
ALEUTIAN PRIBILOF ISLANDS ASSOCIATION



Project Title:	Unangam Tunuu Preservation Project – Phase II Implementation
Award Amount:	\$522,240
Type of Grant:	Language
Project Period:	August 2004 – July 2008
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 1 job created
- 14 elders involved
- 379 youth involved
- \$98,000 in resources leveraged
- 57 individuals trained
- 11 partnerships formed
- 8 language teachers trained
- 182 native language classes held
- 379 youth increased their ability to speak a native language
- 28 adults increased their ability to speak a native language

BACKGROUND

The Aleutian Pribilof Islands Association, Inc. (APIA), chartered in 1976, is the federally recognized tribal organization of the Aleut people in Alaska. APIA contracts with local, state and federal governments to provide social and economic services to its members throughout the region. The Aleutian/Pribilof Islands region consists of a 1,050 mile long island archipelago that has

been inhabited by Aleuts for roughly 8,000 years. Currently, APIA counts approximately 2,200 Aleuts within its service area.

Called “Aleut” by Russian missionaries, the indigenous population refers to itself as the Unangax. The Aleut language, Unangam Tunuu, belongs to the Eskimo-Aleut language families and includes three dialectal groups: Eastern Aleut, Atkan and the now extinct Attuan dialect. The Pribilof Islands are home to the highest number of active Aleutian speakers. A survey conducted in ten APIA communities prior to this project revealed only 72 fluent speakers in the entire population.

PURPOSE AND OBJECTIVES

The purpose of this project was to increase the number of new speakers in the APIA community through language instruction and mentoring while raising awareness of the Unangam Tunuu language and its place in the islanders’ culture.

The project’s first objective was to increase the fluency of four language apprentices, thereby directly increasing the number of speakers while training them to become

language proponents in their communities. Each apprentice enrolled in an Alaska Native Elder-Apprenticeship program offered by the University of Alaska, Fairbanks' Alaska Native Language Center (ANLC). Apprentices partnered with fluent community elders and honed their language skills through ten hours of weekly lessons. They also participated in three ANLC distance delivery Unangam Tunuu language classes. Four apprentices completed the introductory ANLC 401 and 402 classes in the first 2 years. In the final year, staff successfully recruited an additional 3 apprentices, and all 7 completed ANLC 493, which included lessons on linguistics and intermediate conversation and grammar. While none of the apprentices achieved complete fluency, all seven became at least intermediate speakers. As an additional component, apprentices conducted language workshops and culture camps in seven of APIA's participating communities. Apprentices used the workshops to promote and instruct the language, as well as an opportunity to record elders' stories in Unangam Tunuu.

The second objective was to improve the language abilities of at least six Head Start teachers, who would then begin teaching Unangam Tunuu to their students. By the end of the project, four Head Start teachers and four teacher aides completed the ANLC 493 course with the apprentices and substantially improved their language skills.

The final objective was to develop language learning materials that could be utilized in the existing Head Start programs of four member communities. Staff and apprentices developed language kits that included a curriculum guide, coloring books, pre-school language workbooks, word of the week lists, a CD-ROM and card reading audio materials. All materials were then provided to the Head Start programs, free of charge.

OUTCOMES AND COMMUNITY IMPACT

The project helped seven apprentices achieve intermediate fluency while establishing beneficial partnerships with APIA communities and elders. Apprentices conducted 59 culture camps and language workshops for community members, reaching over 400 people and strengthening the cultural unity of the geographically disparate communities. For the elders, these activities served to reinforce their traditional positions as holders of knowledge and wisdom within the Aleutian Pribilof community.

The Head Start component enhanced the language ability of eight teachers and assistants. While none became fluent, they all became proficient teaching directional phrases and greetings, which they use with the children on a daily basis. As a tangible outcome, 46 youth improved their ability to speak the language while being exposed to their culture at a young age, thereby paving the way for future generations of Unangam Tunuu speakers and cultural preservation.

To sustain project activities, APIA's cultural heritage department will provide \$100,000 in operational funding and staff will continue to work with community Head Start programs.

“Being able to learn the language in this way was a dream come true for me. The mentor-apprentice approach is the perfect solution to learning.”

Millie McKeown,
Project Director / Apprentice

CENTRAL COUNCIL TLINGIT AND HAIDA INDIAN TRIBES OF ALASKA



Project Title:	Central Council Tribal Integrated Enrollment Database and Case Management System
Award Amount:	\$1,071,812
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 jobs created
- 70 individuals trained

BACKGROUND

The Central Council of the Tlingit and Haida Indian Tribes of Alaska is the federally recognized governing body of the two tribes, serving 21 villages and communities within Southeast Alaska. The Central Council provides services to 25,000 enrolled citizens. Currently, the Central Council operates over 50 programs providing direct services to community members in areas including employment, training, social services, economic development, housing, education, youth and elder services and substance abuse.

The Central Council's current data management system was insufficient to the organization's needs. Areas in which the system was deficient included: technology, methods of information collection, integration between Central Council programs, and reporting capabilities. There was often a duplication of work between programs, as each staff maintained its own

data tracking system. Prior to the project, the Central Council completed a Business Process Mapping Plan for the current system which outlined what was required to address the organization's long-term data management needs. However, there was no means by which to implement a new system.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop, test and refine a Tribal Integrated Enrollment Database and Case Management System.

The objective of the project's first year was to design the new system and purchase any necessary hardware and software. The Central Council developed a charter representing all stakeholders and their roles in the project. After a request for proposal process, the Central Council contracted with a firm to develop a system based on the information from the Business Process Mapping Plan. After numerous sessions with representatives from all of the organization's departments and programs, involving employees from case managers up to executives, project staff succeeded in completing a plan for the system. At the end

of the project's first year, the Central Council then purchased all the software and hardware necessary to install and implement the new system.

The project's second year objective was to pilot test the new system and train Central Council staff on its use. The original pilot test timeframe of 90 days was insufficient, resulting in a significant delay in project activities as testing continued into the third project year. In collaboration with the system developers, project staff initiated three separate tests of three programs, conducted test evaluations and finally completed necessary modifications after each testing period. This process continued through the end of the project period. During each pilot test, project staff simultaneously trained the program's staff on the new system.

The third objective called for the complete integration of the new system, and its financial sustainability via funding from the Central Council's programs and service areas. Taking the delays into consideration, project staff expected to be fully integrated by the end of 2008. The Central Council's general fund currently funds the maintenance and upkeep of the system, however the organization hopes there will soon be funds from its programs.

Initially, some of the program staff resisted switching to the new system, as it required drastically changing their work process. However, by maintaining small training groups and providing one-on-one sessions, this challenge did not seriously impede the project's progress.

OUTCOMES AND COMMUNITY IMPACT

The Central Council greatly benefited from this project. Project staff commented that the main improvement provided by the new system is the reduction in work hours. The organization is now able to provide services

to their clients in a much faster manner. In addition, it is now possible for case managers to maintain comprehensive case files for each client in one single database, rather than having to search for information in different programs' data files. The new system tracks all the services the Central Council provides, also facilitating improved case management and ensuring compliance with performance measures. Overall, the organization's management and operation is more streamlined and effective.

“The new system improved both efficiency and effectiveness of our programs, perhaps a 10-15% improvement.”

Valerie Hillman, Project Director

CHICKALOON NATIVE VILLAGE



Project Title:	Nay'd ini'aa Na' Kenaege' Mentorship Program
Award Amount:	\$528,681
Type of Grant:	Language
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 job created
- 3 Native American consultants hired
- 6 elders involved
- 65 youth involved
- \$10,585 in resources leveraged
- 4 individuals trained
- 4 partnerships formed
- 2 language surveys developed
- 57 language surveys completed
- 2 language teachers trained
- 555 native language classes held
- 65 youth increased their ability to speak a native language
- 85 adults increased their ability to speak a native language

BACKGROUND

Chickaloon Native Village is an Ahtna Athabascan community located in the Matanuska-Susitna borough, 55 miles northeast of Anchorage. While approximately 59,000 people live in the borough, the Chickaloon community counts 250 tribal citizens.

Ahtna Athabascan, one of approximately 40 Athabascan languages once spoken in the US and Canada, is the native language of the people in the Chickaloon area. There are very few fluent speakers remaining, most of whom are 70 and older. As of 2004, there were fewer than fifteen fluent speakers remaining.

In 1993, the council and a clan grandmother established the Ya Ne Dah Ah (YNDA) School as a full-time, year-round tribally owned and operated day care and elementary-secondary school. Currently the school suffers from a lack of fluent teachers, as many of the elders live far from the village and can no longer travel the long distance to the school.

