2012 Impact and Effectiveness of Administration for Native Americans Projects:

Report to Congress

DEPARTMENT OF HEALTH & HUMAN SERVICES · USA

ADMINISTRATION FOR CHILDREN & FAMILIES

ANA ADMINISTRATION FOR NATIVE AMERICANS

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EXECUTIVE SUMMARY

The Administration for Native Americans (ANA) supports Native communities' efforts to be self-determining, healthy, culturally and linguistically vibrant, and economically self-sufficient. ANA promotes self-sufficiency for Native Americans by providing discretionary grant funding for community based projects, and training and technical assistance to eligible Tribes and Native organizations. ANA serves all Native Americans, including federally recognized Tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

Each year, ANA visits one-third of its grant portfolio to conduct impact evaluations on ANA-funded projects. This report includes a brief overview of each of the **64** projects visited in 2012, and summary results on the impact ANA funding had on Native communities through these grants. For projects that ended in 2012 and received an impact visit, ANA's investment in the communities resulted in:

- **273** full-time equivalent jobs
- **1,546** people employed[1]
- **1,295** Native Americans employed
- **47** businesses created
- **$32,697** in income generated
- **$14.5 million** in resources leveraged
- **10,272** individuals trained
- **1,264** partnerships formed
- **20,917** youth and **4,211** Elders involved in community-based projects
- **1,803** youth and **2,522** adults with increased ability to speak Native languages
- **4** Tribal governmental codes, ordinances, and regulations adopted, and
- **5** environmental regulatory enhancement codes, ordinances, and regulations adopted

A majority of ANA grants visited in 2012 successfully achieved all stated project objectives: **75 percent** of projects met or exceeded their objectives, compared to **25 percent** that met most or did not meet the stated objectives. As this report demonstrates, ANA grant funding continues to be an effective vehicle for advancing the self-sufficiency and cultural preservation of Native American, Alaska Native, Native Hawaiian, and Native Pacific Islander communities.

[1] The terms "people employed" and "Native Americans employed" include part-time and temporary work as well as full-time, year-round employment.

2012 IMPACT AND EFFECTIVENESS REPORT OVERVIEW

Established in 1974 through the Native American Programs Act (NAPA), the Administration for Native Americans (ANA) serves all Native Americans, including federally recognized Tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands).

ANA promotes self-sufficiency for Native Americans by providing discretionary grant funding for community based projects, and training and technical assistance to eligible Tribes and Native organizations. Funding is awarded through three main program areas: Social and Economic Development Strategies (SEDS), Native Language Preservation and Maintenance, and Environmental Regulatory Enhancement (ERE). ANA's goals include:

- Fostering the development of stable diversified local economies and economic activities to provide jobs, promote community and economic well-being, encourage community partnerships, and reduce dependency on public funds and social services.
- Supporting local access to, control of, and coordination of services and programs that safeguard the health and well-being of Native children and families.
- Increasing the number of projects involving youth and intergenerational activities in Native American communities.

Fiscal Year 2012 (FY12) Funding Summary, by Program Area

Program Area	Number of New Awards	FY12 New Award Funding	Number of Continuations	FY12 Continuation Funding	Total Number of Grants	Total FY12 Funding
SEDS	45	$9,540,706	67	$15,028,016	112	$24,568,722
Language	21	$4,816,687	42	$9,837,942	63	$14,654,629
ERE	7	$968,794	5	$832,258	12	$1,801,052
Totals	73	$15,326,187	114	$25,698,216	187	$41,024,403

Impact Evaluation at ANA

In accordance with NAPA (42 U.S.C. § 2991 et seq.), ANA conducts impact evaluations with one-third of its grant portfolio each year, amounting to approximately 70 percent of all ending grants. The purpose of these evaluations is threefold:

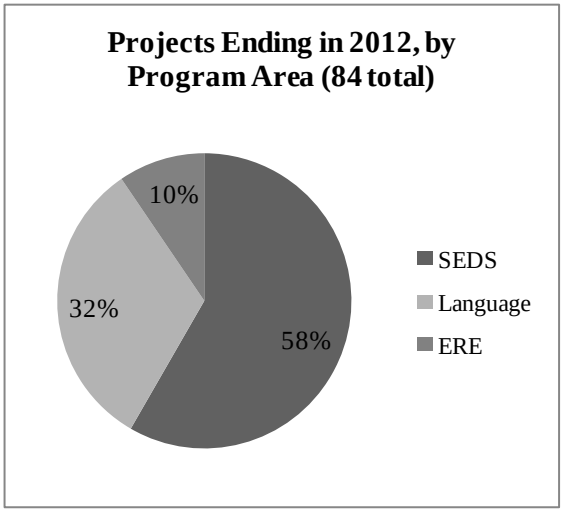
- Assess the impact of ANA funding on Native communities in accordance with NAPA and the Government Performance and Results Act of 1993;
- Learn about the successes and challenges of ANA grantees to improve ANA service delivery; and
- Increase transparency and collaboration by sharing the unique stories of ANA-funded projects and activities with Native communities and the public.

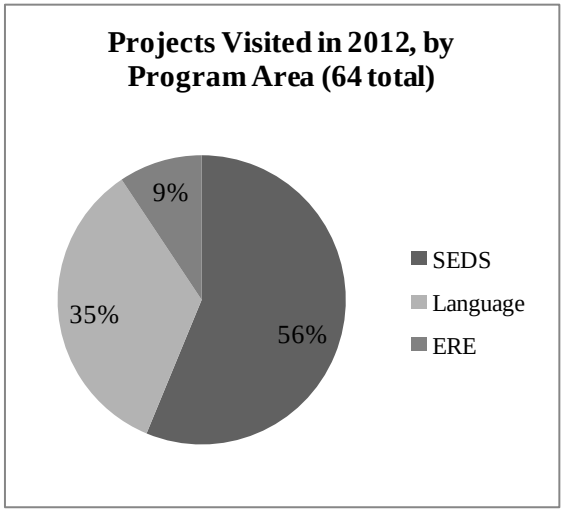
Impact evaluation visits provide ANA the opportunity to meet with project staff and beneficiaries to collect qualitative and quantitative information. Visits are guided by a standard impact evaluation tool developed in collaboration with the Administration for Children and Families' Office of Planning, Research, and Evaluation. In 2012 ANA begin to redesign the tool to better evaluate grantees. A newly re-designed tool will be used for impact visits in 2013. This report fulfills the statutory requirement in NAPA, and the information collected through the evaluation process serves as an important planning and performance tool that allows ANA to make data-driven decisions.

Impact Evaluation in 2012

This report includes **64** projects that ended in 2012 and received impact evaluation visits, including 59 that were visited in 2012 and five that were visited in 2011 but received no-cost extensions into calendar year 2012. Three additional projects were visited in 2012, but received no-cost extensions into calendar 2013 and are therefore not included in this report.

Projects were selected based on approaching completion dates, geographic location, and grant award amount. The projects visited were located in 17 states and territories, with the highest numbers in Alaska (nine), California (eight), and Oklahoma (eight). ANA also selects projects for visits based on funding program area to gain a representative sample of all projects funded.





Funding Amounts for Projects Visited in 2012, by Program Area

Program Area	Amount[2]
SEDS	$ 24,279,461
Language	$ 8,588,894
ERE	$ 1,638,454
Total	$ 34,506,809

[2] These amounts represent total grant funding for multi-year projects ending in 2012.

Impact of ANA Funding in Native Communities

Through qualitative observations, ANA captured many immediate and intermediate outcomes achieved by grantees. Data collected from 2012 impact visits, displayed in the table on the next page, demonstrate that ANA projects had a positive impact on the self-sufficiency of Native communities.

2012 Impact Data Summary	
Projects evaluated	64
Amount of funding for projects evaluated	$ 34,506,809
Native Americans employed[3]	1,295
Full-time equivalent (FTE) jobs created	273
Businesses created	47
Resources leveraged	$ 14,509,127
Partnerships formed	1,264
People trained	10,272
Elders involved	4,211
Youth involved	20,917

ANA also assesses to what extent grantees met their stated objectives and the degree of positive impact the projects had on the community, based on the qualitative and quantitative information available at the time of the impact visit. **Seventy-five percent** of ANA projects evaluated in 2012 successfully met or exceeded their objectives, and **84 percent** achieved a positive or significantly positive impact in their communities. Twenty-five percent of projects evaluated in 2012 partially met or did not meet their stated objectives, and 16 percent were found to have a moderate or minimal positive impact.

The table on the following page breaks down key project results by state for the projects evaluated in 2012, including full-time equivalent (FTE) jobs created, people employed, Native Americans employed, businesses created, revenue generated, resources leveraged, partnerships formed, people trained, Elders involved, and youth involved. Figures for FTE jobs created include a combination of full and part-time positions based on the total number of hours worked in a year, where 2,080 hours per year equals one FTE. The terms "people employed" and "Native Americans employed" used throughout this report include part-time and temporary work, as well as full-time, year-round employment.

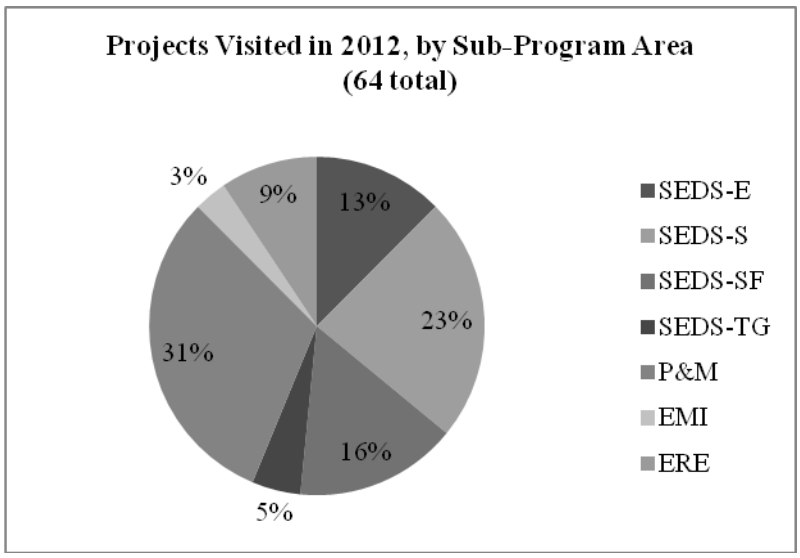
[3] This figure includes part-time and temporary work, as well as full-time, year-round employment.

