-percent survey return rate, enabling project staff and the tribe more generally to gain a clear understanding of community needs in the areas of housing, employment, youth services, and elder services. The substantial amount of data collected through this assessment has been used to inform the work of SCS, as well as other departments within the tribal government. Project staff have proposed that the assessment tool be installed as a permanent tribal resource to be updated and distributed to community members every 3 to 5 years.

A 24-page "Guide to Resources and Programs" was produced based on findings from the assessment tool and distributed to in-area and out-of-area tribal members. The guide functions to educate the community on available services and resources while simultaneously promoting them. The new position created through the project, the client navigator, was included in the guide along with information on the person's role and

responsibilities. The "first stop to connect to Social and Community Services and Programs," the case navigator supports community members on "Journeys to Self-Sufficiency." The "journey" represents a more holistic, inclusive approach to treatment as the navigator assesses the client's status in multiple key areas, as opposed to individual areas in which a client presents symptoms. A unique treatment plan is then drawn based on the navigator's findings.

Completed client assessments are collected in the specially designed Client Navigation database, which is supported by the larger OneNote Tracking Tool. While the database houses survey results and client goals, OneNote serves SCS staff in reviewing client needs, making recommendations, and conducting follow-up. Staff confirmed that the database and OneNote Tool facilitated client tracking and answered the need for increased data storage capacity. Referral sources, contact hours, client spending, and gap services are all recorded in the new system. SCS staff reported that this system has proved incredibly useful for cases managed by teams and that it has greatly streamlined services and client follow-up.

Forty-nine clients completed 64 journeys with the Client Navigator during the project period. Results of pre- and post-assessments indicate that the program exceeded projected targets: self-sufficiency ratings reported at intake were doubled at exit (the goal was to move client scores up at least one level). Further, 94 percent of clients achieved the goals they set with Client Navigation staff, and most clients reported the highest levels of self-sufficiency upon exit from the program. The success of the Case Navigation program resulted in the hiring of an additional navigator at the project's end.

Adapted from the "Healing of the Canoe" curriculum developed by the Suquamish Tribe and the University of Washington's Alcohol and Drug Abuse Institute, the Jamestown S'Klallam "Healing of the Canoe" curriculum was incorporated by project staff into various community events and programs, especially those targeting youth. Elements of the curriculum are delivered regularly in after-school programming, while a more rigorous

8-week program is offered during the summer. In 2018, 18 youth participated in the summer program, attending two 2-hour sessions per week. One hundred percent of participants reported feeling a pride in their culture at the program's end and 94 percent reported feeling supported by their community. In response to interest from tribal youth and other Native American youth living outside of the service area, the tribe organized a new bus route at the start of the 2018 school year to transport students to the after-school program. Enrollment in a "Healing of the Canoe" course has become a prerequisite for youth to participate in job readiness training provided by the tribe.

"Healing of the Canoe" programming is just one component of a wider resource toolbox made available to the community by this project. Through the toolbox, the tribe hosts a variety of educational events, social circles, and training courses intended to facilitate participant journeys to self-sufficiency. Twenty tribal staff and 12 families attended The Incredible Years Family and Parenting Training, and 25 individuals completed the Building Native Communities Financial Education Curriculum. Both courses were administered by SCS staff. Events continue to be planned for the toolbox and range from women's retreats to volunteer opportunities for teens, reflecting the tribe's primary goal to offer comprehensive care to its community.