PURPOSE AND OBJECTIVES

The purpose of this project was to work toward teaching immersion classes at the YNDA School by expanding the Ahtna Athabascan language capacity of two younger teacher-apprentices and by creating curriculum materials.

Objective one was to increase the speaking and teaching capacity of two teacher-apprentices. During the first months of the project, staff selected two apprentices and two elders to work together. The

apprentices met with the elders every week for language sessions. These sessions tended to focus on what to develop for the following weeks' classes, as the apprentices were already teaching at the school. The apprentices asked the elders about a certain topic, such as berry-picking, and then recorded their conversation on an MP3 device. Later, while listening to the recordings, they molded these sessions into individual lesson plans. While this method increased the speaking capacity of the apprentices, it did not focus on their teaching skills. However, the project staff approached this aspect of the objective by taking a "learn by doing" stance, as the apprentices were already teaching.

The second objective focused on the apprentices' completion of university classes to build their analytic capacity and professional strength. The ultimate goal of taking university classes was to obtain a teaching certificate in native language education, specifically Ahtna Athabascan. One apprentice was one class away from certification, but left the program after the first project year. The other two apprentices completed classes in beginning and advanced literacy, history status, and maintenance of Alaska native languages. Neither is on track for a certificate, mostly due to the pressing need for teachers at the YNDA School. Both apprentices chose to focus their efforts on developing curriculum materials and improving their language skills rather than completing college classes.

Objective three was to create and publish two multimedia curricula units each year. The Tribe hired a resource developer to upload the lessons developed in the first objective to the tribal website. At the close of the project there were fifteen sections online, each including workbooks, images and some audio information. In addition, the Tribe already possessed a large amount of non-catalogued and degraded materials,

mostly donated in the 1960s and 1970s. In conjunction with digitizing the lesson plans, the technician also worked on digitizing and archiving the older materials. At the close of the project, there were approximately 366 hours of archived language materials. The apprentices also made use of this recovered information during their lesson planning and language sessions.

OUTCOMES AND COMMUNITY IMPACT

Over the course of this three-year project the apprentices greatly improved both their Ahtna Athabascan speaking and writing skills. As an added benefit, the sessions with elders also emphasized and taught tribal values and traditions. Daniel Harrison, one of the apprentices, stated, "Learning the language has taught me a lot. How to talk, how to act, how to keep up with certain traditions. I learned a lot from my elders."

The project brought back cultural pride as well as a sense of responsibility amongst tribal citizens. The tribal community also finds it easier to approach the apprentices for language usage advice because they are accessible and available.

The young students at the YNDA School benefit from the classes taught by the apprentices. The teachers noticed the students learn the language very quickly, and are also using it outside of the classroom. The YNDA School continues to offer language classes, and is very close to becoming an immersion school.

Finally, the Tribe itself now has its own archive of language and cultural materials, promoting the survival of the people's traditional culture.

CHICKALOON NATIVE VILLAGE



Project Title:	Building Tribal Capacity Through the Development of an Ecosystem-Based Plan
Award Amount:	\$744,493
Type of Grant:	Environmental
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 jobs created
- 2 Native American consultants hired
- 20 elders involved
- 21 youth involved
- \$1,505 in resources leveraged
- 79 individuals trained
- 42 partnerships formed

BACKGROUND

Chickaloon Native Village is an Ahtna Athabascan community located in south-central Alaska, 55 miles northeast of Anchorage. The Chickaloon community consists of 250 tribal citizens, however approximately 59,000 people live in the immediate area. The tribe owns 69,000 acres of land in the Matanuska-Susitna borough.

Ecosystem-based planning is an emerging paradigm of land use and economic development planning with a primary goal of protecting the integrity of local ecosystems. The model also includes goals to protect cultural activities, maintain and build strong communities and develop

diverse community-based economies. The Chickaloon community is facing enormous development pressure, and requires an effective way to advocate for protection of their land, resources and culture. There is also a high unemployment rate in the area, partially due to a lack of tribal businesses.

PURPOSE AND OBJECTIVES

The purpose of this project was to develop an ecosystem-based development plan for the Tribe and write two tribal business plans based on its conclusions. The process to complete the plan involved creating interpretive maps of the Matanuska watershed through fieldwork, interviews with community members and gathering of information from local agencies.

The first objective focused on involving the community in the plan's development through public meetings and events. Initially, project staff organized meetings and hosted workshops to determine the scope and physical area to be mapped, essentially the borders of the 69,000 acres of tribally-owned land. As the project progressed and developed drafts of the interpretive maps and the ecosystem-based plan, community meetings focused on collecting feedback from tribal citizens and

modifying the documents accordingly. This participatory process minimized conflict due to the differing opinions regarding development on tribal land.

The project's second objective was to gather data in order to develop the interpretive maps and ecosystem-based plan. Project staff met with representatives from federal agencies in the area, such as the US Geological Survey and the Environmental Protection Agency to assess any pre-existing documentation. Staff also conducted 42 personal interviews with elders, botanists and soil scientists, tribal and non-tribal citizens to collect information on land use. Interviewees placed markers on maps of the area identifying areas of current, past and desired future use; this could include vegetation patterns, structures, historical and cultural sites, hunting grounds and berry-picking areas. In addition, project staff collaborated with a consultant and did ground-truthing fieldwork at seven sites in the area to verify the information collected during the interviews.

Activities in objective three focused on developing the interpretive maps. After completing the research, interviews and fieldwork, project staff created eighteen maps of the Matanuska watershed. The maps include information on human use and ecological patterns and assess land risk and sensitivity to determine where development would be best suited.

The final objective of the project was to develop the ecosystem-based plan and business and site plans for two selected development sites. The Tribe used the information from the maps to develop business plans for two sustainable and green development projects: a greenhouse supported with alternative energy and a campsite with interpretive trails. The completed ecosystem-based plan provides an introduction of the project, its

methodology, business planning process, map development process and a section for recommendations.

OUTCOMES AND COMMUNITY IMPACT

The Chickaloon Tribe is more knowledgeable about their cultural and environmental resources and threats to their way of life due to the information collected and documented during this project. This knowledge facilitates a more informed decision-making process and fosters a united community voice on local development projects. Lisa Borowski, the project's director, explained, "The village is proactively participating in future plans and improving the health of the community."

The project increased the capacity of the Tribe's environmental department, as they can utilize the database and maps for future projects. In addition, other tribal departments can use the maps as they plan for future development. The maps are unique to the area, and the project staff stated their partners are already requesting copies for their own use.

Overall, the project increased the capacity of the Tribe to make informed decisions about their future. It also served to unite different factions towards supporting two tribal business ventures.

"There is a positive community presence, and people think of the village in a positive way, fostering goodwill."

Lisa Borowski, Project Director

CHUGACHMIUT, INC.


Project Title:	Wise Fathers, Well Families
Award Amount:	\$1,145,500
Type of Grant:	Social and Economic Development Strategies – Family Preservation
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribal Consortium

PROJECT SNAPSHOT

- 4 jobs created
- 12 Native American consultants hired
- 170 elders involved
- 500 youth involved
- \$98,633 in resources leveraged
- 3,602 individuals trained
- 25 partnerships formed

BACKGROUND

Chugachmiut Inc. was organized as a nonprofit corporation in Anchorage in 1974 to offer a variety of health and social services to the Native Alaskan people. Chugachmiut operates as a consortium for the seven Native Alaskan villages in the Chugach region: Chenega Bay, Cordova, Nanwalek, Port Graham, Qutekcak Native Tribe, Tatitlek, and Valdez. The population of the seven communities is approximately 2,200 people.

PURPOSE AND OBJECTIVES

The purpose of the project was to increase the number of Native Alaskan fathers who have the skills and knowledge to make informed decisions about healthy parenting.

The project's first objective was to increase the quality and quantity of parental involvement with children by offering positive parenting workshops to Native Alaskan fathers in the Chugach region. To complete the objective, members of Chugachmiut staff attended trainings and received certification in both the Positive Indian Parenting (PIP) and Families of Traditions curricula. Staff modified portions of both curricula to ensure the content was culturally appropriate to Native Alaskans. Staff presented positive parenting workshops in all seven constituent villages, with a total of 3,577 participants within the project timeframe. Due to community interest, staff extended invitations to participate in the workshops to all community members, and attendance therefore included a representative balance of males and females and a cross-section of age groups. Staff enriched the curriculum by handing out 'family fun bags', which included games, books, and other interactive activities for parents and their children.