2012 Key Project Results by State

State	# of Projects Visited	Award Amount	FTE Jobs Created	People Employed	Native Americans Employed	Businesses Created	Revenue Generated	Resources Leveraged	Partnerships Formed	People Trained	Elders Involved	Youth Involved
AK	9	$3,762,422	23	189	155	n/a	n/a	$661,130	227	197	242	5,116
CA	8	$3,555,574	39	170	132	14	n/a	$738,345	162	912	314	1,767
GU	3	$2,342,198	17	111	106	n/a	n/a	$135,048	43	30	227	1,358
HI	7	$5,660,947	30	155	90	n/a	$947	$2,747,141	142	2,861	1,709	2,051
ME	2	$848,137	13	76	67	n/a	n/a	$126,482	28	505	45	320
MA	2	$778,417	9	38	25	n/a	n/a	$217,421	47	45	21	145
MI	1	$355,425	3	11	7	n/a	n/a	$95,177	7	85	4	164
MP	1	$480,881	6	98	98	1	n/a	$16,041	15	33	105	810
MN	3	$1,318,296	12	48	44	n/a	n/a	$1,086,245	28	72	58	1,287
NE	2	$1,171,919	30	161	155	3	n/a	$583,997	55	118	111	331
NM	4	$1,817,828	13	74	70	1	$3,000	$282,026	91	1,236	199	215
OK	8	$4,272,005	29	120	101	n/a	n/a	$464,037	154	257	637	2,544
OR	2	$608,922	5	18	14	n/a	n/a	$593,924	40	19	10	15
SD	6	$4,221,894	24	172	143	27	$28,750	$4,779,319	146	1,298	465	4,309
UT	2	$934,394	4	10	7	1	n/a	$63,261	38	2,087	49	287
WA	3	$1,776,574	13	57	46	n/a	n/a	$1,810,600	26	63	10	86
WI	1	$600,976	3	38	35	n/a	n/a	$108,932	15	454	5	112
Total	**64**	**$34,506,809**	**273**	**1546**	**1295**	**47**	**$32,697**	**$14,509,126**	**1,264**	**10,272**	**4,211**	**20,917**

Program Area Highlights

Within ANA's three main funding program areas, there are a number of sub-program areas. ANA identified these areas for projects evaluated in 2012 to further develop and focus the impact evaluation analysis.



Sub-Program Area	Number Visited
SEDS-E	8
SEDS-S	15
SEDS-SF	10
SEDS-TG	3
P&M	20
EMI	2
ERE	6
Total	64

Acronym Key

SEDS: Social and Economic Development Strategies

SEDS-E: Economic Development

SEDS-S: Social Development

SEDS-SF: Strengthening Families

SEDS-TG: Tribal Governance

P&M: Native Language Preservation and Maintenance

EMI: Esther Martinez Initiative

ERE: Environmental Regulatory Enhancement

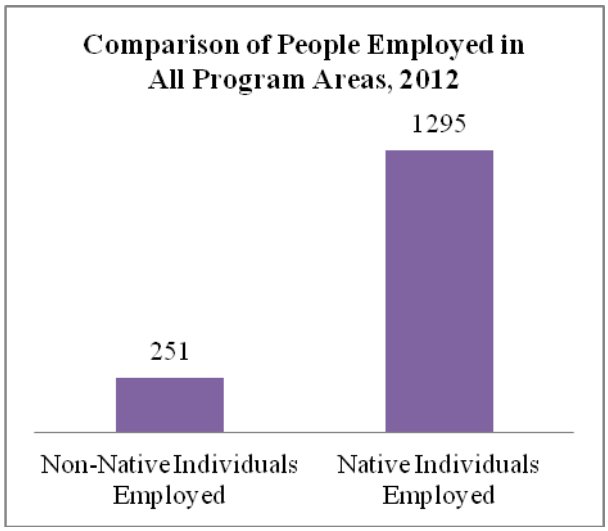
Social and Economic Development Strategies (SEDS): ANA promotes social and economic self-sufficiency in communities through SEDS grants, which support locally determined projects designed to reduce or eliminate community problems and achieve community goals.

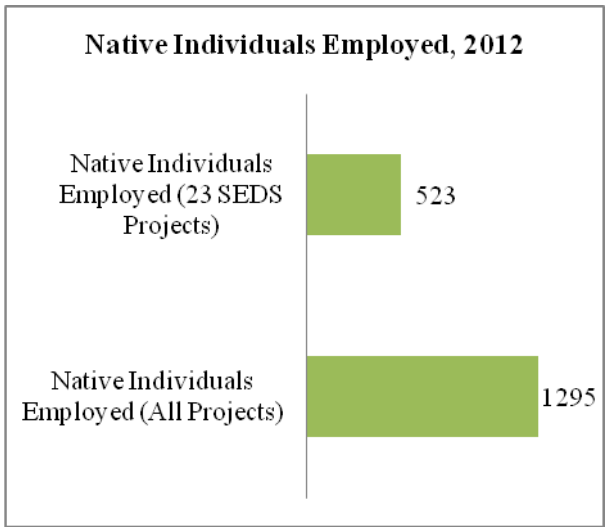
This approach encourages communities to shift away from programs that result in dependency on services, and move toward projects that increase community and individual productivity through community development. SEDS grants fund social and economic development projects in on- and off-reservation Native communities, and provide federal support for self-determination and self-governance among Native peoples.

Economic Development – The 64 projects evaluated in 2012 created **273** full-time equivalent (FTE) jobs, equaling **4.25** FTEs per project. ANA evaluated **eight** SEDS-E projects

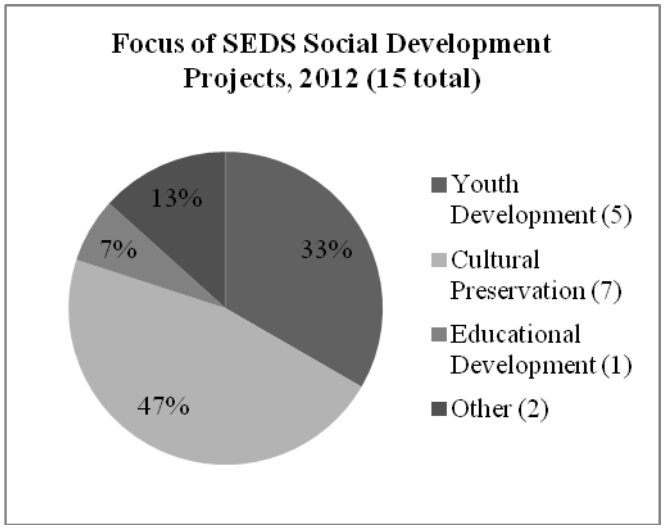
in 2012 totaling $5,129,203. Though comprising only **13 percent** of projects evaluated, SEDS-E projects generated **55** FTEs, or **20 percent** of all FTE jobs created. Data collected in 2012 for all projects show that **5.7** people were employed for each FTE created; for SEDS-E projects evaluated, **4.8** people were employed for every FTE job.

The charts below display data on individuals employed for projects visited in 2012 across all program areas.





Social Development – ANA evaluated **15** SEDS-S projects in 2012 totaling $10,203,898. These projects involved **1,979** Elders and **3,563** youth, and **13** conducted intergenerational activities (**12** of which were between grandparents and their grandchildren). SEDS-S projects made up **23 percent** of all projects evaluated in 2012, but comprised **47 percent** of all Elders involved. As depicted in the chart below, SEDS-S projects had a variety of focuses involving youth, culture, and education.



Strengthening Families – Under SEDS, ANA also funds Strengthening Families projects that provide interested communities the opportunity to develop and implement strategies to increase the well-being of children through culturally-appropriate family preservation activities, and foster the development of healthy relationships and marriages based on a community's cultural and traditional

values. In 2012, ANA evaluated **10** SEDS-SF projects totaling $8,388,081. These projects served at least **103** married and **49** unmarried couples, and one involved foster care activities.

2012 Impact Data for SEDS-SF Projects Visited (10 total)	
Participants served	7,894
Couples served	395
Foster children placed with Native families	135
Individuals trained as foster parents	20

Tribal Governance – The governance component under the SEDS program assists Tribes with the development and implementation of projects that support and enhance Tribal governing capabilities; therefore, governance funding is only available to Tribes. In 2012, ANA visited **three** SEDS-TG projects for a total of $558,279; one project focused on operational planning and two focused on Tribal program enhancement. These projects trained **36** individuals, created **two** businesses, formed **17** partnerships, and leveraged **$48,782** in additional resources.

SEDS Success Story: Ahai Olelo Ola: Hawaiian Language Television Broadcast Video Training, Development, and Broadcasting

Aha Punana Leo is a nonprofit organization and founder of the Punana Leo Hawaiian language immersion preschools. Since establishing the first preschool in 1984, Aha Punana Leo staff realized graduates needed continued Hawaiian language learning opportunities throughout their academic careers and into adult life.

The organization therefore identified vertical development of Hawaiian language programming as a strategy to re-establish a living Hawaiian language that is the first language of the Native Hawaiian community. As part of this strategy, and because historically indigenous peoples have not had control of their stories and perspectives on television, the goal of the project was to establish and solidify a Hawaiian presence in the state's television industry.

The project's purpose was to develop television broadcast expertise, create content, and establish venues to provide timely and relevant Hawaiian language programming among the Native Hawaiian community. The first objective was to hire 15 Hawaiian-speaking interns and train them in television broadcasting, including pre- and post-production skills and techniques. The interns put these skills to work developing and producing Hawaiian language news stories and programming, from a Native Hawaiian perspective.

The second objective was to identify six stories per week to be featured in an Ahai Olelo Ola newscast segment, including stories to be expanded into a 30-minute news magazine format. Under this objective, the project interns produced and broadcast over 120 minutes of daily newscast stories. Participants also developed, produced, and broadcast 180 minutes of the Ahai Olelo Ola magazine's 30-minute shows.

Through this project, 15 interns received professional training and nine remain employed in the media. One intern stated because of the training she received, she now has another method to pass on the language and reach the community of younger non-speakers. Additionally, the project provided high quality Hawaiian language materials to 15,000 speakers and approximately 400,000 households seeking mainstream usage of the Hawaiian language and connections to Hawaiian culture.

As a result of the professional development training, news stories, and language materials produced through this project, Native Hawaiians are better positioned to preserve, protect, perpetuate, and incorporate traditional values and practices into television and other parts of mainstream society.

Native Languages: ANA funding provides opportunities to assess, plan, develop and implement projects to ensure the survival and continuing vitality of Native languages. ANA believes preserving and revitalizing indigenous languages is vital to the sovereignty, strength, and identity of Native American Tribes, Villages, and communities; use of Native languages encourages communities to move toward social unity and self-sufficiency.