Quinalt Indian Nation

Environmental Regulatory Development Project, Washington
3 years, \$559,539



Project Overview

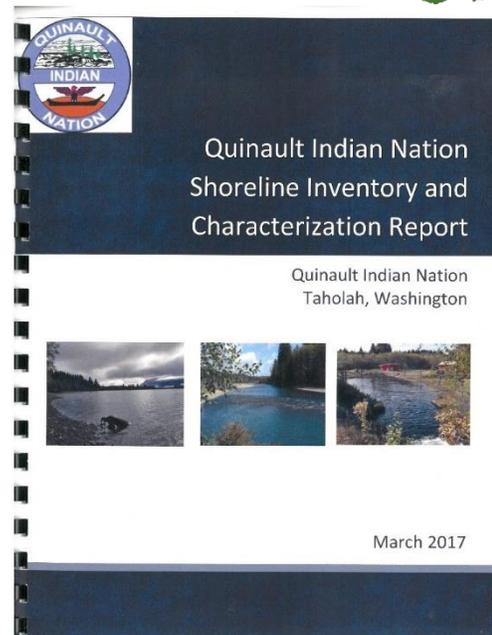
The Quinalt Indian Nation (QIN) implemented an Environmental Regulatory Enhancement grant from 2014–2017 to develop environmental standards and shoreline regulations to ultimately be codified in a Tribal Environmental Policy Act (TEPA), as well as develop administrative procedures for review.

The QIN reservation is located in the rural southwest corner of the Olympic Peninsula in western Washington. The reservation includes four thriving communities spread across more than 208,000 acres with 23 miles of pristine and semi-developed coastal shoreline; several fish-bearing (salmon) rivers including the Quinalt, Queets, Moclips, Raft River, Wreck Creek, and Salmon River, among many more; and Lake Quinalt, a natural glacier-made lake in the Quinalt River watershed.

Before this project began, QIN began the largest development project ever on the reservation, which included the relocation of its main community, Taholah, from the low-lying area at the mouth of the Quinalt River and the Pacific Ocean to the high ground above the tsunami and 1 percent flood hazard zones. As the nation grows and evolves, they will need community development principles and standards to direct construction and design standards as they undertake this relocation. This project seeks to develop and establish the environmental standards, regulations, and legal basis for these principles.

Project Outcomes and Results

This project facilitated the completion of the *Quinalt Indian Nation Shoreline Characterization Report and Coastal Erosion Analysis Report*, which were both incorporated into the development of the draft new Standard Title 45 and draft QIN shoreline management plan. These reports address impacts



Quinalt Indian Nation Shoreline Inventory and Characterization Report.

Key Findings

- 1 Quinalt Indian Nation shoreline management plan was created.
- 1 Tribal Environment Policy Act (TEPA) was developed.
- 1 environmental checklist to accompany and enforce the TEPA was completed.
- 3 positions for reviewing applications and enforcing environmental standards were created: land use planner, environmental planner, and senior planner.

on QIN shorelines; air quality; water quality (storm water, drinking water, groundwater, and wastewater); hazardous waste; environmental health issues (septic systems, solid waste, well safety, etc.); pesticide use; and light and noise pollution.

The final Standard Title 45 and final shoreline management plan will include applicable QIN

departmental staff input, as well as input gathered from tribal community outreach meetings and events. All efforts are being made to ensure consistency between existing QIN standards and titles and the new Standard Title 45. Along with the development of these two reports, the QIN environmental planner completed an in-depth review and analysis of four existing tribal TEPAs for comparison to their shoreline management plan and four examples of environmental standards and enforcement mechanisms.

Through this project, QIN also developed a TEPA, the legal basis for the environmental standards and regulations. Accompanying the TEPA is the TEPA Environmental Checklist to be completed by anyone proposing a project that could have an environmental impact. QIN governmental agencies use this checklist to determine whether the environmental impacts of the proposal are significant, and if an environmental impact summary would be required. QIN added three positions to support reviewing applications and enforcing environment standards: a land use planner, an environmental planner, and a senior planner.

Throughout the project, the QIN environmental planner devised a community involvement strategy, including community meetings to inform the community of the impending changes and to solicit feedback. The QIN environmental planner, in coordination with applicable QIN departmental staff and project consultants, held project outreach QIN tribal community meetings and events in support of providing project updates and to solicit feedback. The community feedback was collected, reviewed, and used, where applicable, in the development of the shoreline characterization report and shoreline management plan. The QIN environmental planner has also been in regular contact with the QIN business committee and has kept them apprised of any updates in anticipation of the approval vote in fall 2017.

The final shoreline regulatory management plan will protect and enhance the QIN shoreline resources, traditional and cultural shoreline uses, and achieve the QIN's vision for proper management of their shorelines and consistent application of environmental considerations, now and for future generations, thereby moving QIN toward its long-range goals of self-determination and self-governance while exercising its sovereignty.