The project's second objective was to ensure village-based coordination of positive parenting workshops through the development of a network of local

coordinators. Staff identified local liaisons within each of the constituent villages, and trained the coordinators in the Positive Indian Parenting and Families of Tradition curricula. The liaisons coordinated peer support groups to discuss and reinforce the workshop curriculum. A coordinator from the Native Village of Nanwalek received certification to deliver the positive parenting trainings and will continue to offer workshops after the conclusion of the project timeframe. Two staff from the Native Village of Eyak have incorporated portions of the curricula within the community's social service programs.

OUTCOMES AND COMMUNITY IMPACT

For Chugachmiut staff, the implementation of project activities increased the positive rapport between the agency and their constituent villages. The implementation of positive parenting workshops indicated to the villages that Chugachmiut is invested in creating healthy families and in assisting Native Alaskans to develop tools to become more involved parents. Gary Pauley, a training facilitator, shared his thoughts on the significance of this development: "Many of our current fathers just did not know how to be fathers because their own were not around during the boarding school era. This historical trauma has a ripple effect across generations, and their children were suffering because of it. This project was a brand new concept for Native Alaskans."

For the workshop participants, attendance signified a dedication to be more involved in their children's lives. Community members gained the tools to better communicate with loved ones. Of the 3,577 workshop participants, 1,596 completed a pre- and post-test. The evaluations indicated that approximately 90% of participants expressed that they agree or strongly agree with the statement, "The presentation will

help me be a better parent." Additionally, 83% of participants agreed with the statement, "I plan to do things with my children more often."

At the conclusion of the project's timeframe, there was no articulated plan for continuing the parenting workshops in all constituent villages. Facilitators in the villages of Nanwalek and Eyak will offer portions of the positive parenting curriculum to interested community members, but Chugachmiut staff will not present workshops to the remaining constituent villages after the conclusion of the project timeframe.

"I am a father and a grandfather and I am very concerned for our community's children. I was impressed by this project."

Nick Pavloff,
Qutekcak Native Tribe

CHUGACHMIUT, INC.



Project Title:	Positive Relationship Pathways
Award Amount:	\$444,390
Type of Grant:	Social and Economic Development Strategies – Family Preservation
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribal Consortium

PROJECT SNAPSHOT

- 1 job created
- 21 elders involved
- 186 youth involved
- \$75,058 in resources leveraged
- 532 individuals trained
- 16 partnerships formed

BACKGROUND

Chugachmiut Inc. was organized as a nonprofit corporation in Anchorage in 1974 to offer a variety of health and social services to the Native Alaskan people. Chugachmiut operates as a consortium for the seven Native Alaskan villages located in the Chugach region: Chenega Bay, Cordova, Nanwalek, Port Graham, Qutekcak Native Tribe, Tatitlek, and Valdez. The population of the seven communities is approximately 2,200 people.

PURPOSE AND OBJECTIVES

The purpose of the project was to build strong and supportive families by offering healthy relationship skill-building

workshops to the Native Alaskan peoples of the Chugach region.

The project's first objective was to increase the skills of 120 participants to understand, maintain and enhance commitment in healthy relationships. To complete the objective, members of Chugachmiut staff attended trainings and received certification in both the Prevention and Relationship Enhancement Program (PREP) and Brainwise curriculum. Staff modified portions of both curricula to ensure the content was culturally appropriate to Native Alaskans. Staff presented 4-hour healthy relationship workshops in all 7 constituent villages, with a total of 521 participants within the project timeframe. Attendance at the workshops included a representative balance of males and females and a cross-section of age groups.

The project's second objective was to develop fourteen village-based healthy relationship facilitators via training and mentoring to sustain the project past the funding timeframe. Staff identified local liaisons within each of the constituent villages, and the liaisons assisted in the recruitment and marketing for the healthy

relationship workshops. However, a network of village-based facilitators is not in place, as no village members received certification as PREP or Brainwise trainers.

OUTCOMES AND COMMUNITY IMPACT

For Chugachmiut staff, project activities increased the positive rapport between the agency and their constituent villages.

Implementation of healthy relationship workshops indicated to the villages that Chugachmiut is invested in creating healthy communities and in assisting community members to develop tools to pursue healthy relationships. Chugachmiut staff also shared that the involvement of elders increased over the course of the project. To the staff and trainers, the involvement of the elders signified a critical breakthrough that served to validate the project's objectives and purpose.

For the workshop participants, attendance signified a commitment to work with family members to improve and advance their relationships. Community members gained the tools to make healthy relationship choices and to better communicate with loved ones. Of the 521 workshop participants, 229 completed a pre- and post-test. The evaluations indicated that approximately 90% of the participants agreed with the statement, "I am more knowledgeable about relationship issues." Additionally, about 85% of the participants agreed with the statement, "It will be easier for me to tell others about my ideas and feelings."

At the conclusion of the project's timeframe, there was no articulated plan for continuing the healthy relationships workshops. Staff was unable to identify village-based facilitators and Chugachmiut staff will not continue to present workshops after the conclusion of the project timeframe.

HOONAH INDIAN ASSOCIATION



Project Title:	Developing a Community Based Plan for a Hoonah Cultural Heritage Center
Award Amount:	\$215,658
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2006 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 job created
- 1 Native American consultant hired
- 65 elders involved
- 18 youth involved
- \$113,184 in resources leveraged
- 13 individuals trained
- 15 partnerships formed

BACKGROUND

The community of Hoonah, Alaska is located on Chichigof Island, approximately 30 miles west of the state capital of Juneau. Hoonah is the largest Tlingit village in Southeast Alaska, with approximately 860 residents, 60% of whom are Alaska Native. The community is accessible only by ferry and air taxi services.

Historically, the community supported itself through commercial fishing and the logging industry. However, in recent years, Hoonah has suffered an economic crisis resulting from changes in both these industries. To address the impacts of a changing economy, a number of local tribal entities looked to

tourism as a possible avenue to stimulate economic growth. In 1999, the tribe adopted an overall economic development plan with a long-range goal of encouraging and expanding tourism, including the development of a cultural center.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop a community-based planning document outlining a comprehensive heritage center program. The document will include a conceptual design for a museum space and exhibits, as well as strategies to protect, maintain and enhance the tribe's traditional culture.

The project's first objective was to gather enough information, including input from the community, to develop the community-based planning document. Within the first few months, the project manager assembled an advisory group including the chairman of the Hoonah Heritage Foundation, a member of the Hoonah Totem Group, the President of Icy Strait Point, a Management Assistant from Glacier Bay Park, and two adjunct members from local organizations. This group met approximately every other month, but spoke more regularly concerning the

progress of the project. The project manager organized community meetings, focus groups and clan workshops in order to solicit community involvement and brainstorm ideas for the planning document. Project staff gathered reference materials from the Alaska state museum and historic library, the University of Alaska and the Institute for Museum and Library service. The project manager also traveled with the advisory group to five tribal museums in Alaska and the Pacific Northwest and participated in a national conference on tribal museum management.

The second objective was to develop a conceptual design for the museum and have it approved by the advisory group. The project manager contracted a native-owned firm, Tribal Museum Planners and Consultants, to develop an interpretive plan and conceptual designs for museum exhibits. The advisory group approved the materials during the last month of the project. As a part of this objective, the project manager also drafted a museum mission statement.

Objective three involved the development of a written plan outlining the goals, objectives, actions and future strategies for the Cultural Heritage Center. The project manager developed the plan with the advisory council, incorporating the community input received during the meetings and focus groups. With the assistance of Tribal Museum Planners and Consultants and an architectural firm, a thirteen-person concept committee completed a long-range plan for the Heritage Center.

During the project, the community expressed concern that the facility originally chosen for the Heritage Center site was not suitable, resulting in a several month delay in completing project activities. As the project focused on soliciting community input, the project manager requested and was granted a six-month no-cost extension

in order to hold additional community meetings and determine a more appropriate site for the Center.

OUTCOMES AND COMMUNITY IMPACT

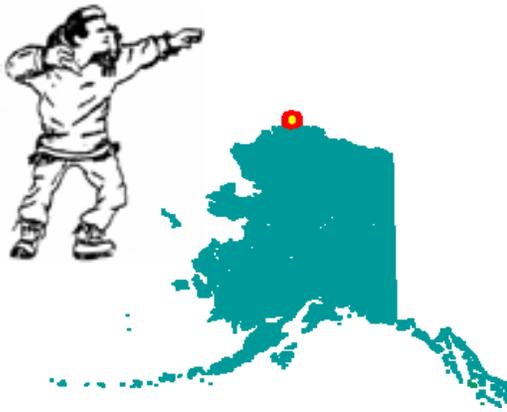
This project spurred the numerous sections of tribal leadership to put aside their differences and work together, focusing on a united goal. As a result, the consortium is now working on other projects together, such as archiving historic tribal documents and a repatriation project. The project manager expressed that the project worked towards the common good of the Tribe, fostering a sense of unity in the community.