Preservation and Maintenance – Recognizing that the history of federal policies towards Native Americans has resulted in a dramatic decrease in the number of surviving Native languages over the past 500 years, Congress enacted the Native American Languages Act in 1990 to assist Native communities in reversing this decline. Language Preservation and Maintenance funding provides opportunities to assess, plan, develop, and implement projects to ensure the survival and continuing vitality of Native languages. ANA evaluated **20** Preservation and Maintenance projects that ended in 2012, including **four** assessment projects, **four** planning projects, and **12** implementation projects. The table below presents key impact results from Preservation and Maintenance funding.

2012 Impact Data for Preservation and Maintenance Projects Visited (20 total)	
Language surveys developed	19
Individual language surveys returned	6,992
Language teachers trained	123
Number of youth who increased their ability to speak a Native language	2,033
Number of adults who increased their ability to speak a Native language	2,434
Number of youth who achieved fluency in a Native language	10
Number of adults who achieved fluency in a Native language	47
Language classes held	4,283
Language students served	7,620

Esther Martinez Initiative – Congress passed the Esther Martinez Native American Languages Preservation Act in 2006, which amends NAPA to provide for the revitalization of Native American languages through language immersion and restoration programs. ANA evaluated **two** Esther Martinez immersion projects in 2012, making up **nine percent** of all language projects visited for the year. Although some Preservation and Maintenance projects included immersion activities, the Esther Martinez projects conducted **72 percent** of all immersion class days (**810**), and served **181** students through immersion education. Additionally, **50 percent** of the youth who achieved fluency in a Native language through ANA funding did so as a result of Esther Martinez immersion projects. The table on the following page presents key impact results from these two projects.

2012 Impact Data for Esther Martinez Initiative Projects Visited (2 total)	
Language surveys developed	4
Individual language surveys returned	274
Language teachers trained	55
Number of youth who increased their ability to speak a Native language	187
Number of adults who increased their ability to speak a Native language	105
Number of youth who achieved fluency in a Native language	10
Number of adults who achieved fluency in a Native language	0
Days of language immersion class held	810
Language immersion students served[4]	181

Native Languages Success Story: Making a Home for Our Language ("Thakiwaki peminamoka enatoweyakwe"): Sauk Language Master Apprentice

Founded in 1972 and headquartered in Cambridge, Massachusetts, Cultural Survival (CS) works to support indigenous peoples' rights to their lands, languages, cultures, and environments. Offering its capacity to manage the administrative and bookkeeping aspects of the project, CS collaborated with the Sac and Fox Nation to develop the Sauk Language Master Apprentice Project.

Before the project, there were only a few Sac and Fox Tribal members in Oklahoma who were able to speak Sauk, all of them over the age of 70. With Sauk in imminent danger of extinction, CS and the Tribe determined the best way to bridge the gap between older and younger generations was through master-apprentice (M-A) teams. The project's strategy was based on developing fluency while training the apprentices to teach Sauk to future generations.

Three apprentices took part in M-A sessions for a minimum of 20 immersion hours per week, totaling 2,952 hours for the program. Staff also dedicated 1,052 hours over the course of the project for professional development in areas including teaching methodology, technology, and linguistics. The apprentices were certified by the language department to teach Sauk. To transmit and replicate the language learning model, the project team also produced a teaching book of team-based M-A guidelines, methods, and practices for learning the Sauk language, designed to be replicable for other projects.

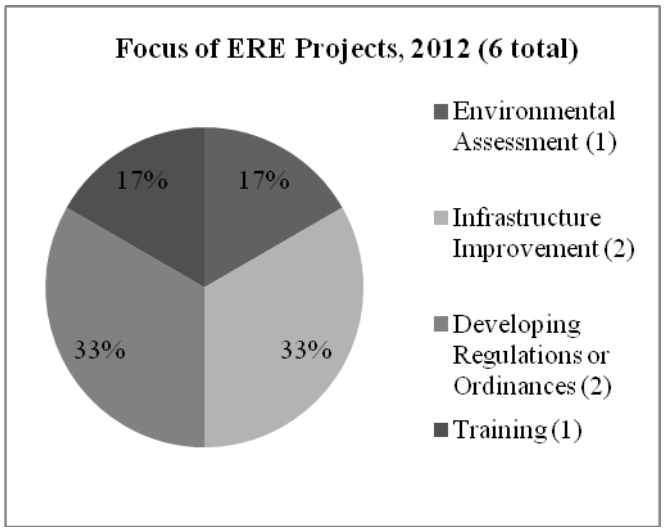
By the end of the project, the Tribe's language department created approximately 11,000 documents including lesson plans, handouts, quizzes, homework assignments, storybooks with transcription and translation, and other linguistic resources. The M-A teaching book was distributed to 25 Tribal language programs at their request, many of which are utilizing the M-A learning model as well.

(Continued on the following page)

[4] Activities in language projects involve youth, adults, and elders from the communities served. Youth participate through school, either for immersion classes, or for shorter non-immersion classes. Non-immersion projects also serve adults and elders through community language classes, roundtables and activities to increase language ability.

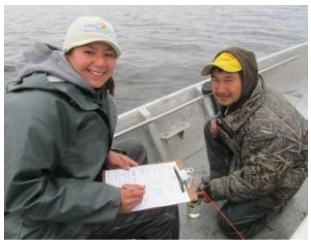
Because of their levels of both fluency and teaching ability, the apprentice speakers were able to conduct community language classes, reaching 972 people; these efforts led to the development of a future high school course and college internship program for Sauk language teachers. Beyond gaining language proficiency, apprentices learned valuable cultural information as well, including lessons and stories of their ancestors. Through this project, five young adults gained fluency and have gone on to teach what was a nearly extinct language to another 1,000 Tribal and community members.

Environmental Regulatory Enhancement (ERE): Growing awareness of environmental issues on Indian lands has resulted in increased funding to address such issues. ANA's ERE grants provide Tribes with resources to develop legal, technical, and organizational capacities for protecting their natural environments; these grants focus on environmental programs in a manner consistent with Tribal culture for Native American communities. In 2012 ANA visited **six** ERE projects totaling $1,638,454. As depicted in the chart below, ERE projects had a variety of focuses within the environmental grant category.



2012 Impact Data for ERE Projects Visited (6 total)	
Environmental codes/ordinances adopted	5
Environmental codes/ordinances implemented	4
Number of projects that collected environmental baseline data	4
Number of projects that collected data to monitor environmental conditions	4

ERE Success Story: Building Capacity to Self- Regulate and Monitor Sewage Discharge



The Yukon River Inter Tribal Watershed Council (YRITWC) is a coalition of 66 Tribes and First Nations spanning the Yukon River Watershed; 47 of the 66 member Tribes are located on the watershed in Alaska. Many of the Alaskan member Tribes live in rural, isolated communities with outdated or insufficient sewage systems. Few Tribal members have the necessary training to manage waste, and governments have difficulty offering competitive salaries to attract waste management specialists. YRITWC members were deeply concerned that improper sewage systems could be harming Tribal and wildlife health.

The project goal was to gain a greater understanding of Tribal sewage systems across the Yukon River Watershed and build the capacity of Tribal members to monitor water quality. The project's environmental specialist and project director worked intensively with 16 Tribes to develop site-specific water sampling strategies. The project team provided training on collecting water samples and procedures for shipping samples to the laboratory for all 47 Tribes at multiple locations. By the end of the project, staff trained 67 people in water sampling, and project staff and technicians collected 120 viable samples from the 16 targeted sites.

The environmental specialist and project director also visited all 47 sites to complete an inventory of the sewage management systems in place. In addition, project staff held bi-annual summits and several teleconferences with Tribal leaders, Elders, youth, and technicians to discuss how to adapt and improve existing systems. Project staff collected feedback and created a series of pamphlets detailing adaptation strategies.

Preliminary data show water collected at 80 percent of the sites is safe for use, a higher percent than project staff predicted, but still a cause for concern. Tribes in the other 20 percent are moving quickly to address the problem, and all Tribes recognize the need to continue monitoring. Many of the Tribal technicians are funded though the Environmental Protection Agency's Indian General Assistance Program (IGAP) grant funding, and will be supported for the coming years to continue collecting water samples, as many have written this task into their IGAP work plans.

By expanding access to water quality data, this project significantly strengthened the Tribes' capacity to plan services, adapt existing systems, coordinate assistance, and advocate for their rights.

Technical Assistance Provided to Native American Communities

The ANA Training and Technical Assistance (T/TA) program is designed to help Native American communities develop and sustain self-determined programs that support Native language preservation and maintenance, social and economic development strategies, and Tribal environmental regulations and enforcement. The T/TA program vision is for Native American community members to gain the skills to help their communities achieve long-range goals.

The T/TA program is authorized by Section 804 of the Native Americans Program Act, which requires ANA to provide training and technical assistance to prospective applicants and current grantees in: planning, developing, conducting, and administering ANA projects; short term in-service training for personnel working on ANA-funded projects; and upon denial of a grant application, technical assistance in revising a grant proposal. The ANA T/TA program assists federally and state recognized Tribes, and Native nonprofit organizations serving Native Americans, Native Alaskans, and Native Pacific Islanders.

ANA provides T/TA through four regional training and technical assistance centers, which cover the Eastern region (areas east of the Dakotas), the Western region (areas west of the Dakotas), Alaska, and the Pacific Basin. The operation of the T/TA centers is contracted to Native American owned businesses, and each center is staffed by training and technical assistance providers with experience in indigenous community development, Native language preservation, grant writing, and project implementation.