Salish School

Elementary Immersion School Project, Washington
3 years, \$892,747



Project Overview

The Salish School of Spokane (SSOS) is a native nonprofit corporation founded in 2009 to provide Salish immersion language instruction to native children and families living in the City of Spokane and surrounding areas in Spokane County. The number of Colville Salish language speakers has been steadily declining over the past decades. An assessment conducted in 2002 identified 35 fluent elder speakers. By 2012, this number had dropped to only 11 fluent elders, none of whom live in the Spokane area or surrounding counties. To stem this decline, the mission of SSOS is to create a community of fluent speakers of Interior Salish languages by providing language instruction to children and their parents, empowering families to speak Salish in their daily lives.

In 2010, the Salish School began operation of an immersion language nest that initially began as a part-day, 10-month program serving a total of 10 children. In 2012, SSOS was awarded its first ANA language grant to develop a full-time language nest, train new preschool teachers to become fluent speakers, and create preschool language educational materials. At the conclusion of that project, 33 children were attending SSOS for language immersion and 9 teachers were trained in the Salish language—6 to the advanced level and 3 to the intermediate level.

To expand upon the success of the language nest, SSOS started working to create a language survival school spanning kindergarten through fifth grade. Parents of children in the language nest were also requesting continuity in language instruction for their children graduating from the program. The first step of this process was achieved in 2014 when the Board of Education of the State of Washington granted the school a license to operate a private elementary school. In 2015, this 3-year Native Language Esther Martinez Immersion project was awarded to extend SSOS' language programming to



Children working on math reinforcement activities.

Key Findings

- 5 teachers achieved A1 (Advanced Developmental) Salish proficiency.
- 2 teachers achieved A2 (Advanced Progression) Salish proficiency.
- 2 teachers achieved I3 (Intermediate Accomplished) Salish proficiency.
- Standards-based math books created in Salish for third through fifth grade.
- Standards-based language arts curriculum packages created in Salish for kindergarten through fifth grade.
- Standards-based science books drafted in Salish for kindergarten through fifth grade.
- 36 families completed 60 hours of Salish language instruction in the 2017-2018 academic year.
- 24 children increased their Salish language proficiency by two levels.

realize the goal of operating a full-time Salish language survival school serving children from kindergarten through fifth grade. To achieve this, the objectives of this project were to create three

new fluent language teachers, three native mentors with intermediate proficiency, and standards-based curricula in the Salish language for kindergarten through fifth grade. To promote speaking Salish in the home, the project also required parents to attend a minimum of 40 hours of language instruction each academic year. During the implementation of the project, the school decided to increase that requirement to 60 hours per year.

Project Outcomes and Results

Training a minimum of three new teachers to reach A1 (Advanced Developmental) proficiency was SSOS' first objective to increase the number of teachers able to provide elementary classroom instruction in Salish. Teachers were required to attend daily classes using curriculum materials developed by SSOS and its partners. The curriculum consisted of sequenced textbooks, digital audio recordings, and software for developing advanced fluency in Colville Salish. Trainees spent 90 minutes per day in Salish language instruction and completed daily quizzes, homework, and unit tests. Formal assessments of their language proficiency were conducted using the First Nations Language Benchmarks with trainees being further evaluated by an elder panel of fluent speakers. At the project's conclusion, SSOS surpassed their objective of having trained three new teachers at A1 proficiency. Five teachers achieved A1 proficiency and two additional teachers achieved a higher proficiency level of A2. A new cohort of eight teachers has just started language training, not only to keep a continual cadre of teachers being trained but also looking forward to the future expansion of the school to offer Salish instruction to higher grade levels.

Another component of the first objective was that three high school-age youth mentors would achieve I1 (Intermediate Developmental) proficiency after 3 years of participating in the project. The intent was that this would be an after-school activity the youth mentors would attend for 1 hour, 4 days a week during the school year to learn Salish. This part of the project proved to be the least successful due to the turnover of youth participants during implementation. Some factors identified for

dropping out included youth moving out of the area and home issues. At the project's conclusion, only one mentor was still on board and they were at a beginning level of proficiency.