Local artists are excited about the potential to learn and teach traditional crafts, as the museum will provide access to artifacts and a workspace for classes. There is enthusiasm among community members for the creation of a new marketplace for their products. Tribal members have a new sense of hope the Heritage Center project will finally come to fruition, as it has been in the planning stages for quite some time. In addition, the project gave people a sense of ownership, as their input was solicited and duly incorporated. The community has a sense of ownership and direction regarding the Center and its development.

“It was amazing to learn what other tribes went through regarding challenges and budgeting. We still call the facilities [we visited] for help and advice.”

Mary Beth Moss, Project Manager

INUPIAT COMMUNITY OF THE ARCTIC SLOPE



Project Title:	Update and Enact Administrative Policies and Procedures
Award Amount:	\$72,961
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- \$5,000 in resources leveraged
- 27 individuals trained
- 4 partnerships formed
- 1 governance codes/ordinances developed

BACKGROUND

The Inupiat are the Inuit people of Alaska's Northwest Arctic and North Slope Boroughs. Archaeological sites in the area indicate that Inupiat groups have lived in the area since AD 500. The Inupiat rely heavily on subsistence hunting, fishing and whaling.

The Inupiat Community of the Arctic Slope (ICAS) is located along the Arctic Ocean coast in the northern-most community in the United States, Barrow, Alaska. ICAS is a federally-recognized tribal government incorporated under the Indian Reorganization Act of 1934 and constituted in 1971. ICAS serves as an umbrella government for eight remote Inupiat villages, with a combined population of over 4,000, spread throughout the boroughs. It provides payroll processing and grants accounting services to its members. Prior to

this project, ICAS had recently emerged from years of dormancy due to limited financial resources.

PURPOSE AND OBJECTIVES

The purpose of this project was to improve ICAS' capacity to govern by updating and enacting clear and concise administrative policies and procedures.

The project's first objective was to conduct an internal review of ICAS' organization, including its administrative policies and procedures, and make recommendations for improvements to the ICAS Board of Directors. Staff formed a review committee of Alaska State Advocacy staff and members from ICAS' various departments. The committee began to meet regularly to review the policy and procedures manuals, determine weaknesses, and brainstorm possible solutions. Staff planned to share their findings and recommendations to the ICAS Board of Directors. However, they quickly learned that this strategy was flawed due to its cumbersome nature. As Merry Carlson, the Project Director, pointed out, "Our Board was not interested in the process, they were focused on outcomes and responded best to 'final' draft policies rather

than summaries of what could-should-or-might be.” With that realization, staff began drafting their recommendations directly into the policy and procedures manuals. One major challenge was the decentralized storage of previously created policies and procedures manuals. To overcome this obstacle, staff conducted a thorough search of various ICAS offices to ensure that it had the most updated version of all pertinent policies. The project director then catalogued and stored all of the policies.

The second objective was to complete the final draft of the comprehensive administrative procedures manual and ratify it via board approval. Using the more effective process approach, the review committee completed drafts of the following manuals: personnel, accounting and fiscal management, procurement, and property management. The committee also developed a new grants management manual that was not part of the final package submitted for Board approval but will be advanced at a later date. The Board of Directors formally adopted the suite of updated manuals on September 25, 2008. The resolution provided for a three-month trial period, after which the policies and procedures were enacted with changes identified during the trial period.

OUTCOMES AND COMMUNITY IMPACT

ICAS now has a clear and consistent set of organizational policies and procedures in place to manage all operations. As a result, it is now in a better position to effectively apply for and administer grant funds and meet federal, state and local grant requirements. In addition, ICAS leadership became more informed of its daily operations through regular project briefings on the updated policies. Furthermore, the manuals will be used as a template for other ICAS villages to similarly enhance their administrative stability.

An additional benefit was the increased sense of ownership demonstrated by ICAS managers due to their participation in the policy review process. For example, as a result of updating the personnel policies, ICAS managers advocated reducing delays in enacting benefits for new employees. Many potential job candidates cited the delayed benefits as a prime reason for choosing alternative employment. Ms. Carlson noted, “Decreasing time to receive benefits from 90 to 30 days will have a profound effect on ICAS’ ability to attract stronger candidates from a severely limited pool of applicants for whom other local employers can offer various incentives.”

ICAS does not require additional funding to sustain this project’s benefits since the adopted manuals mandate their use and continuous review.

“The ANA project has provided a compelling reason, forum, and specific end date for the somewhat daunting task of revising all operational manuals, policies, and procedures.”

Merry Carlson, Project Director

KAWERAK, INC.



Project Title:	The Bering Strait Regional Cultural Center Planning Project
Award Amount:	\$362,458
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribal Consortium

PROJECT SNAPSHOT

- 1 job created
- 15 elders involved
- 4 youth involved
- \$197,462 in resources leveraged
- 17 partnerships formed

BACKGROUND

Kawerak, Inc., with headquarters in Nome, was organized as a nonprofit corporation in 1973. Kawerak provides a variety of services to the twenty Native Alaska villages located in the Bering Straits Region: Diomedes, Shishmaref, Wales, Brevig Mission, Mary's Igloo, Teller, King Island, Gambell, Savoonga, Nome, Solomon, Council, Koyuk, Elim, Golovin, White Mountain, Shaktoolik, Unakaleet, St. Michael, and Stebbins. The population of the 20 communities is approximately 9,000 people.

In 2004, the Kawerak Board of Directors purchased a 28,000 square foot lot adjacent to the Kawerak offices with the intent of

constructing a regional museum and cultural center on the site.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop comprehensive plans for a museum and cultural center to preserve the region's cultural history and share unique perspectives on the Native Alaskan culture.

The project's first set of objectives was to develop processes to evaluate project progress and to begin collaborating with area partners. Kawerak's senior planner, planner, and president formed the project's evaluation team, which had responsibility for holding bi-monthly meetings with community partners and coordinating project activities. Project staff identified Kawerak's Eskimo Heritage Program and Subsistence Program as key project partners, and agreed to collaborate with the programs on the museum design process and share resources for future development of displays and showcases. Project staff also developed formal agreements with two local partners, Sitnasuak Native Village Corporation and Bering Strait Native Corporation, to collaborate in the museum planning process

and to collect and share museum display content. Staff also secured authorizing resolutions from the twenty constituent villages in their service area. Finally, leaders from each of the villages formed a Cultural Advisory Committee to assess project progress on a monthly basis.

The project's second set of objectives was to develop architectural plans. Project staff contracted with an architectural firm to develop concept design plans for the cultural center. With guidance from the Cultural Advisory Committee, the firm finalized plans for a \$15 million museum design that includes canoe and sea mammal conceptual design elements to reflect the Bering Strait region's maritime culture.

The project's third set of objectives was to conduct community outreach and procure feedback on the design plan. Project staff developed a presentation summarizing the museum planning and design phases, and delivered the presentation to six villages within the project timeframe. To broaden outreach efforts, staff also distributed brochures that detail the design plans. Staff obtained community feedback from post-presentation surveys. Survey analysis indicated interest in focusing museum program content on language acquisition, subsistence culture, and showcasing various aspects of the Inupiaq, Central Yupik and Siberian Yupik cultures present in the Bering Straits region of Alaska.

The project's final set of objectives was to prepare for the museum's construction phase. Project staff completed the museum's business plan, which includes an acquisition policy, administrative policies and procedures, and an operational plan. Staff also authored a fundraising plan to secure the \$15 million needed to construct the finalized design plan. Fundraising activities will commence at the conclusion of the project timeframe.

OUTCOMES AND COMMUNITY IMPACT

For Kawerak's twenty constituent villages, progress on the museum project has created a sense of excitement, expectation, cultural reawakening and hope. Community involvement in the planning and design phases fostered a sense of empowerment and project ownership, thereby unifying Kawerak's constituent communities behind the common vision of a place to celebrate Inupiaq, Central Yupik and Siberian Yupik cultures. For community members, the museum represents a place to call their own, and provides an opportunity to teach Native Alaska youth their cultural traditions. Simon Bekoalok, Shaktoolik village representative, shared, "We want to provide a depth of knowledge to our youth about who they are and the need for them to maintain and perpetuate their culture." Loretta Bullard, Kawerak president, added, "There is a correlation between the loss of culture and the negative social trends we are witnessing. We can combat this by celebrating our culture and reinstating our pride."