In FY2012, the T/TA centers created 52 full-time and consulting jobs, 41 of which were filled by Native Americans

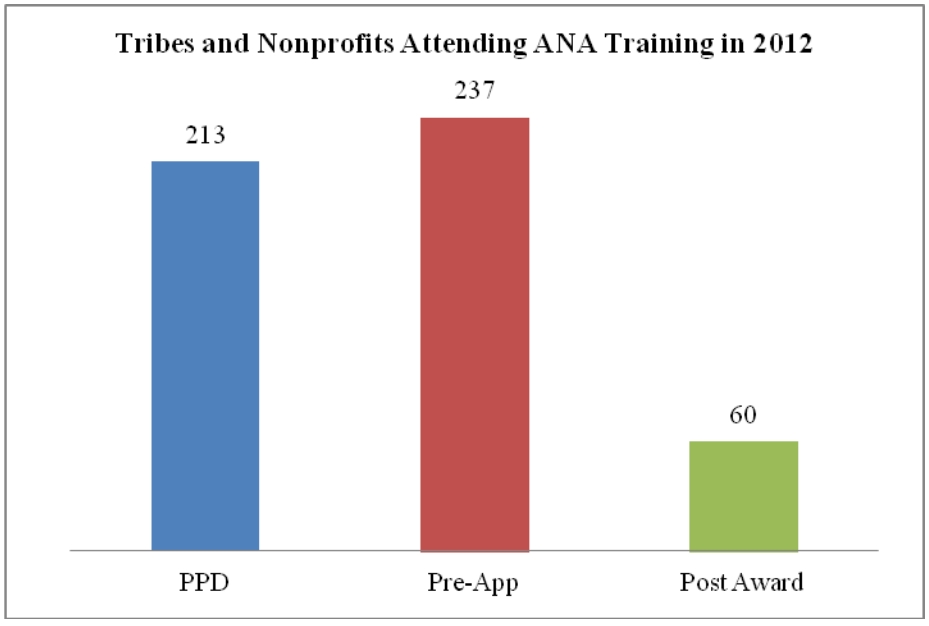
The T/TA providers conduct three types of training for ANA:

- Project Planning and Development
- Pre-Application
- Post Award

The technical assistance offered by the T/TA providers includes:

- Project planning and development electronic technical assistance
- Pre-application electronic technical assistance
- Post award on-site and electronic technical assistance
- Electronic assistance to unfunded applicants
- Impact evaluation visits with ANA DPPE staff

In 2012, a number of Tribes and Native organizations participated in ANA training. The graph below shows the numbers by Project Planning and Development (PPD), Pre-Application, and Post Award training.



Project Planning and Development

Projects are more likely to be successful and sustainable if they are developed and planned by the community as part of a long-range community strategy.[5] The ANA Project Planning and Development (PPD) trainings provide Native American community members and indigenous development practitioners with tools to better define the problems facing their communities and with methods to design community and indigenous based solutions.

> *"I am always impressed at ANA trainings by the usefulness of the information and the potential benefits regardless of whether or not a project is funded."*
>
> -Project staff attendee at an ANA PPD Training

Offered since 2009, the PPD trainings are held throughout the year in each region. The trainings are offered free of charge for prospective applicants, though participants are required to cover their personal travel costs.

Pre-Application

ANA has shown that projects written and designed by program staff and members of the community are more likely to achieve or exceed their objectives than projects written solely by an outside grant writer.[6] ANA Pre-Application training and technical assistance is designed to provide program staff and community members the skills to write an application. By increasing the skill set of the local community members, the Tribe or organization becomes less reliant on outside grant writers, thereby increasing the Tribe's or organization's capacity to write and design successful applications.

The ANA Pre-Application trainings provide attendees with the six key elements of an application (your community, the problem, expected outcomes, the strategy, your capacity, and required resources), tips on writing an ANA application in response to an ANA Funding Opportunity Announcement, guidance on how to apply through grants.gov, and the process of reviewing applications for funding consideration. In addition, the T/TA centers provide technical assistance to unfunded applicants on revising their proposal, as well as review of potential applications prior to formal submission.

> *"Utilizing the process that was learned from this training will be most helpful in the construction of the application."*
>
> -Program Director attendee at an ANA Pre-Application Training

[5] In evaluations of ANA projects, projects that do not meet the project objectives often cite lack of community support during project implementation as one of their primary challenges.

[6] Fifty percent of projects completed between 2006 and 2010 that were based on applications written solely by an outside grant writer did not meet or only met most of the project objectives. Whereas, about 65 percent of applications written without an outside grant writer or in collaboration with an outside grant writer met or exceeded the project objectives.

The ANA Pre-Application trainings are held in regional locations in the months before applications are due. The trainings are offered free of charge, though participants are required to cover their personal travel costs.

Post Award

Post Award training and technical assistance helps ANA-funded grantees implement their projects, and understand the federal rules and regulations required to manage and report a federal grant. The regional T/TA centers have a cadre of experts in economic and social development strategies, language preservation, and environmental codes and regulations available to assist grantees in overcoming challenges and meeting their fiscal and program grant responsibilities.

During the post award training, grantees learn about past grantee challenges and best practices. Grantees share their anticipated outcomes and learn about the ANA resources available to assist them in their project implementation.

Connecting Communities and Webinars

The ANA T/TA program approach is based on finding ways to connect Native community members, advocates, and federal partners. Therefore, in 2012, the regional T/TA centers started developed Virtual Community Centers (VCC) as spaces for grantees to network, identify partners, and share information. ANA plans to have the VCCs fully online in 2013.

ANA T/TA centers also conduct webinars on various topics identified by Native communities, such as financial education, connecting communities, and preparing for an impact evaluation visit. In 2012, the T/TA centers held a total of 34 webinars attended by 629 participants.

Conclusion

ANA will continue to evaluate projects for success factors and common challenges to improve the content and quality of services and trainings. The impact evaluations are an effective way to verify and validate grantee performance and ensure accountability of grantees, as well as ANA staff and program partners. ANA uses information collected to report its Government Performance Review Act indicators, validate programmatic baselines, and seek new and more rigorous ways to manage through results.

The following pages provide a two-page summary report for each of the 64 projects evaluated in 2012, arranged by state. These summaries contain a snapshot of data for each project, including full-time equivalent jobs created, Elders and youth involved, partnerships formed, and resources leveraged, among other figures. Each summary provides background and an overview of the project goal and objectives, and describes the accomplishments and impact the grantee had in the community.

CHEESH'NA TRIBAL COUNCIL

Project Title:	Cheesh'na Individual Development Account
Award Amount:	$186,186
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Feb. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 5 Elders involved
- $8,806 in resources leveraged
- 10 individuals trained
- 3 partnerships formed

BACKGROUND

The Cheesh'na Tribe is an Athabascan community of 93 members, located 250 miles east of Anchorage in the rural village of Chistochina. The Tribe's governing body is the Cheesh'na Tribal Council.

In Chistochina, high transportation costs significantly increase the price of goods. Many families do not qualify for federal assistance, yet live in impoverished conditions. Another key challenge facing the Tribe is that most of its land is leased, not owned.

According to the Tribal Administrator, most employment in the community is with local Tribal organizations supported by public funding, and there are few private sector jobs. As a result, for many years young people and families have been leaving Chistochina to find employment and affordable housing.

In 2007, the Tribal Administrator attended a conference on asset building and learned about the potential of individual development account (IDA) programs to promote homeownership and small businesses. At a community meeting in 2009, the Tribal Council gauged Tribal members' interest in such a program and found strong support.

PURPOSE AND OBJECTIVES

The project purpose was to increase financial literacy and establish a savings program for Tribal members to promote homeownership and the creation of small businesses in Chistochina. The project's objective was to develop and implement an individual development account (IDA) program, supported by matching funds from foundations, federal sources, and/or community development financial institutions, and provide financial literacy training for 10 Tribal members.

The Tribe first hired a project director, who formalized the IDA program's policies and procedures in collaboration with the Tribal Council. The project director then partnered

with the regional office of a national chain bank to assist Tribal members in developing accounts and to provide training. Nine Tribal members committed to participate in the program, and all created bank accounts. Of these, seven regularly attended financial planning sessions for the first year and a half of the project. Led by a bank representative and the project director, the sessions were offered in 6-week cycles and covered the importance of saving for investment, repairing poor credit, and budgeting. Three participants regularly made monthly deposits to meet savings goals, and two participants applied knowledge from the courses to improve credit scores.

The project was initially scheduled for three years, but by the middle of the second year, it encountered significant challenges, including an inability to secure match funding for the monthly participant deposits. The Tribal Council planned to secure match funding from several sources, including credit unions, local nonprofits, competitive federal grants, and the bank, but these institutions were not able to commit to the program. Furthermore, the Tribal property set aside for home development was lease land, and with no clear title, institutions were hesitant to grant match funds for homeownership projects. In addition, many of the participants had poor credit, making lending sources wary. Once it became clear that matching funds would not be available, participants were no longer incentivized to stay in the program.

A second major challenge occurred when the project director resigned in the second year, leaving an absence of leadership and staff capacity to provide trainings. Faced with these challenges, the Tribal Administrator returned the third year of project funding to ANA.

OUTCOMES AND COMMUNITY IMPACT

Though the project encountered significant challenges, a number of Tribal members benefited greatly from the financial planning sessions. In addition to learning how to open savings accounts, participants learned that discussing financial matters need not be a negative experience; rather, financial planning can be a positive means to achieve long-term goals and dreams. According to the Tribal Administrator, working with the bank used to be an intimidating experience for many participants; by the end of the project, they saw the bank as a positive force and a potential source of financing for large investments.

Participants also learned the importance of good credit and the steps to repair credit. One Tribal member was able to save enough to purchase a home and another, a truck, by the end of the project. The Administrator remarked that prior to the program, they did not think such purchases would be possible.

The Tribe has learned first-hand how changes in project approach could lead to greater success, and hopes to launch another savings program in the future. The next program will allow participants to save toward a smaller financial goal, and will pursue match funding and loans from federal sources, which are more willing to lend to applicants with poor credit and little collateral.

CHICKALOON NATIVE VILLAGE

Project Title:	Nay'dini'aa Na'Kenaege' Be'nedze' Project
Award Amount:	$612,147
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

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

BACKGROUND

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

One of the Village's most important assets is the Ya Ne Dah Ah independent school. Founded by Ahtna Elder Katherine Wade in 1992, the school began in a one-room structure where young people gathered every Saturday to hear traditional stories. In 1993, at the request of parents dissatisfied with local public schools, Ya Ne Dah Ah opened full-time; it is currently an independent kindergarten through 12th grade school with the mission to rejuvenate the Village's Ahtna Athabascan language, culture, and history. With 20 or fewer fluent speakers left, the school staff continuously strives to strengthen and expand the school's language classes.

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

GOLDBELT HERITAGE FOUNDATION

Project Title:	Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization
Award Amount:	$586,853
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 83 Elders involved
- 4,282 youth involved
- $18,982 in resources leveraged
- 30 individuals trained
- 8 partnerships formed
- 14 language teachers trained
- 84 Native language classes held
- 300 youth increased their ability to speak a Native language
- 40 adults increased their ability to speak a Native language

BACKGROUND

Goldbelt Heritage Foundation (GHF) is a nonprofit organization established in 2001 by Goldbelt Incorporated, an Alaska Native Claims Settlement Act corporation. GHF serves Alaska Natives and Native Americans, and works to promote cultural activities and document the Tlingit language. Tlingit is spoken in 15 communities in Southeast Alaska, as well as in neighboring parts of Canada.