In addition to training teachers, SSOS needed to create elementary school curriculum materials in the Salish language. Project staff, working with their language partners, completed math curricula for third through fifth grades and language arts materials for kindergarten through fifth grade that incorporated Salish culture and traditions. Materials were created incrementally as children progressed through each grade. All materials developed under the project aligned with the Common Core math, science, and literacy standards for kindergarten through fifth grade as adopted by the Washington Office of Superintendent of Public Instruction.

Math books required the least Salish language and, therefore, were completed rather quickly. The language arts curriculum packages for reading and writing included traditional Salish stories, as well as both traditional and contemporary cultural practices of Salish and other Native American tribes. Science materials kindergarten through fifth grade were drafted for earth, physical, and biological sciences that incorporated material related to the earth-centered and ecological understanding of the Salish people. Due to the more complex nature of the science curriculum and the need to create new words in Salish for scientific terms, these materials were not finished during the project period. Staff anticipated completing the materials by the end of 2018. Finalization of the science materials was also impacted by the illness of a fluent elder that the staff relied upon to complete translations.

The third objective was to have a fully operational, standards-based Salish survival school providing instruction to a minimum of 15 children with their language fluency increasing by at least two levels. The project exceeded their target with 24 children who successfully increased their language proficiency by two levels. In addition to the Salish proficiency the children have achieved, staff indicated that out of 12 children in the third through sixth grade program, 10 are two grade levels ahead in English language comprehension while the other

2 children are at grade level. Staff reported that this far exceeds the academic performance of children in the local public-school system.

To maintain their children's enrollment eligibility, parents were initially required to attend a minimum of 40 hours of Salish language classes each year. This was later increased to 60 hours per year. Sixteen hours of language classes were offered each month, with both evening and weekend options,

giving parents the flexibility to choose convenient times to attend. During the 2017-2018 academic year, 36 families attended these classes.

Remarking on the success of this project and the school's language revitalization progress, Chris Parkin, Salish School of Spokane Principal, proudly stated, "We have doubled the number of speakers of this language [because of] ANA grants."

Swinomish Indian Tribal Community

Health Assessment and Code Development Project, Washington
2 years, \$174,547



Project Overview

Located 70 miles north of Seattle on the southeast peninsula of Fidalgo Island, the Swinomish Indian Reservation is home to more than half of the 900 enrolled Swinomish tribal members. While a federally recognized tribe, the Swinomish place a high value on their standing as a community and, according to Community Health Specialist and tribal elder, Larry Campbell, the use of the term in their official title serves as a reminder of the Swinomish people's essential role and purpose.

Within the Swinomish conceptualization of community, public health plays a central role and the tribe recognized this viewpoint formally in 1936 when it established its first set of health and sanitation codes. These ordinances continue to serve as the foundation of health codes the tribe enforces today. Sustaining its commitment to public health in 2015, the tribe prepared a multi-year community health strategic plan in response to rising rates of morbidity and illness. Specifically, data collected by project partner Northwest Portland Area Indian Health Board found that Swinomish tribal members suffer from diabetes and asthma at far higher rates than non-Hispanic whites (NHW) living in Washington. Further, Washington tribes as a whole report depression and issues related to mental health at higher rates than the state's NHW population.

The tribe's strategic plan identifies updating and expanding Swinomish health codes and conducting a comprehensive community health assessment as key first steps in improving community health. In completing these tasks through this Social and Economic Development Strategies project, the tribe is prepared and equipped to proceed into the service enhancement and development phase of its community health strategic plan.



Project staff offer information on traditional healthy foods at a community event.

Key Findings

- 1 community health assessment was developed.
- 178 health assessments were completed by individual community members.
- 3 new health codes drafted and approved by the Tribal Senate.
- 1 existing health code updated and approved by the Tribal Senate.
- Over 13 community events attended by project staff to distribute information on community health and wellness.