Project staff created a structure of key community partnerships that will continue to be utilized in the construction and operation phases of the museum. At the end of the project timeframe, staff procured \$25,000 to commence the fundraising campaign. As of mid-November 2008, staff had secured 11% of the needed funding, indicating that Kawerak is on schedule to acquire the planned 70% of funding by the end of 2009 and complete the museum's construction phase in 2012.

KENAITZE INDIAN TRIBE


Project Title:	Dena'ina Verb Project
Award Amount:	\$99,736
Type of Grant:	Language
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 jobs created
- 57 elders involved
- 131 youth involved
- \$35,792 in resources leveraged
- 1 individual trained
- 3 partnerships formed
- 16 language teachers trained
- 57 native language classes held
- 114 youth increased their ability to speak a native language
- 92 adults increased their ability to speak a native language

BACKGROUND

The 1,200 enrolled members of the Kenaitze Indian Tribe are descendants of the original inhabitants of Alaska's Kenai Peninsula. The language of the Kenaitze Tribe is the Outer Inlet dialect of Dena'ina, part of the family of Athabascan languages still spoken in interior Alaska, northwestern Canada and the American Southwest. Currently, there are only five living first-language speakers of this dialect, of which only one speaker is fluent.

PURPOSE AND OBJECTIVES

The purpose of this project was to produce language materials for teaching Dena'ina verbs to tribal members, with a focus on Head Start children. Expected results included curricula to teach Dena'ina verbs, a website to introduce Dena'ina verbs to older students and adults, and a simplified verb stem dictionary.

The project's first objective was to develop a basic verb curriculum for adult learners and a verb packet for children in Head Start as well as deliver 30 weeks of classes to 15 staff and tribal members. Staff developed and taught the curriculum for two semester-long, three credit language courses at Kenai Peninsula College. Fifteen tribal staff and community members completed the courses, which included classroom linguistic instruction and curriculum-development workshops. In addition, 24 students (16 Head Start teachers and 8 tribal Culture and Education staff) completed a third college course entitled *Introduction to Dena'ina Culture*. Students in this course explored tribal culture and history while becoming more aware of the relationship between language and tribal identity. Staff also created a 200-page, user-friendly verb stem

dictionary, which is a simplified version of an existing 1,283-page dictionary. Staff designed the new dictionary to be more useful to language learners, particularly those with limited access to computers.

The second objective was to provide interactive language learning tools in a website format. Staff created the website framework (available at <http://www.qenaga.org/kq/>) and uploaded a language sound system as well as territory and place names. By the end of the project, staff was still developing information for vocabulary, grammar and specific stories to be uploaded to the site.

OUTCOMES AND COMMUNITY IMPACT

The project helped college language course participants receive college credit while learning skills that will increase their employability and language knowledge base. Seventeen tribal youth performed a cultural show at the Tribe's annual salmon bake and now lead many of the area's native performances, enhancing their sense of pride and strengthening their cultural identity. Tribal Advocate Maggie Jones noted, "Tribal youth are starting to have fun with the language. For example, recently some youth created a rap song using Dena'ina words." She added, "Tribal elders are relating better to their young grandchildren, as these children come home with Dena'ina words and phrases."

Project staff benefited from the project through the development of professional skills while creating the curricula, language learning materials, dictionary and website. Ms. Jones shared, "I have been given the tools to teach independently and be creative in the language as a result of this project."

To sustain the project's momentum, the Cook Inlet Tribal Consortium committed funding to continue tribal language courses at Kenai Peninsula College for the next year.

In addition, the Kenaitze Tribe now requires tribal employees to participate in cultural competency trainings. As the 10th largest employer on the Kenai Peninsula, with over 150 employees, this new policy will help strengthen the Tribe's cultural identity in the wider community. Dr. Alan Boras, professor of the project's Kenai Peninsula College courses, stated: "Community members are coming in touch with their tribal heritage in a manner that they have not enjoyed in the past."

"Learning their language is helping people learn the thought patterns of the culture. It is empowering."

Dr. Alan Boras
Dena'ina Language Professor

MCGRATH NATIVE VILLAGE COUNCIL



Project Title:	McGrath Tribal Base Enrollment Re-establishment Project
Award Amount:	\$85,121
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 jobs created
- 1 Native American consultant hired
- 4 elders involved
- 8 youth involved
- \$1,740 in resources leveraged
- 3 individuals trained
- 2 partnerships formed

BACKGROUND

The Native Village of McGrath is located in the interior of Alaska 221 miles northwest of Anchorage. McGrath is home to approximately 226 Native Alaskans, or 55% of the total population of 415. As a regional center it functions as a transportation, communication and supply hub. The village is only accessible by plane, boat, dogsled, or snow machine.

McGrath's tribal enrollment system is both technologically and historically outdated. Tribal membership is a very important aspect of the community's identity, and also is the basis for the delivery of many tribal benefits and social services. An inadequate

enrollment system hinders the Tribe from serving its members and protecting itself both financially and legally.

PURPOSE AND OBJECTIVES

The purpose of the project was to re-establish the Tribe's base enrollment by researching and documenting member heritage.

The project's sole objective was to update the base enrollment to ensure complete membership. After some initial delays in hiring a project coordinator, staff began recruiting tribal members to serve on an enrollment committee. Staff members encountered difficulties identifying people who could commit to the scheduled meetings required throughout the project. The final committee consisted of three tribal members, and met six times during the project.

In the beginning months of the project, staff compiled tribal records and resolutions for the enrollment committee to review. These records served as the basis for the new enrollment system. Concurrently, the project coordinator partnered with the Tanana Chiefs Conference (TCC), a

traditional tribal consortium of 42 villages located in the interior of Alaska. The TCC had prior experience working on enrollment projects, and provided expert advice and resources to the McGrath project staff.

After forming the enrollment committee, the project coordinator developed and distributed 600 surveys to community members asking for information regarding their families and their current addresses. The project coordinator received 85 surveys with 265 addresses. As another method of collecting information, the coordinator also visited the local elementary school to distribute surveys and teach the students about blood quantum and genealogy.

After learning about the Progeny tribal enrollment software at a conference, the project coordinator purchased the software to use for McGrath's new enrollment system. At the close of the project the enrollment was 80% complete, including 360 individuals and 85 genealogies.

Project staff also compiled historical tribal records and resolutions to use in developing a new tribal enrollment code. However, due to the initial delays in staff hiring, the code was not completed by the close of the project.

The project staff encountered some challenges regarding the confidentiality of some of the historic documents and tribal records. To overcome this problem, the project coordinator received formal permission from the tribal council to view the documents.

OUTCOMES AND COMMUNITY IMPACT

The Tribe benefited from this project, as it now has accurate and updated records regarding its tribal enrollment. The project increased the tribal government's capacity to serve its members and provide services to the tribal community.

The project also provided tribal members with a new sense of identity and pride in their heritage as a result of research conducted for the survey. Community members are more aware they are all part of one tribe, bolstering a sense of tribal unity. The project also rekindled interest in actively participating in tribal events.

The project coordinator's visits to the elementary school inspired one of the teachers to develop a documentary about ancestry which involves students interviewing their grandparents to learn more about their family history. Once completed, the film will be featured at a tribal gathering.

“The project has helped the Tribe become self-sufficient.”

Matilda Dull, Tribal Administrator

METLAKATLA INDIAN COMMUNITY



Project Title:	A Roadmap to Metlakatla's Future
Award Amount:	\$206,526
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 jobs created
- 6 elders involved
- 6 youth involved
- \$1,100 in resources leveraged
- 10 individuals trained
- 2 partnerships formed

BACKGROUND

The town of Metlakatla is the only settlement in the Annette Islands reserve and is the sole Indian reservation in Alaska. It is the southern-most community in the state, located just south of Ketchikan. Accessible only by seaplane or water, Metlakatla is home to approximately 1,230 Tsimshian Indians.

Due to the collapse of the fish economy in the 1990s and the functional loss of the tribe's timber processing plant resulting from changes in national logging policies, the community is struggling economically. As the settlement is extremely isolated, tribal business ventures have only been successful in commodity manufacturing or in joint ventures with more accessible communities.

In 1972, Metlakatla developed a long-term community plan, which included a goal of constructing a road to link the settlement with the mainland road system, planned for completion in 2009. Thirty-five years later, Metlakatla urgently needs to update the community plan to address current contentious issues and establish rules and regulations.

PROJECT PURPOSE AND OBJECTIVES

The purpose of the project was to develop and adopt a road plan document derived from community and tribal leadership feedback with regard to policies, procedures and ordinances.