In 2008 GHF conducted a language assessment survey, which found approximately 169 remaining fluent Tlingit speakers in Alaska. However, Native speakers of Tlingit are being lost at a faster rate than second language learners are becoming fluent. Second language courses comprise the majority of Tlingit language revitalization efforts in Southeast Alaska, and teachers of these courses are second language learners themselves, requiring substantial support from a limited body of fluent Elders and reference materials.

Previous efforts to produce fluent Tlingit speakers had stalled due to the complexity of the language's verb forms. For Tlingit language teachers, the most urgent needs are training in Tlingit grammar, opportunities for continual language growth, and a venue to come together and share ideas and newly developed materials.

PURPOSE AND OBJECTIVES

The purpose of this project was to provide critical support to Tlingit language teachers in the areas of language development, training in Tlingit grammar, and collaboration in language lesson development with the intent of enhancing

student learning. The first objective was to train participating Tlingit language teachers how to utilize an existing Tlingit verb database, and provide a venue for teachers to acquire new verb forms via a specially tailored weekly teleconference course delivered region-wide.

GHF partnered with the University of Alaska Southeast (UAS) to conduct the teleconference course, geared towards language teachers with a focus on verb paradigms, which was held during the fall and spring semesters each year of the project. On average, the course had 22 participants each semester, including 12 Elders. Project staff used pre- and post-tests and the Northwest Indian Language Institute (NILI) scale of language proficiency to gauge student progress. Post-test average scores increased by 49 percent from the first to the third year, and assessments using the NILI scale showed a minimum improvement of 1.8 levels for all participants.

The second objective was to develop 10 language units each year, which incorporate new verb forms and are enriched with culture. Participating teachers developed 30 coordinated language units through this project, all of which were reviewed by linguists from UAS. The teachers were paired with fluent Elders who provided guidance on language usage and culture. Each unit covers at least one verb with all tenses, and is accompanied by audio recordings by fluent speakers and video recordings of lessons being piloted with youth. All materials, videos, and sound files are available to the community on the GHF website. Project staff also distributed the materials to the teleconference course participants, and reported teachers already have used the resources in their classrooms with 4,282 students.

The third objective was to hold an annual 10-day intensive language course where teachers and Elders region-wide convene to demonstrate and share language units with each other, and engage in language-centered culturally relevant group activities. Teachers, Elders, and students from summer programs participated in these annual workshops to present their material, pilot lessons, receive feedback from other teachers and fluent speakers, and share effective teaching methods.

OUTCOMES AND COMMUNITY IMPACT

Through networking, curriculum development, creating a language community, and sharing resources, this project expanded the limited toolbox for Tlingit language teachers. Project staff directly addressed the issue of the language's complex verb forms with extensive teacher training and teacher-developed curriculum that incorporates verbs; throughout the project, nearly 100 new verb forms were introduced to teachers and integrated into their units.

The teachers' own language proficiency was enhanced, and teachers now report having a much better grasp on Tlingit verbs. Through the annual language workshops, teachers have also gained new teaching methods, curriculum development skills, and a network of fluent speakers.

Elders involved with the project were extremely proud to have been beneficial in passing on their knowledge to future generations, and reported greater self-esteem from having an important job. The Elders also appreciated the opportunity to refresh their own language usage through working with fluent speakers in other communities and being present in the schools. Through this project, GHF succeeded in documenting the language for future generations, creating tools that will help produce fluent Tlingit speakers, and giving the next generation an opportunity to learn and have pride in its language and culture.

KETCHIKAN INDIAN COMMUNITY

Project Title:	Reversing Language Shift in Southern Southeast Alaska: Tlingit, Haida, and Tsimshian
Award Amount:	$268,207
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 7 Native American consultants hired
- 5 Elders involved
- 2 youth involved
- $24,521 in resources leveraged
- 5 individuals trained
- 11 partnerships formed
- 1 language teacher trained

BACKGROUND

Incorporated in 1940, Ketchikan Indian Community (KIC) is a federally recognized Tribe in Ketchikan, Alaska that serves over 5,700 members. The region is home to three Native languages: Tlingit, Haida, and Tsimshian, which are all severely endangered. In 2010, Tlingit had a total of approximately 200 Native speakers, but only five remained in Southeast Alaska; Tsimshian had about 500 Native speakers remaining, with 16 in Southeast Alaska; and Haida had only 37 total Native speakers remaining, with four in Southeast Alaska.

The final generation of fluent speakers in each language has begun to pass away, and although there are adults who want to learn, there have been limited opportunities in the region due to a small pool of instructors, limited class time and materials, and geographic isolation. As a result, few if any new adult speakers have been produced in the past 30 years. The KIC language program recognizes that Tlingit, Haida, and Tsimshian are essential to both traditional and contemporary cultures of the Tribe, as well as Tribal members' identity.

Recognizing these issues, teachers and others in the language community began discussions about how to further develop language resources. The KIC Tribal Council included language preservation and revitalization as a top priority in the Tribe's strategic plan, and beginning in 2008, KIC cultural instructors moved from working in public schools to mentor-apprenticeships with fluent speakers of the Tlingit, Haida, and Tsimshian languages.

PURPOSE AND OBJECTIVES

The purpose of this project was to continue the revitalization of Tlingit, Haida, and Tsimshian by developing a Common Framework for Language Proficiency (CFLP) to assess apprentices' progress in

language acquisition, and to serve as the basis for new curriculum in each language. The first objective was to create novice, beginner, and intermediate level CFLPs for each language. To accomplish this, project staff first created novice, beginner, and intermediate level versions of the CFLPs in English, and master speakers translated each into Tlingit, Haida, and Tsimshian.

Fluent Elders then produced sound files for each level in all three languages. In the first project year, KIC partnered with a local radio station to make recordings, but in the second year, the Tribe used leveraged resources to build a recording studio in the language program office. All project staff and master speakers received training on using the recording equipment. After project completion, KIC will continue to use the studio for language preservation efforts.

The second objective was to create curriculum and support materials based on the CFLPs. Working closely with fluent Tlingit, Haida, and Tsimshian speakers, the project team successfully produced novice, beginner, and intermediate level curriculum for each language; qualified language experts then edited all curriculum materials and recordings. The resulting resources, including sound files, have been reviewed and are awaiting posting to the language program's website by the IT department.

To supplement the CFLPs and curriculum, the project team also developed classroom resource packets. Initially, staff partnered with the Tribal Youth Program to collect photos for the curriculum, but they found teachers had a greater need for materials to use in the classroom. Due to turnover in the project director position, KIC re-conceptualized how the curriculum materials could be used, and created the resource packets to ensure the end product will be a useful tool for language teachers. The kits contain CFLP-specific flashcards (in place of photos), classroom props, and suggested use guides; kits will be distributed to regional partners.

OUTCOMES AND COMMUNITY IMPACT

KIC had a strong master-apprentice program for all three languages before this project, but mentors had not identified a standard for assessing students' proficiency levels, or whether they were meeting competencies to become language teachers. The CFLPs developed as a result of this project will be integrated into the existing master-apprentice program, which the Tribe's operating budget will continue to support with funds for further curriculum and resource development. The Tribal Council also has included the CFLPs in KIC's strategic plan to enhance the Tribe's efforts to produce fluent speakers.

KIC and the regional Native community now have access to critical language resources through free online materials and community-based language courses using the CFLPs. Staff reported these improved resources will not only help language teachers guide students to become fluent speakers, but also will serve as self-teaching tools for advanced speakers and other community members.

Mentors stated that as students gain language proficiency, their confidence as indigenous language speakers increases, and teachers reported students speaking in fuller sentences. New speakers are proud of their increased abilities, and families are gaining confidence in using the language, where there was fear before. There are still very few fluent speakers, but the materials will help with local and region-wide language revitalization efforts. The project already has contributed to larger discussions in the community and raised a number of important questions about what language practitioners are trying to accomplish and how they can best serve future generations.

NATIVE VILLAGE OF AFOGNAK

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

PROJECT SNAPSHOT

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

BACKGROUND

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

The Alutiiq people of the archipelago have experienced a traumatic history that has steadily eroded family relationships. Russian companies in the late 18th century enslaved Alutiiq men as sea otter furriers and many died, leaving women to care for their families alone. After the U.S. purchased Alaska in 1867, fishing became the top industry and new restrictions on subsistence hunting took effect, giving men no option but to leave their families again to earn a living. In the early 1900s, U.S. government-instituted boarding schools further broke down indigenous families as students were removed from their communities and forced to assimilate. Additionally, the 1964 Good Friday Earthquake Tsunami scattered families, forcing them to resettle throughout the archipelago, and people lost the protective culture that living in a close-knit village provides.

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

PURPOSE AND OBJECTIVES

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

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

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

The second objective was to support 20-30 married individuals by providing regular evening events to strengthen relationships. The project director again drew from the Native Wellness Curriculum to plan a series of "date night" evenings and family events. Over the course of 5 years, project staff held 35 events in the towns of Port Lyons and Kodiak, working with 249 married individuals. In addition to building camaraderie through group games and ice breakers, the date nights included presentations from mentor couples that shared how their relationships evolved. Evening events often were lighthearted, including activities such as bowling and culinary class. Since project staff provided daycare, the events also were a chance for couples to let go of daily worries and focus on each other. Project staff held several substance-free dances as well, demonstrating that adults can enjoy themselves without drugs or alcohol.

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

NATIVE VILLAGE OF CHENEGA IRA COUNCIL

Project Title:	Making Our Future: Self-Governance Enhancement Project
Award Amount:	$277,392
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 4 Elders involved
- $12,635 in resources leveraged
- 3 individuals trained
- 2 partnerships formed

BACKGROUND

Chenega Bay Village, located on Evans Island in the Prince William Sound, covers 29 square miles and is accessible only by aircraft, boat, or ferry. The most recent population count is 69 people year-round, 78 percent of whom are Alaska Native.

The original Village was destroyed in 1964 by the devastating Good Friday Earthquake and subsequent tsunami wave. For 20 years, residents were relocated to urban centers or villages in the Sound, until they slowly rebuilt the new site on Evans Island between 1984 and 1991. Growth in population and the fishing industry during these years was initially encouraging. Then the 1989 Exxon Valdez oil spill occurred a few miles from Chenega Bay; fish harvests were curtailed for 10 years, causing population decline as Village fishermen left to find jobs.

Most employment opportunities in the Village now are with the Tribal Council or in seasonal fishing. The Native Village of Chenega IRA Council would like to see employment opportunities expand, but recognizes economic development requires transparent and efficient governance. This project was developed to strengthen the Tribal governance infrastructure.

PURPOSE AND OBJECTIVES

The project goal was to enable Chenega Bay Tribal leaders and the Tribal Administration to independently, efficiently, and successfully manage local programs.