Project Outcomes and Results

Completion of project's Objective One involved the development and distribution of a community health assessment survey. Staff allotted a total of 12 months to this objective; however, development of the survey alone took nearly 1 year. This delay was due in large part to the feedback project staff both requested and needed for the survey to be approved by the Tribal Senate. While consultation

with the tribe's Health, Education, and Social Service (HESS) Committee was written into the project plan, project staff also ended up conferring with various tribal departments. Staff reported that, ultimately, this extended feedback process resulted in a stronger survey. After undergoing several rounds of editing, the 45 multiple-choice and fill-in-the-blank questions included on the final survey are focused, probing, and easily understood. Questions relate to the prioritization of community health issues, including physical health, mental health, and education, and also ask respondents to evaluate existing services. While project staff aimed to survey 100 community members, a total of 178 community members participated. Many were encouraged by peers and family who found the experience of completing the survey rewarding. While 65 percent of respondents were female, all age groups were well represented, providing project staff and the tribe, generally, with data that accurately portrays the local Swinomish community. Data collected through the survey is now being used at various levels of the tribal government from the Department of Education to Planning and Community Development. Staff reported increased and enhanced interdepartmental collaboration.

Composing new and updating existing Swinomish health codes was the project's second objective and

a legal consultant was hired to facilitate the process. Combining their legal expertise with extensive research on tribal code development, the consultant drafted three new codes to regulate housing, food safety, and recreation, respectively. Existing ordinances on general public health were also revised. Project staff, again, solicited community feedback and regularly consulted with the HESS committee to produce codes reflective of the community's needs. All codes were approved by the Tribal Senate as of December 2018.

During the project period, staff attended more than 13 community events in fulfillment of the project's third objective, to conduct outreach. Originally, staff anticipated leveraging attendance at these events to distribute and discuss results of the community health assessment survey. However, given the delay in development and distribution of the survey, staff instead delivered presentations on practicing wellness, specifically eating well and the health benefits of choosing traditional, local foods. In addition, staff authored several health and wellness articles for the Swinomish newspaper, *qyuuqs*. After data from the survey was compiled and presented to the Tribal Senate in Year 2 of the project, staff were granted permission to publish the data (maintaining respondent confidentiality). Staff were able to achieve their goal of presenting the survey's results at four community events.

Mashkisibi Boys & Girls Club

Path to Opportunity Project, Wisconsin
2 years, \$304,709



Project Overview

The Mashkisibi Boys and Girls Club is a nonprofit, after-school program for children and youth on the Bad River reservation in Odanah, Wisconsin. The nonprofit received a 2-year Social and Economic Development Strategies grant to focus on youth development. For years, the community has been encouraging youth to make better decisions and to do their best. Unfortunately, many of the younger people did not know what “doing their best” meant or how to reach these high standards. Through this grant, the project developed culturally centered curriculum for young people to learn and model good decision-making.

The project began by hiring a new curriculum director to work with the community to develop an Anishinabe-centered youth curriculum. The curriculum director met monthly with the community youth coalition to get feedback and buy-in from the community. The youth coalition is comprised of all the youth programs and people who work with youth on the reservation. The youth coalition decided that the curriculum should have very strong culturally centered lessons and activities. The project incorporated a lot of traditional cultural and modern concepts. The curriculum director and youth coalition incorporated cultural knowledge into a curriculum that assists in goal-setting, coping with life’s challenges, the importance of education, and restoring cultural connection. Most importantly, the curriculum is focused on decision-making skills and helping the club members learn how to make better decisions. The curriculum especially focused on staying in school, eating better, exercising, and making healthy choices.

As part of the curriculum development, the curriculum director would research, pilot, implement, and revise the lesson plans to improve the curriculum for future use. During the evening meal, the staff would ask the club members what



Two club members learn how to make traditional foods.

Key Findings

- 24 club members participated in the project.
- Majority of surveyed students increased knowledge in Anishinabe culture and health choices.
- 1 culturally centered decision-making curriculum was developed.

works in the lessons and activities, and what needs to be improved. Soon after implementing the curriculum, the staff realized that the lessons should be taught separately to the teenagers and the younger club members.

Once the curriculum was created, the project staff began instructing the kindergarten-to-fifth-grade student group, and the sixth-to-tenth-grade group. The project coordinated with community members and tribal elders to come to the club and teach the cultural lessons, tribal history, and storytelling.