The first objective sought to administer a survey to the tribal community to determine their goals, values and opinions regarding Metlakatla's future. Project staff worked in tandem with a consultant to develop a survey tailored to the community. The consultant then randomly chose the households to participate. Ten survey teams administered the survey to 100 households, and the consultant then compiled and analyzed the data. Project staff indicated the survey was extremely effective in informing the tribal council members of the needs and concerns of the community. Eighty tribal

members also participated in public meetings to discuss the survey results.

Objective two was to hire planners to research significant issues in the community that may impact the road plan or tribal life in the future, and then report these findings to the community. An economic development consultant researched the community with regard to the composition of its members. Planners conducted additional research to determine the basic needs for the actual linkage road. Project staff disseminated the resulting information during public meetings and in a monthly newsletter.

The third objective called for the adoption of the road plan. Due to ongoing discussion regarding land use laws, the council was unable to vote on the document prior to the close of the project

OUTCOMES AND COMMUNITY IMPACT

The project greatly strengthened the communication and relationship between the community and the tribal leadership. Tribal members became confident their problems and concerns are conveyed to and considered by the tribal council. The increased communication fostered a more democratic decision-making process and encouraged positive attitudes regarding the road project and the changes it will bring to the community.

Consequently, the tribal council is satisfied with the outcomes and results of the project, and is enthusiastic about the possibilities for the road project. Jeff Moran, a tribal council member, stated, “I am pleased with the level of public involvement and input.” The community now understands the council is undertaking detailed planning for the project, being certain they have enough information to award land parcels appropriately.

Tribal departments dealing with land use, such as the tribal realty office, expressed

their contentment with the project. The project provided maps and information useful for future planning. Additionally, the project increased discussion within the community regarding ideas for land use for business and economic purposes.

“[The project] opened lines of communication between the council and community members in the decision making process.”

Lindarae Shearer, Project Director

MT. SANFORD TRIBAL CONSORTIUM



Project Title:	Healthy Relationships Project
Award Amount:	\$447,087
Type of Grant:	Social and Economic Development Strategies – Family Preservation
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribal Consortium

PROJECT SNAPSHOT

- 4 jobs created
- 1 Native American consultant hired
- 22 elders involved
- 60 youth involved
- \$38,365 in resources leveraged
- 240 individuals trained
- 9 partnerships formed

BACKGROUND

Mt. Sanford Tribal Consortium (MSTC) is an Alaskan Native tribal health organization located in Chistochina, Alaska, approximately 230 miles northeast of Anchorage in the eastern Copper River region. The organization serves Athabascan Indian tribes in Cheesh'na and Mentasta Lake, two native villages located 53 miles apart along the Tok Cutoff highway.

While long-term relationships and stable families are traditional Athabascan values, both villages have witnessed a decline in the number of younger tribal members choosing the path of marriage. Many middle-aged and younger members lack the skills

necessary to sustain healthy long-term relationships such as the ability to resolve conflict, stay sexually faithful to one person, and effectively communicate their emotional needs.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop and pilot a culturally appropriate healthy relationships component to supplement the wellness programs in the two villages.

The project's first objective sought to educate tribal members on the benefits of healthy relationships, marriages and two-parent families, with the goal of a 75% improvement in attitude change as measured by pre and post-testing. The project experienced a late start due to late hiring of the project director, four community health aides and two community health representatives. After completing the hiring process, the staff spent the remainder of the first year collecting material and selecting a healthy relationships curriculum. The curriculum selection proved challenging, as many healthy relationships curricula are not intended for use solely by native populations and are therefore not culturally appropriate. After examining two other examples, MSTC

selected the Native Wellness Institute’s curriculum in the second year. No pre- or post-testing occurred during the first year; however project staff developed a survey to use in subsequent years. The survey allowed staff to receive feedback on the project and make adjustments as needed to better serve the community. To promote the program, MSTC also developed marketing material such as brochures, door hangs and newsletter articles.

The project’s second objective focused on providing community workshops based on the healthy relationships curriculum. After completing training at the beginning of year two, the health aides and representatives began conducting workshops in the two villages several times a week. Each workshop focused on one chapter of the curriculum, and included discussions and activities such as role play. The workshops were very popular amongst the community members and had high attendance rates.

The project’s third objective was to develop a community-based abstinence education program for the two villages. This objective proved challenging, as there were no abstinence programs in Alaska with which to partner or receive training. Furthermore, funding from another abstinence project did not materialize. Project staff therefore did not begin this objective until the project’s third year when another organization received funding to conduct an abstinence education training of trainers. Staff members attended the training, and began conducting summer camp and school workshops during year three.

OUTCOMES AND COMMUNITY IMPACT

The community benefited from this project as people are more open about their relationships and are more willing to discuss problems. Project staff noted that even the tribal council is using the relationship skills taught in the workshops during their

meetings. Agnes Denny, the project director, stated, “People are held more accountable for their actions.” Community members expressed their desire for the workshops to continue after the end of the project.

The project strengthened young tribal members’ relationships. Project staff mentioned they see fewer arguments where one partner is forced to leave the household. Instead, people use the conflict skills they learned during the workshops to compromise and reconcile.

MSTC staff also gained skills they will continue to use in their careers and personal lives. Two trainers mentioned their relationship is stronger since they have been facilitating workshops together. The organization is also hoping to continue abstinence education through another program recently started in Alaska.

“The workshops made a real difference in how people treat each other. People are saying they see positive results.”

Marilynn Beeter, Workshop Instructor

NATIVE VILLAGE OF KOYUK



Project Title:	Local Leadership and Youth Development Plan
Award Amount:	\$126,943
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 jobs created
- 19 elders involved
- 25 youth involved
- \$3,114 in resources leveraged
- 5 partnerships formed

BACKGROUND

The Native Village of Koyuk is an Inupiat community located on the Bering coast. The village has a population of approximately 300, of which nearly half are below 18 years of age.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop and implement a culturally appropriate youth program to increase the involvement of Koyuk youth in community events, meetings, and tribal government affairs.

The project's first objective was to have project staff, youth, elders and community leaders create a youth activities plan and coordinated calendar to provide opportunities for Koyuk youth to develop leadership skills. To fulfill the objective, 25 youth responded to flyers posted in their

school to form the Youth Leadership Team. The youth group chose a single youth leader, a junior in high school, whose responsibilities included setting meeting agendas and running meetings. The youth group, with assistance from project staff and community leaders, planned a series of community activities. These included weekly Inupiaq Nights, which showcased various aspects of Inupiat culture to the community, and interviews with nineteen community elders to document their knowledge of the Koyuk community and Inupiat culture. From the knowledge and information gathered from these activities, the Youth Leadership Team created a 2009 Koyuk Calendar, which features community photos, quotes from village Elders, and reminder dates for future community activities. Project staff presented all youth and elders involved in the project with the completed calendars. Finally, project staff selected three youth via an essay contest to represent Koyuk at the annual Alaska Federation of Natives conference.

The second objective was to have youth examine the history and role of Koyuk's Tribal Council within the community. The Youth Leadership Team attended a monthly

meeting held by each of the three major entities representing the Koyuk community: the City of Koyuk, the Koyuk Tribal Council and the Koyuk Native Corporation. The youth then reported back their observations on how local decisions are made during the Youth Leadership Team meetings. Project staff and youth also researched the Tribal Council's meeting archives to produce a timeline of Koyuk's community leaders. The youth then presented their findings on tribal leadership at a community meeting, and concluded project activities by dedicating a series of plaques to commemorate past and current leaders of Koyuk.

OUTCOMES AND COMMUNITY IMPACT

For Koyuk youth, this project provided an opportunity to hold roles of leadership within their community, which led to a variety of positive learning experiences. Through the project's intergenerational activities, the youth gained an increased respect for their elders, learned Inupiaq words and names, increased their understanding of Koyuk history and broadened their knowledge of their heritage and culture. Through their research, the youth learned firsthand how their government worked, providing them insights into how each of the partner organizations made the decisions that affect their lives.

For the Koyuk elders, the project provided opportunities to share and record their accumulated knowledge of the history, culture and language of Koyuk with the youth. These activities served to reinforce the elders' traditional positions as holders of knowledge and wisdom within the Koyuk community.

Overall, the elders and youth of Koyuk worked together to implement project activities that resulted in the preservation of Koyuk historical knowledge and the

revitalization of the community's Inupiat culture. The implementation of these activities directly addressed the project's Statement of Need, which expressed that intergenerational bonds were weakening within the Koyuk community. At the conclusion of the project's timeframe there was no articulated plan for continuing the Youth Leadership Team. The Project Director's position will not be retained, indicating that the intergenerational activities will not continue in the village according to any formal format.