The project called for several trainings to build staff capacity in effective governance. Unfortunately, the trainings were poorly attended, due to turnover in the project manager, Tribal Administrator, and bookkeeper positions. The project lacked leadership, and could not retain employees who had received training. Despite these significant challenges, the Tribe made progress on the project's three objectives.

The first objective was to enhance transparency in Tribal governance systems through training and improved technology. To prioritize staff training needs, the project manager convened meetings with the Tribal administrator, Council, and Village members. The discussions resulted in a list of necessary trainings and information technology systems.

In response to identified needs, Tribal leadership hired a consultant to provide training on grant record keeping, reporting, and Microsoft Office Suite. Three staff members attended the training. The contractor also held a workshop to develop policies and procedures for grants management, which were approved by the Council.

The second objective was to strengthen the human resource management skills of the Tribal Council, Administrator, and employees. The Council hired a human resource consultant, who conducted a session on best practices in human resources for eight Tribal staff. The consultant also worked extensively with Tribal leadership to develop a human resources policies and procedures manual.

The third objective was to re-organize the Tribal accounting system, implement new technology, and train administrative personnel in financial management. The Tribe hired a financial consultant who provided financial management workshops and created a financial policies and procedures manual with the Council. The project manager installed QuickBooks Nonprofit software, and the consultant provided one 3-day training on the software for the bookkeeper.

In the third year of the project, the Council hired a second project manager, a consultant from the Chenega Corporation, after the position had been vacant for approximately three months. The consultant focused his attention on organizing Tribal financial records and moving the Village from a cash-based accounting system to a credit-based system. At the end of the project, the Council and Corporation hired an executive director to run Tribal operations while the Council continued to fill key vacancies in the Administration.

Outcomes and Community Impact

This project engaged Tribal Council in developing important policies and procedures to improve their Administration and steer the Village towards improved financial health and operations management. The project also sharpened the Village's focus on the need to organize and digitize office paperwork, and institute a transparent accounting system.

The Tribe recently gained two young Council members, committed to learning about the new policies and procedures and developing their leadership skills. The President of the Council is eager to provide these individuals with professional development training, particularly in the areas of budgeting and accounting.

While this project was beset by significant challenges, the Council was able to establish plans for a more organized, transparent, and regulated style of operations management. Once the Tribal Administration staff is in place, the policies and procedures developed through this project will build their capacity and further strengthen the Tribe's self-governance.

ORGANIZED VILLAGE OF KAKE

Project Title:	Kake Lingit Language Assessment and Documentation Project
Award Amount:	$130,027
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Feb. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 18 Elders involved
- 13 youth involved
- $13,272 in resources leveraged
- 5 partnerships formed
- 1 language survey developed
- 127 language surveys completed

BACKGROUND

The Organized Village of Kake (OVK) is a federally recognized Tribe established in 1974. The mission of OVK is to promote the welfare of tribal members and descendants through the development and operation of social, economic, and cultural enterprises, and to preserve and maintain Native cultural traditions and a subsistence lifestyle. A key facet of these cultural traditions is OVK's Native Lingit language, which tribal members have been working to preserve and revitalize in a variety of ways.

PURPOSE AND OBJECTIVES

This project was part of a larger effort to preserve and revitalize Lingit in the OVK community, and its purpose was twofold: to assess the status of the Kake Lingit language, and to create a culturally appropriate curriculum for Head Start through third grade.

The first objective was to assess the health and prevalence of the language to better understand Lingit's current status and where it is headed. First, project staff reviewed samples of other Tribes' language surveys; then staff created a Lingit survey, had it approved by OVK's Culture Committee, and disseminated it to all Village households, totaling an estimated 150 surveys distributed. Staff received completed surveys from 127 households (an 85 percent response rate). The survey responses demonstrated that preservation, teaching, and use of Lingit were high priorities for community members. The survey also revealed general community language proficiency was not strong, particularly in reading and writing, as Lingit is predominantly a spoken language.

The second objective was to create Lingit lesson plans for Head Start through third grade, and to make supplemental audio/video recordings of conversations in Lingit by OVK Elders. Project staff employed a collaborative process to create

the lesson plans by garnering input regarding content from the local school board, OVK's Culture Committee, and OVK Council members. The project's language instructor was a highly esteemed Kake Elder who is one of the few remaining tribal members that is fluent in Lingit. The language instructor worked with the project director to create lesson plans for the students, who were divided into four groups: Head Start, kindergarten, grades one and two, and grades three and four. The lesson plans included age-appropriate methods of teaching, such as playing games, singing songs, and using pictures to identify objects. Subject matter included colors, shapes, animals, numbers, and more. By the end of the project, the language instructor and project director created 17 lesson plans.

In order to document and archive the language, staff created audio/video recordings of numerous Kake Elder conversations using Lingit. These consisted of roundtable discussions between 12 Elders at a time, varying in duration from two to three and a half hours each. Subjects included traditional medicine, Lingit history, stories and legends, and food preparation. Additionally, project staff created 15 video recordings of the language instructor working directly with students in Head Start through third grade.

OUTCOMES AND COMMUNITY IMPACT

This was a planning and assessment project, so its impact will be more evident in the months and years following the project. Results from the survey shed light on the current state of the language, and also function as a needs-assessment. The tribe is hopeful this assessment will improve chances of funding for future language revitalization projects.

A key benefit of this project was the intergenerational knowledge of Lingit that was shared between the language instructor and project director. Prior to this project, the language instructor was one of the only community members with the necessary expertise to work toward Lingit revitalization. Meanwhile, the project director is a relatively young tribal member that benefitted from significant professional and linguistic development. Due to this development, the project director has stated that she now feels confident in her ability to further the vitality of Lingit in future projects. Additionally, the language instructor stated that her role in this project enhanced her sense of fulfillment and cultural pride in seeing the language passed on.

The recordings of Elders will help to ensure vocabulary, structure, and pronunciation will be preserved, and the lesson plans will be used to impart teachings to tribal youth. Staff stated that everyone involved in the project enjoyed the process, which stimulated a connection to cultural identity. Because of the endeavors undertaken in this project, the presence of Lingit in the OVK community is more vital and secure.

ORGANIZED VILLAGE OF KASAAN

Project Title:	2011 Environmental Enhancement Grant to Develop Ordinances and a Sustainable Recycling Program
Award Amount:	$119,094
Type of Grant:	Environmental
Project Period:	Sept. 2011 – Dec. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 2 Elders involved
- 9 youth involved
- $1,087 in resources leveraged
- 1 individual trained
- 11 partnerships formed
- 2 environmental ordinances developed

BACKGROUND

The Organized Village of Kasaan (OVK) is a federally recognized Tribe established in 1938 to promote the protection, preservation, and education of its members. OVK has a seven-member Tribal Council, which serves over 100 Tribal members of Haida descent. The Kasaan Tribal lands include the southern half of Prince of Wales Island in Southeast Alaska.

Preserving the natural resources found within the traditional boundaries of the Kasaan Haida people is a high priority for the Tribe. Residents of Kasaan, however, face a number of challenges in protecting the land, water systems, wildlife, and plant species in the surrounding area that are essential to their subsistence lifestyle.

Prior to this project, the community lacked a coordinated and comprehensive effort to reduce the amount of solid waste generated in Kasaan, which often was illegally dumped along the beaches or brought to the landfill. The Tribe and local community had no ordinances for solid waste management (including recycling, littering, and illegal dumping). Although several pieces of a recycling program were developed, these disparate activities never became a comprehensive, sustainable recycling effort.

PURPOSE AND OBJECTIVES

The purpose of this project was to develop a sustainable solid waste management program to return the local environment to its state when the Haida people first arrived in the area. The project's main objective was to build on existing efforts and activities to create a comprehensive community recycling and business sustainability plan. During community meetings early in the project period, staff distributed an environmental assessment survey on

recycling, and found enthusiasm among community members for recycling, however many were unaware of what and how to recycle. To inform people about the new recycling program, project staff produced and distributed brochures on recycling, solid waste, and water conservation, and included regular articles in the Tribal newsletter.

In addition to raising awareness about recycling efforts, project staff developed a community recycling plan and a business plan for the Tribe's recycling facility, which opened in the fall of 2012. The OVK environmental planner drafted the community recycling plan with input from project staff, survey results, and the City of Kasaan Administrator. The business plan includes policies and procedures to maintain the facility and sustain recycling efforts. The project director submitted both plans to the Tribal Council by the end of the project period for review and approval.

To help reduce the use of plastic bags and bottles in the community, project staff ordered totes and aluminum water bottles with recycling information printed on them to hand out at the recycling facility's grand opening. The center, which houses sorting bins, a glass crusher, and a place for battery and light bulb disposal, is staffed part-time to collect materials and track what is recycled. The Tribe also developed two ordinances as a result of this project, which ban single use plastic and burning plastic within municipal boundaries.

Part of the project's objective involved working with local students to develop a tool to measure the amount of materials recycled, but this was delayed due to challenges with scheduling sessions in the school; the project team received a three month no-cost extension to complete these activities. Project staff created a survey with students to determine current recycling efforts and identify areas for improvement, and surveys were completed at the opening of the recycling facility. Although students were not as involved as planned, project staff did record the weight of recyclables while bales were prepared for shipment.

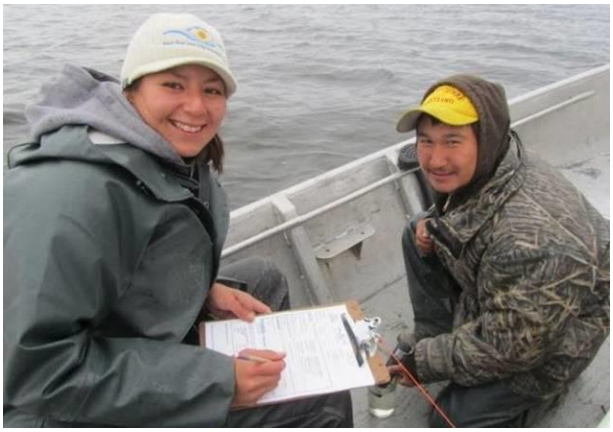
OUTCOMES AND COMMUNITY IMPACT

Although OVK previously collected recycling using a mobile trailer called the "Alley Cat," many new initiatives began as a result of this project, including cardboard and aluminum collection, disposable battery and fluorescent light bulb recycling, and baling plastic and crushing glass onsite. Staff reported that before this project, the Tribe only had to haul the Alley Cat twice since it began operating in 2008, but in the 15 months of the project period, they had to haul it over four times.