Project Outcomes and Results

Over the course of the 2 years, the project developed a bifurcated, Anishinabe-centered

curriculum to help young people learn to make better, healthier life decisions. In total, the Path to Opportunity curriculum consists of 12 units that teach a broad range of decision-making skills and activities. The project taught the curriculum series twice a week for 2 months to approximately 20 kindergarten to fifth graders during the fall and spring of the project. Additionally, the club taught the Pathways to Opportunity curriculum to the teenage students during the final summer. As part of that curriculum, the project also took some students for college visits and field trips.

For the younger students, the project distributed a pretest and a posttest in two areas, including “Healthy Choices” and “Anishinabe Culture.” Overall, youth scored higher on the posttest in both project areas. Of the 24 pretests that were handed out, 18 were returned. Of those 18 returned, 9 participants also completed the posttest. Of the nine participants who completed both tests, 66 percent (six kids) improved on the “Healthy Choices” test, and 33 percent (three kids) scored the same. Of the nine participants who completed both tests, 55 percent (five kids) improved on the “Anishinabe Culture” test, 11 percent (one kid) scored the same, and 33 percent (three kids) scored lower. However, the three lower-scoring students were having emotionally difficult days. When they were verbally asked the same questions, they responded with the correct answers.

There have been numerous benefits for the club, students, and community. The club has benefited from stronger relationships with the youth coalition and the community. In turn, the youth have volunteered and participated in community service projects to help the local Women’s Auxiliary, help with trash pickup, and help plant and grow

vegetables in the community garden and greenhouse. Moreover, students were also very engaged and eager to read books and stories based on Anishinabe culture during each of the literacy units. During these units, youth had a story read aloud to them and then participated in a talking circle to discuss the themes. Since they were based on Anishinabe culture, these books inspired deeper discussions about the local community.

The talking circle and talking stick unit also encouraged youth to take traditional meeting and decision-making practices and apply them to modern themes and topics. This has encouraged students to be more respectful of elders, adults, and their fellow students.

One 10-year-old club member described his participation in the project as, “I enjoyed learning about the tribe’s culture. It is really interactive. I got to learn about the tribe and to share my things. I got to learn and teach my parents about the seven clans. I’m from the Crane Clan. I enjoyed the career fair and want to be a civil engineer. I learned more about drinking water and how to protect fresh water.” Another student said, “I learned about the grandfather stories for the first time. I learned about vegetables, fruit, and brushing my teeth every day. I really enjoyed cooking fish and learned to make wild rice.”

Finally, youth were actively engaged during the cultural units with guest speakers. They asked many questions and were eager to learn more about their own families and their region. Looking forward, the club plans to continue to improve and enhance the curriculum. According to the executive director, the club plans to incorporate the curriculum into their everyday activities.

Oneida Nation

Building an Oneida Workforce Project, Wisconsin
5 years, \$1,291,617



Project Overview

The Oneida Nation, located near Green Bay, Wisconsin, is a federally recognized tribe. The Oneida Nation received a 5-year, Sustainable Employment and Economic Development Strategies grant to build an Oneida workforce by creating a workforce delivery system that supports job growth, reduces unemployment on the reservation, and strengthens self-sufficiency for tribal members. At the time of the application, many Oneida tribal members were unemployed or under-employed and faced many obstacles because they lacked job skills and training.

The project focused on two main objectives to improve employment opportunities: the development and implementation of both an adult and youth Work Readiness Training Program, and building stronger partnerships with organizations and business to help people get jobs.

The project used the existing Work Certified program and modified it for their own specific cultural context. The project would implement this hard and soft skills employment training all day for a full 3-week session at least twice a year. The Work Certified program had 10 modules and included sections on business and technology training, business knowledge, mastering career successes, business math, overcoming barriers to successful employment, and employment expectations. The project staff would also help participants find business-appropriate attire, hold mock interviews, conduct resume-writing workshops, and prepare in other ways for employment and interviewing. At the end of the training, participants received a stipend for having completed the training.

The second major objective of the project focused on building new and strong partnerships within the Green Bay area to help participants network,



Oneida Nation workforce staff and training.

Key Findings

- 120 people employed full-time
- 150 received higher education training
- 450 people received employment training

interview, receive additional trainings, and apply for new job opportunities. The project developed significant partnerships and relationships with a variety of organizations, businesses, and colleges.