SEALASKA HERITAGE INSTITUTE



Project Title:	Online, CD-ROM, and Hard Copy Bilingual Tlingit, Haida and Tsimshian Dictionaries
Award Amount:	\$350,000
Type of Grant:	Language
Project Period:	Sept. 2005 – June 2008
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 2 jobs created
- 11 Native American consultants hired
- 10 elders involved
- \$283,724 in resources leveraged
- 34 individuals trained
- 1 partnership formed
- 15 adults increased their ability to speak a native language

BACKGROUND

Conceived at a 1980 Conference of Native Elders, Sealaska Heritage Institute (SHI) is a native nonprofit organization serving Southeast Alaska dedicated to the maintenance of the region's native cultures. It is a recognized leader in the preservation of the native languages in the region. There are approximately 17,220 Tlingit, 4,333 Haida and 3,489 Tsimshian in Southeast, however only 200 fluent speakers remain.

Students of the deeply endangered Tlingit, Haida and Tsimshian languages are challenged by limited resources as they struggle to advance their fluency to become

the next generation of speakers. Due to the geographic nature of Southeast Alaska, Native language learners are dispersed amongst a number of isolated communities throughout the region. While native language courses are offered in some communities, many teachers are not fluent themselves, and thus require additional support from fluent speakers and reference materials. Current dictionaries also require modification of orthography, content and accessibility.

PURPOSE AND OBJECTIVES

The purpose of the project was to produce hardcopy, online and CD-ROM dictionaries of the Tlingit, Haida, and Tsimshian languages that also include audio files.

The first objective sought to identify, collect and preserve available reference materials in the three languages and produce databases for language learners. Project staff discovered that the complexity of the three languages, especially the font and orthography, greatly increased the amount of effort required to collect and standardize information. The database is on the SHI website, enabling staff members to input data directly to the website. However, the

website did not go live until the end of the project when fluent speakers and staff members had verified all the information. The information in the databases serves to reinforce the languages, rather than teach them. It is a valuable resource for students who do not have access to a fluent speaker for guidance.

The project's second objective focused on developing draft versions of three online dictionaries and six print dictionaries. The project was delayed due to the databases taking longer than expected, but project staff made the website accessible to students for review. Distribution of drafts for all three dictionaries occurred in January 2007 and included a survey. Minimal return rates from the survey resulted in project staff utilizing more informal methods for gathering feedback.

Objective three was to develop high-quality sound recordings of each dictionary entry, add them to the three online versions and create draft versions of three CD-ROM dictionaries. Due to the delays in drafting the dictionaries, ANA approved a 9-month project extension, allowing project staff to complete the objective.

The final objective included the printing and distribution of all twelve dictionaries. After receiving feedback on the draft versions, project staff edited the dictionaries accordingly. The printing and distribution of the dictionaries was anticipated for Fall 2008. The twelve dictionaries include the following for each of the three languages: one online dictionary, one alphabetic print dictionary, one thematic print dictionary and one CD-ROM dictionary. The dictionaries will be printed on demand and orderable on the SHI website. There are over 5000 entries in the Haida and 2500 in both the Tlingit and Tsimshian dictionaries. In addition to the challenges mentioned above, the project staff also encountered difficulty

when working with fluent elders, as entries often did not correspond. It was also challenging to incorporate different dialects into the project.

OUTCOMES AND COMMUNITY IMPACT

Elders who directly worked on the project especially benefited, as the work triggered their memories and improved their own language skills as they learned from each other. They now have a tool they can use to spread their languages, as the elders are often the only teachers in their respective villages.

Language teachers also now have reference material to incorporate into their classes, making for a much wider and more accessible variety of items. Yarrow Vaara, the project director, commented, "There was an overwhelming sense of responsibility and burden. The project makes the urgency even more prominent."

Advanced students of the three languages can also use the newly developed materials to improve their fluency. The dictionaries allow students to learn at their own pace, and eliminate the necessity to constantly consult the elders.

Sealaska Heritage Institute staff announced they will maintain the dictionaries when additions and changes become called for. The dictionaries will therefore be living documents, constantly updated and improved as the languages evolve. There is also a discussion section on the website for people with questions and comments.

"The project initiated a collaborative sense of hope and pride in re-establishing the value of the language."

Yarrow Vaara, Project Director

TATITLEK VILLAGE IRA COUNCIL



Project Title:	Tatitlek Tribal Natural Resource Management Planning and Education Project
Award Amount:	\$727,373
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 jobs created
- 1 Native American consultant hired
- 8 elders involved
- 10 youth involved
- \$128,357 in resources leveraged
- 20 individuals trained
- 8 partnerships formed

BACKGROUND

The Native Village of Tatitlek is an unincorporated, coastal village of 107 people located on the northeast shore of the Tatitlek Narrows on the Alaska mainland in northeastern Prince William Sound. The village is one of seven tribes of the Chugach Region of Alaska and 96% of its population is Alaska Native, primarily Alutiiq.

The village holds a total of 137,246 acres in Alaska Native Claims Settlement Act (ANCSA) land, some of which was sold to the Exxon Valdez Trustee Council in 1999. Because Tatitlek is unincorporated, the lands were conveyed to the State of Alaska in

trust. The state and federal governments recognize the Village as the appropriate entity to oversee and approve all actions of the state in administering the trust lands.

The shore near the village has recently experienced increased resource exploitation, specifically in the local fishery, driven by non-village entities.

PURPOSE AND OBJECTIVES

The purpose of this project was to enhance the Village's capacity to increase its involvement in the management of fish and wildlife resources on its land base.

The project's first objective was to develop a tribal natural resource curriculum in cooperation with the University of Alaska-Fairbanks (UA-F) and the National Oceanic and Atmospheric Administration (NOAA). To implement this objective, the Village relied heavily on the Chugach Regional Resource Commission (CRRC), a native nonprofit organization formed in 1984 by the seven Chugach Region tribes to help collectively address issues of mutual concern regarding stewardship of the area's natural resources. CRRC organized two

committees; one to identify traditional knowledge materials and one to develop the natural resource curriculum. The committees developed four classes within the curriculum: Introduction to Tribal Government; Advanced Introduction to Tribal Natural Resource Management; Cross Connections; and Traditional Ecology. These courses are transferable and can be applied toward a certificate in Tribal Management from the Interior Aleutian College within the UA-F system.

Tribal students, community members and natural resource personnel contributed to and reviewed the content of each course. Fifteen tribal high school and college students piloted, and received credit for, the first three courses. An additional five students completed and received credit for one or more of the courses. The fourth course was offered for credit in November 2008.

The second objective was to develop two natural resource action plans for the Native Village of Tatitlek. Staff developed the plans to address the tribe's priority concerns for the management of their herring and goat resources. The Tribe will use the plans, and the skills learned in developing them, to effectively participate in determining fish and wildlife policy and regulatory decisions in the area.

OUTCOMES AND COMMUNITY IMPACT

The UA-F obtained four new courses for existing degree programs, which were developed without a significant financial commitment. NOAA gained a tested curriculum it can model for ocean sciences, which it hopes to implement in rural America.

The seven Chugach villages increased their capacity for resource management by training students in the subject. Students from six of the seven communities

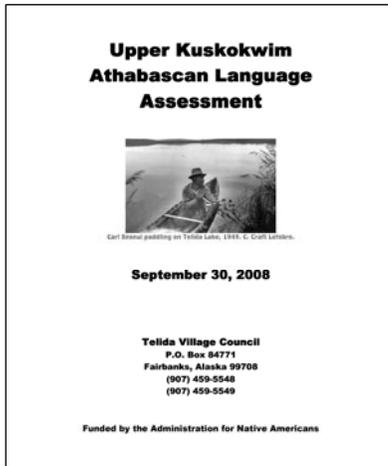
participated in the classes, providing hope that at least some will stay in the villages as long-term residents to lead the area's natural resource management. The courses helped the students become aware of careers in natural resource management as a path to professional certification is being developed. The cadre of students newly trained in natural resource management can also serve as a conduit between state and federal resource management agencies and the villages.

To sustain activities, CRRC will continue to fund the project's Natural Resource Education Specialist, who recruits and supports tribal students as they pursue natural resource careers. The UA-F will continue to offer courses developed through the project and committed to assist in the development of a 30-credit certificate specifically for Tribal Natural Resource Management and incorporate native natural resource philosophy into existing UA-F natural resource courses. In addition, NOAA provided \$114,000 to support a 12-month project to address additional needs identified during the project. Finally, some Chugach Region Native organizations will provide scholarships to students who want to pursue tribal natural resources careers.