Overall, the community was highly supportive of the project, and people were very receptive to the information and suggestions distributed on recycling. Project staff reported that 29 out of 30 total households are now actively recycling, and recyclable materials are cleaned and separated correctly. Staff also witnessed a reduction in the amount of trash collected from households and businesses, and recent beach clean-up efforts have produced far less waste than in the past. Not only is Kasaan a cleaner and healthier place for community members, but wildlife habitats and animal populations are benefitting as well.

Due to the community's enthusiasm, the Tribe is committed to continuing its recycling program. The recycling facility, sustainability plans, and partnerships with other Tribal environmental departments and island-wide recycling companies developed through this project will ensure that recycling efforts continue to help restore and preserve OVK's natural environment and subsistence lifestyle.

YUKON INTER-TRIBAL WATERSHED COUNCIL



Project Title:	Building Capacity to Self-Regulate and Monitor Sewage Discharge
Award Amount:	$610,942
Type of Grant:	Environmental
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Tribal Coalition

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 60 Elders involved
- 160 youth involved
- $100,060 in resources leveraged
- 67 individuals trained
- 22 partnerships formed

BACKGROUND

The Yukon River Inter Tribal Watershed Council (YRITWC) is a coalition of 66 Tribes and First Nations spanning the Yukon River Watershed; 47 of the 66 member Tribes are located on the watershed in Alaska. The Yukon River spans more than 2,300 miles from Northwest Canada to the Bering Sea, and the watershed is the fourth largest basin in North America. The YRITWC Board consists of the 66 Tribal government chiefs or presidents who are committed to consulting with each other on issues facing the watershed.

Many of the Alaskan member Tribes live in rural, isolated communities with outdated or insufficient sewage systems. Fifteen have no plumbing, and those that do often cannot pay the monthly plumbing service fee. Many communities use a "honey bucket" system, whereby individual homes collect sewage in containers to dispose of themselves or give to a collection service to be dumped in a tank, the waterways, a lagoon, or sometimes on the tundra. Most communities use sewage lagoons, which if not contained properly can be hazardous in case of flooding or erosion. Few Tribal members have the necessary training to manage waste, and governments have difficulty offering competitive salaries to attract waste management specialists.

By 2009, 13 of the 47 Alaska member Tribes had a lagoon sewage discharge permit. However, none of the 13 was monitoring water quality before and after discharge into the lagoon as required. YRITWC did not know if any waste management systems were in place for the remaining 34 communities. YRITWC members were deeply concerned that improper sewage systems could be harming Tribal and wildlife health.

PURPOSE AND OBJECTIVES

The project goal was to gain a greater understanding of Tribal sewage systems across the Yukon River Watershed and build the capacity of Tribal members to monitor

water quality. The first objective was to establish capacity in 15 of the Tribes to self-regulate sewage lagoon discharge. The project's environmental specialist and project director worked intensively with 16 Tribes, including the 13 Tribes with permits, to develop site-specific water sampling strategies. The strategies included where, when, and how to sample waterways to determine the effect of sewage discharge on water quality. Strategies varied depending on permit requirements; however, most involved collecting a sample upstream and downstream of the discharge source.

The project team provided training on collecting water samples and procedures for shipping samples to the laboratory for all 47 Tribes at multiple locations. By the end of the project, staff trained 67 people in water sampling, and project staff and technicians collected 120 viable samples from the 16 targeted sites. The environmental specialist and project director also visited all 47 sites to complete an inventory of sewage management systems in place.

The second objective was to provide education to increase Tribes' sovereignty in managing sewage systems. Project staff held bi-annual summits and several teleconferences with Tribal leaders, Elders, youth, and technicians to discuss how to adapt and improve existing systems. Project staff collected feedback and created a series of pamphlets detailing adaptation strategies; pamphlets cover topics such as education on the hazards of honey buckets, training and necessary equipment for managing wastewater, and the importance of properly maintaining facilities.

OUTCOMES AND COMMUNITY IMPACT

Through intensive work developing site-specific sewage management plans with 16 Tribes, YRITWC learned many valuable lessons. First, Tribes have a wide variety of sewage management systems, from lagoons, to pipes carrying waste to waterways, to depositing the sewage on land. Second, many Tribes need outside funding to overhaul sewage infrastructure (some systems are 30-40 years old), while others only require re-design. Some Tribes already have effective systems in place. Third, staff refined the water sampling process after discovering that bacteria react differently according to the season. They also learned restricted access to shipping facilities made it difficult for communities to mail the samples to the laboratory within the 30-hour required timeframe for the results to be viable. As YRITWC staff develop management plans for the remaining 31 Tribes, these lessons will save them time and money.

Preliminary data show water collected at 80 percent of the sites is safe for use, a higher percent than project staff predicted, but still a cause for concern. Tribes in the other 20 percent are moving quickly to address the problem, and all Tribes recognize the need to continue monitoring. Many of the Tribal technicians are funded though the Environmental Protection Agency's Indian General Assistance Program (IGAP) grant funding, and will be supported for the coming years to continue collecting water samples..

YRITWC staff also have secured a USDA grant that will cover the laboratory and shipping costs of samples, in addition to "do-it-yourself" analysis kits which YRITWC will field test. If the kit results are valid, YRITWC will provide kits to Tribal technicians, thus eliminating shipping complications and reducing the cost of testing.

By expanding access to water quality data, this project significantly strengthened the Tribes' capacity to plan services, adapt existing systems, coordinate assistance, and advocate for their rights.

AMERICAN INDIAN CHILD RESOURCE CENTER

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

PROJECT SNAPSHOT

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

BACKGROUND

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

Seventy-two percent of the Native population in Oakland is under the age of 18. The children who attend AICRC programming include youth who are or have been children of substance abusers, involved in the juvenile justice system, members of low income families, teen parents, from single parent homes, children of parents who did not complete school, living in foster care, gang members, and/or homeless. According to 2006 Oakland Unified School District data, the 4-year high school dropout rate of Native students was 41 percent.

PURPOSE AND OBJECTIVES

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

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

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

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

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

The third objective was to engage 30 youth in an entrepreneurship program, through which they would gain knowledge, skills, and confidence in their ability to carry out projects or develop businesses by designing culturally significant products to market and sell. Project staff held weekly sessions on topics such as how to develop business and marketing plans, identify target or niche markets, use websites and social media, create budgets, and open bank accounts.

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

OUTCOMES AND COMMUNITY IMPACT

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

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

AMERICAN INDIAN RECRUITMENT PROGRAM

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

PROJECT SNAPSHOT

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

BACKGROUND

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

In San Diego County alone, the Native American high school dropout rate is nearly 22 percent, more than double the non-Native rates. Through partnerships with San Diego State University and other 4-year colleges in the area, AIR is able to provide college preparatory classes and experiences to students and youth who would not otherwise have the opportunity. Due to the success of AIR's school year programs that provide culturally appropriate social and educational services, AIR started the Continuing American Indian Retention (CAIR). This is a summer program, helping youth set personal responsibility goals for academic and social life.

PURPOSE AND OBJECTIVES

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

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

CALIFORNIA INDIAN MUSEUM AND CULTURAL CENTER

Project Title:	Pomo Language Assessment and Documentation Project
Award Amount:	$227,419
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

CALIFORNIA

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 24 Elders involved
- 21 youth involved
- $55,522 in resources leveraged
- 30 individuals trained
- 35 partnerships formed
- 1 language survey developed
- 275 language surveys completed
- 7 Native language classes held

BACKGROUND

The California Indian Museum and Cultural Center (CIMCC) is a 501(c)(3) nonprofit organization dedicated to educating the public about the history, culture, and contemporary life of California Indians, and to honor their contributions to civilization.

There are 21 Pomo Tribes in the largely rural region of Sonoma, Mendocino, and Lake Counties, with six distinct Pomo languages. In 2005, CIMCC conducted a needs assessment indicating that all six languages were highly endangered due to low numbers of fluent speakers, low numbers of mid-level speakers, and a lack of Pomo language programs at the Tribal level. Since most of the Pomo Tribes are small and economically challenged, it is difficult for them to start, maintain, and sustain language programs.

PURPOSE AND OBJECTIVES

The project's purpose was to increase the Pomo community's knowledge on the status of Pomo languages in use, and to develop new resources to spur language growth in the absence of fluent speakers.

The first project objective was to conduct an updated needs assessment of the languages currently in use among the Pomo speaking Tribes in the target region of Sonoma, Mendocino, and Lake Counties, and to produce a comprehensive status report. Project staff created a language survey with 30 questions designed to identify fluency levels, dialects used, the extent to which people had studied or were studying Pomo, participation in and availability of Pomo language courses, community language preservation challenges, preferred methods of study, and the perceived value of using online learning tools.

Staff trained 12 youth in CIMCC's Native Youth in Action service learning group on how to conduct the survey. Over a 3-month period, the youth collected 275 surveys from

members of 20 Pomo Tribes. Tribal Elders comprised 10 percent of survey respondents, providing key information about intergenerational learning and fluency. Project staff then analyzed the data and wrote a status report addressing revitalization strategies and the key findings of the assessment. They shared the report with the Tribal Councils of each Pomo Tribe, as well as with the community through CIMCC's mailing list and newsletter, which have 1,500 subscribers.

The second objective was to develop language resource lists to support an existing 10-unit conversational Pomo curriculum and to guide documentation activities with fluent speakers. To create the lists, staff worked with a linguist and CIMCC's eight-member Language Preservation Committee. The project team had some difficulty selecting which Pomo languages to document due to limited knowledge on which were most endangered, but eventually decided to focus on Eastern, Central, and Southern Pomo. These languages were all endangered and staff were able to find available Elders to document each.

The resulting resource lists include alphabet sounds, vocabulary, phrases, songs, and stories necessary to produce documentation materials and support lesson plans. Using these lists, project staff put together lesson plans for (10) 4-page units in each dialect. These lessons were piloted with Tribal youth during a 5-day Pomo Language Preservation Camp in June 2011, and then slightly modified and posted on the CIMCC website. Units for Eastern, Central, and Southern Pomo are easily accessible through the site for interested community members.

The third objective was to conduct language documentation with fluent Pomo language speakers, and produce 70 hours of documentation with at least seven speakers. Project staff recruited 14 fluent speakers, 12 of whom participated in documentation sessions by recording words, phrases, songs, and stories needed for the resource lists and lesson plans. These 12 Elders produced over 70 hours of recordings in the Eastern, Central, and Southern Pomo dialects. All master recordings were professionally edited, digitized, and archived.