The project would conduct an initial employment and career assessment. The Oneida staff encouraged participants to explore and find a career for long-term employment and happiness rather than simply a job. The employment opportunities through their network of partners and referrals were geared toward job opportunities with career advancement or living-wage jobs rather than retail or lower-paying jobs.

Through these partnerships, businesses, and other organizations, the project would receive job

openings and opportunities. The project filtered profiles and identified folks that might be good candidates for certain career fields, and worked with participants to find career opportunities and referred them to the appropriate program.

The project also worked with the summer youth employment program to recruit youth into the employment skills training program. The project even required youth to interview for the summer program to gain valuable skills. The project also partnered with St. Norbert's College Summer Program and the at-risk youth program to provide a 2-week long youth training program.

Project Outcomes and Results

Over the 5 years, the project served more than 775 tribal members or family members of tribal members. In total, more than 150 people found part-time or full-time employment across a wide range of career fields.

One of the strongest partnerships the project built was with the Transportation Alliance for New Solutions (TrANS) program, an entry-level, intensive, construction-job training program for 6 weeks that was sponsored by the Department of Transportation of Wisconsin. The TrANS program trained people for careers in construction, helped graduates find work, and provided ongoing support for their construction careers. The Oneida project referred nearly 100 people to the TrANS program each year, and most people that were referred completed the program. Moreover, 85 percent of people that completed the TrANS training program found a job. These were full-time, seasonal jobs lasting approximately 9 months a year. The typical salary level ranged from \$20 to \$45 per hour. In a shining example of the successful partnership between Oneida and TrANS, one referral completed the TrANS program and found a job making \$65,000 per year. Then the Oneida staff helped him pursue and receive a bachelor's degree. This individual had previously been in prison and now owns his own house and has a successful career in construction.

According to the Director of the TrANS Program, "About one-third of class students are referred by Oneida. Oneida has been so helpful getting people into the program. Oneida has been a key referral service for getting Native Americans into our TrANS Program. Prior to the Oneida project, there weren't any supportive services in the TrANS program. Oneida gives \$15 a week for supportive services in gas, tools, tool belt, and certification testing. These supportive services from Oneida are just invaluable. Our TrANS program is one of the most successful in the state, at least in part because of this partnership with Oneida."

At the end of the Work Readiness and Work Certified Program Trainings, participants received a certification of completion and meeting the demands of the training. This allowed participants to share this certification with potential employers and improve their chances of getting a job.

Prior to the grant, the tribe had a workforce development department, but it provided minimal services and soft skills training. Additionally, the Workforce Development Department did not have many partnerships with external business nor did it provide referrals for job placements. The 5-year ANA grant helped build robust and strong partnerships. The project collaborated with the College of Menominee, North West Technical College, Fox Valley Technical College, Green Bay Work Force Development, and the TrANS construction job training program. The project referred clients to the appropriate resources.

The project also worked with the College of Menominee to refer and encourage participants to take free classes and trainings in the certified nursing assistant program. Additionally, the project helped tribal members enroll in at least a 3-hour credit course at the college to get back into good standing with the Oneida Scholarship Office, thereby allowing students to pursue additional higher education opportunities. More than 150 people took at least 3 hours of college credit. The Oneida project also sponsored several advanced skills trainings throughout the project. Over the 5 years, 450 people received forklift driving training, and 5 people received commercial drivers training. The project also partnered and referred

individuals to medical classes, introduction to medical coding, and other courses.

Moreover, the project provided supportive and wraparound services and resources to ensure participants could find a job. The project helped participants get driver's licenses and provided gas cards to get to trainings. They also helped with finding daycare support and purchasing clothing, work boots, and other resources to go to work.

The project plans to continue building stronger partnerships with community organizations and employers and helping Oneida citizens find employment.

“I would like just like to express my thanks to the people at Work Force Development

for their time and effort. At the onset, they made everyone feel that the classes and everyone in them was important. As an older student not having been in a classroom setting in quite a while, I was very on edge about trying to keep up with the younger students. For the most part, I was able to keep up and the teachers were able to get me back on the same page as everyone else very quickly. In my opinion, this class is worth saving if not for any other than as a confidence builder.”

—Project participant