“Because of this project, both state and federal resource management agencies will have people to contact in each community with natural resource expertise.”

Patricia Schwalenberg,
CRRC Executive Director and
ANA Project Director

TELIDA VILLAGE COUNCIL



Project Title:	Region-wide Assessment of the Upper Kuskokwim Athabascan Language
Award Amount:	\$58,644
Type of Grant:	Language
Project Period:	Sept. 2007 – Sept. 2008
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 job created
- 37 elders involved
- 17 youth involved
- \$5,050 in resources leveraged
- 2 individuals trained
- 4 partnerships formed
- 1 language survey developed
- 115 language surveys completed

BACKGROUND

The Telida Native Village (TNV) is a federally recognized Athabascan tribe located within the Upper Kuskokwim Region of Alaska's interior, roughly 60 miles northwest of Mt. Denali. The region has no road connections and only small boats, barges and small airplanes can access local communities.

Athabascan is the name of a closely related, but geographically dispersed, group of indigenous peoples from North America and their language family. The number of Athabascan languages and speakers is second only to the Uto-Aztecan family in North America. Kuskokwim is one of the

identified Athabascan languages found in Alaska and is spoken by the Upper Kuskokwim Athabascan (UKA) people.

When a bible translator came to the area in 1963, he reported that 100% of the Kuskokwim people were fluent in the language. After that time, tribal members noticed a steady decline in fluent speakers, but had no verifiable evidence of the extent to which their dialect was disappearing.

PURPOSE AND OBJECTIVES

The purpose of this project, and its single objective, was to develop a survey to assess the Upper Kuskokwim Athabascan language as a first step towards its revitalization.

TNV's goal was to receive responses from at least 60% of all UKA people and 100% of the TNV residents. TNV also hoped to use this information to develop a future language preservation project.

Staff partnered with the Alaska Native Language Center (ANLC) to develop a nine-page language survey that gathered information on the language status and tribal attitudes and support for the Kuskokwim language. Staff utilized a graphic designer to ensure that the format was aesthetic and encouraged a high response rate.

Next, the project’s language assessor trained seven volunteers to help administer the surveys throughout the Upper Kuskokwim Athabascan region. The surveyors interviewed 115 UKA people from three Athabascan villages, of which 45 were from the Telida Native Village. After completion of the surveys, staff analyzed the responses and presented findings to the participating tribal councils.

The project’s greatest challenges resulted from staff turnover in the project director position and scheduling conflicts due to unforeseen circumstances. To overcome these challenges, TNV’s finance director assumed responsibility over the project and the surveys were conducted later than originally anticipated.

OUTCOMES AND COMMUNITY IMPACT

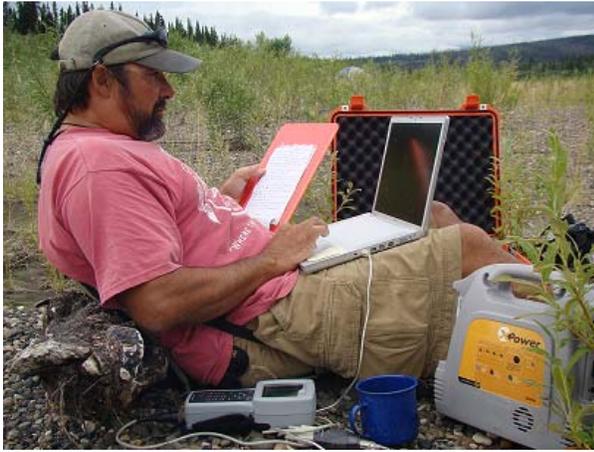
As a benefit to the wider UKA region, the project director shared that the survey process helped create regional interest in the preservation of the Kuskokwim language. Previously, many of the region’s language programs were cut for budgetary reasons and some community members hope this project has revitalized the discussion to restart such programs. The project also enabled the Telida Native Village, which is the smallest tribe in the region, to strengthen its presence and enhance its involvement in wider tribal issues.

To sustain this project’s momentum, TNV received funding from ANA for a one-year project to develop a comprehensive language preservation plan.

“This project helped bring solidarity to the region.”

Judith Aiello, Project Director

YUKON RIVER INTER-TRIBAL WATERSHED COUNCIL



Project Title:	Tribal Water Quality Monitoring and Standard Setting for the Yukon River Watershed
Award Amount:	\$617,460
Type of Grant:	Environmental
Project Period:	Sept. 2005 – Sept. 2008
Grantee Type:	Tribal Consortium

PROJECT SNAPSHOT

- 4 jobs created
- 125 elders involved
- 60 youth involved
- \$689,080 in resources leveraged
- 100 individuals trained
- 26 partnerships formed
- 1 environmental code/regulation/ordinance developed

BACKGROUND

The Yukon River Inter-Tribal Watershed Council (YRITWC) was founded in 1997 as a nonprofit coalition of Tribes and First Nations located within the Yukon River watershed in Alaska. The watershed is the third largest basin in North America and drains an area twice the size of California. It is home to 76 distinct indigenous governments, of which 66 are signatories to the YRITWC's governing Inter-Tribal Accord, which commits members to cooperate and consult with each other on matters affecting the watershed.

Currently, there are several hard rock mineral mines operating within the

watershed that use cyanide heap-leaching, which has the potential to cause drastic environmental damage if not properly managed. In addition, insufficiently-treated human sewage and poorly constructed and located landfills pose threats to the health of the watershed and its residents. Some cities within the watershed currently dump untreated human waste directly into the river. The area currently suffers from a decline in salmon and other fish populations.

A longstanding interest for YRITWC members has been the creation of a watershed-wide water quality sampling strategy. The Council initiated individual water sampling projects early in the decade at confined areas along the river.

PURPOSE AND OBJECTIVES

The purpose of this project was to expand and enhance YRITWC's monitoring and sampling efforts in the watershed.

The project's first objective was to implement a sampling regimen that utilized the watershed's tribal residents to take 180 water quality samples following the guidelines set forth by the Environmental Protection Agency (EPA). To ensure the samples' scientific validity, ten YRITWC

staff learned water sampling protocols by taking the EPA's approved Quality Assurance Program Plan (QAPP). Staff then conducted 17 sampling workshops in partner communities, training 90 volunteer 'resident technicians' how to follow the QAPP protocols. Twelve of the trainees then began to collect water samples on a weekly basis, using labeling procedures and GPS technology learned in the trainings to correctly designate each sample. The volunteers sent the samples forward to YRITWC. By the end of the project, YRITWC staff and volunteers took 344 samples, nearly doubling the original target number. To conduct water quality testing, YRITWC partnered with the US Geological Survey (USGS), who had previously conducted water sampling in the region but stopped due to budget constraints. Each sample test consisted of seven separate studies, including: PH levels, metals, nutrients, major ions, dissolved gases, age of water and eutrication. The USGS's tests equate to \$284,373 in donated resources towards the project. The test results created critical baseline data for the watershed, identified the river basin's main contaminate, and discovered the primary source of contamination.

The second objective was to disseminate the new information to members and draft water management standards and informational materials for their consideration. Project staff drafted water quality standards, created a handbook of applicable resource laws, gave four presentations at the YRITWC biannual summit regarding the findings, and authored articles for the organization's newsletter. The staff presented the water quality standards to the YRITWC Board for review. If adopted by member tribes, these standards will not supersede Alaska's standards. However, they are stricter than the state's standards and, if adhered to by all YRITWC member tribes, can improve the

watershed's management and provide an example for future legislation.

OUTCOMES AND COMMUNITY IMPACT

The YRITWC's participatory water sampling methodology has resulted in a vast network of grassroots partnerships throughout the watershed. The network allows sampling to be conducted regularly throughout the region and is practically free to maintain, saving government agencies millions of dollars in staff and travel time. The YRITWC estimated that government agencies saved roughly \$5.1 million in the FY2008 alone. In addition, the participatory method used to implement this project has generated interest both nationally and internationally, with organizations seeking to replicate the community support aspects of the project.

To maintain sampling activities, YRITWC staff felt the local communities needed three years of additional capacity building before they would be ready to conduct sampling without assistance. The project staff continues to conduct trainings and maintains the regional network for sampling. Though no gap funding was secured by the end of the project, the YRITWC applied for several federal and international grants in 2008.

"Involvement with this project, and its association with protection of the Yukon River Basin, has brought pride, community involvement and knowledge about what is happening in the River and how it affects the health and livelihoods of the communities."

Bryan Maracle, Project Director