OUTCOMES AND COMMUNITY IMPACT

At the end of the project period, CIMCC held a community language forum, attended by 43 individuals. The forum included demonstrations and distribution of the newly developed language resources, as well as a community discussion on the next steps for language revitalization

Through project activities and the language forum, Pomo Tribes and their members gained a clear understanding of the status of their languages, the challenges in preserving them, and the community's preferred language learning methods. These lessons will aid them in continuing efforts for devising Pomo language revitalization strategies. Moreover, they gained a new set of language learning tools, including speaker videos and a beginning level online Pomo conversation course.

Just as importantly, the project activities generated community interest and enthusiasm for participating in revitalization efforts, and brought the Pomo language community together by building partnerships and community support, as evidenced by a 384-member Pomo language Facebook group. CIMCC's executive director stated, "We are trying to help foster a climate that enables Pomo Tribes to get beyond language preservation, to the idea of language ownership. We are trying to promote communication among family groups and communities, get kids learning, and build momentum with the language."

OFFICE OF SAMOAN AFFAIRS OF CALIFORNIA, INC.

Project Title:	Native American Pacific Islander Family Preservation Project
Award Amount:	$893,561
Type of Grant:	SEDS - Strengthening Families
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 35 Elders involved
- 25 youth involved
- $392,056 in resources leveraged
- 555 individuals trained
- 50 partnerships formed

BACKGROUND

Los Angeles County is home to the largest Native American Pacific Islander (NAPI) community in the continental U.S. The Office of Samoan Affairs (OSA), incorporated as a 501(c)(3) in 1981, is California's leading advocate and service provider for Samoan and other Pacific Islanders. Services include translation, housing assistance, cultural preservation programs, counseling, and youth and family programs.

In recent years, the NAPI community has experienced an increase in child abuse and family violence as traditional family and community structures break down under the pressures of integration. The recent economic recession has increased this trend as more people face the stress of unemployment.

OSA found it difficult to address these issues as family violence prevention and intervention materials were not culturally relevant or linguistically appropriate. County service agencies also lack the cultural capacity to work with NAPI communities. Additionally, a dearth of certified NAPI foster families resulted in children being removed from the traditional support of extended families and the community. OSA therefore launched a variety of different programs to address these problems, including one aimed at strengthening families.

PURPOSE AND OBJECTIVES

The Native American Pacific Islander Family Preservation Project's goal was to build the capacity of the NAPI community to assist abused, neglected, and abandoned NAPI children, youth, and their families. The project's first objective was to develop 20 state-certified NAPI foster families. OSA recruited the 20 families through community partners and the Tina Tautau – an advisory group for the project comprised of Elders and community leaders who served as "community navigators" to staff.

OAS staff then translated and adapted the "Partnering for Safety and Permanence-Model Approach to Partnerships in Parenting" curriculum, training required for foster certification, to be more culturally appropriate. OSA developed workshops to train participating families. OSA also translated and adapted the "Systematic Training for Effective Parenting" curriculum, which provides valuable tools to improve communication among family members and lessen conflict.

The project's second objective was to educate 40 NAPI "Kinship Caregivers". Caregivers are often unaware of available services and programs, such as Medicaid, Temporary Assistance for Needy Families, Supplemental Nutrition Assistance Program (SNAP), and California State and Los Angeles County specific programs. In partnership with service providers and the Tina Tautau, OSA developed a four-part workshop series promote awareness of services amongst caregivers. The workshops provided information on the legal and social aspects of care giving. OSA offered onsite enrollment in certain programs, including SNAP and WIC, as well as referrals to other agencies. This allowed OSA to serve as a "one-stop shop" for education, translation, prevention, and enrollment services.

The third objective was to improve the wellbeing of NAPI families and children by developing resources for child abuse and family violence prevention and intervention. Each year, OSA recruited 150 families to participate in 10 community forums to learn about available services and participate in family skills training. OSA also developed a DVD series in both English and Samoan about child abuse and family violence, with an accompanying curriculum. OSA conducted train-the-trainer workshops so partners can bring the materials to a wider audience.

Through the project, OSA also offered reunification services to families with children in foster care. The County Department of Child and Family Services referred parents of children in foster care to OSA child abuse and family violence intervention workshops. Other families received intensive individual and group counseling to assist in reuniting with their children.

OUTCOMES AND COMMUNITY IMPACT

For the first time since Samoans began arriving in Los Angeles, culturally appropriate materials about family and child services and child care are available in Samoan. This material will benefit the community, the families, and the county as all work together for better integration and child protection.

NAPI children can now stay in their communities with their relatives. Parents gained the knowledge and skills to navigate a new legal and cultural system to better stabilize their families and protect their children. The wider community, through the various curriculums and DVDs developed through the project, will continue to learn conflict negotiation, successful parenting, and family communication skills.

The community partners benefit greatly from the project as well. The local community- and faith-based partners are armed with materials to help new NAPI members to transition into life in Los Angeles. The county government and sheriff department increased their understanding of the unique culture and needs of the NAPI community, and they will be more proactive in working with the NAPI community to address needs. The partnerships, resources, and additional funding secured—including a grant from the Administration for Children and Families—will sustain OSA in continuing to serve the NAPI community.

OHANA DANCE GROUP

Project Title:	Kumu Hula ‘Uniki Pilot Project
Award Amount:	$869,892
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 2 Native Hawaiian consultants hired
- 12 Elders involved
- 570 youth involved
- $29,731 in resources leveraged
- 15 individuals trained
- 216 partnerships formed

BACKGROUND

According to the 2000 U.S. Census Bureau, there were 116,961 Native Hawaiians living in California, giving the state the second largest population of Native Hawaiians in the country. Despite this large population, there were only 15 traditionally trained and graduated kumu hula (hula teachers) in California, a ratio of one teacher for every 7,800 Native Hawaiians in the state.

The Ohana Dance Group began in 2003 at a Sacramento area church, and became a 501(c)(3) nonprofit organization in 2009. Since its inception, the group has instructed students in the traditions, culture, chants, and dances of Hawaii, serving public and private organizations, schools, nursing homes, senior residences, and other entities. The group reaches out to the Hawaiian and general communities through teaching and performances to correct misconceptions, dispel stereotypes, and raise awareness of authentic Hawaiian traditions.

PURPOSE AND OBJECTIVES

The project’s purpose was to instill Hawaiian cultural pride in the community and preserve Hawaiian culture in California through a traditional kumu hula ‘uniki (hula teacher training and graduation) pilot project and educating community members on the authentic traditions of Hawaii.

The sole objective of the project was to establish a traditional kumu hula ‘uniki to train 10 committed participants over 36 months with a master hula instructor, thereby increasing the number of kumu hula in California. With the knowledge and responsibility received through training, the new kumu hula were expected to return to their communities and share what they had learned with a new generation of Native Hawaiians and the community-at-large.

In Hawaii, it is important to be able to trace the lineage of one’s kuma hula to ensure traditional teachings are passed on properly.

In California, however, opportunities to train under master hula instructors are rare. To address this problem, the Ohana Dance Group secured the services of a revered hula master in Hawaii, Kawaikapuokalani Hewett, who agreed to train participants and provide them ongoing direction and support.

To recruit participants, project staff advertised throughout the state, receiving 40 applications. They selected 10 participants based on criteria such as Hawaiian ancestry, experience as a hula dancer and instructor, and capacity to share the new learning with the Native Hawaiian community of California. The participants were all women between the ages of 40 and 59, and nine were Native Hawaiians. Additionally, each selected participant was an accomplished life-long student of hula who taught at either her own halau (hula school), or at high schools, colleges, or community centers. Recognizing the value of this learning process, five more women joined the program at their own expense, for a total of 15 students.

After participants were selected, project staff organized training sessions, developed five assessment tools, and provided participants with a curriculum, including video and audio recordings, of the chants and dances to be learned. The training sessions began in April 2010, and included one session lasting 5 days per quarter, with six total sessions held in California and the final two, including graduation, held in Hawaii.

The sessions were very grueling; often, the women were together for 18 hours per day. Training included learning six to eight new dances each session, practicing speaking and pronouncing Hawaiian words correctly, learning chants and prayers, and reading and listening to lectures on curriculum topics. Over 3 years, the 15 students mastered 46 new dances and over 20 new songs and chants, which they were able to exhibit at the end of each session through a ho'ike (demonstration performance).

OUTCOMES AND COMMUNITY IMPACT

Having a master hula teacher was a new experience for the participants, and they reported the process to be mentally, physically, and spiritually demanding. However, all 15 women graduated the 3-year kumu hula 'uniki program, and are now equipped to carry on important traditions.

This project was the first concerted effort to train a large group of hula teachers in California, and as a result the number of kumu hula increased to 30. Though participants found it challenging to complete the training, they expressed gratitude for all they had learned, and for the bond formed together as hula sisters. Each was grateful to have studied under a distinguished kumu hula, who enabled them to share their love of hula in powerful, new ways.

Throughout the project period, the women forged new partnerships in their communities, conducted numerous performances, and increased their number of students. By the end of the project, the participants' own student base was 570 per month, the overall number of traditionally-trained students within the hula schools increased an average of 18 percent, and participants and their students had performed for over 200,000 people.

Through forming a remarkable number of community partnerships, doubling the number of kumu hula in the state, and considerably increasing the number of hula classes offered, Ohana Dance Group succeeded beyond their hopes in creating a ripple effect of hula learning in California.

SMITH RIVER RANCHERIA

Project Title:	Our Families Strong They Are
Award Amount:	$170,351
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2011 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 1 business created
- 140 Elders involved
- 75 youth involved
- $15,350 in resources leveraged
- 6 individuals trained
- 10 partnerships formed

BACKGROUND

Smith River Rancheria is a federally recognized Indian Tribe of To Iowa Dee-Ni', located 3 miles south of the Oregon-California border in northwest California. The Tribe's service area includes Del Norte and Humboldt Counties in California and Curry County in Oregon.

The Rancheria's Community and Family Services (CFS) Department provides child welfare and prevention services, family and Elder assistance, community outreach, and educational assistance for Tribal members. Prior to this project, the CFS staff and community witnessed the development and reinforcement of a seemingly continuous cycle of poverty and despair. Area statistics showed approximately one-quarter of the population was living below the federal poverty line, and one-third of children less than 5 years old lived in poverty. Tribal families lacked access to resources that could provide them with workforce skills, parenting skills, academic enrichment, and other essential life skills.

PURPOSE AND OBJECTIVES

The purpose of the Our Families Strong They Are project was to develop a plan for comprehensive activities and services to meet the needs of Smith River Tribal members. The Tribe built upon existing collaborations and developed an action plan that increased the interoperability of government and nonprofit agencies; improved academic performance and nutrition; and enhanced the availability of cultural, educational, health, and social services.

The project's first objective was to conduct community meetings by engaging youth and parents or guardians in developing comprehensive, client-driven programs and services offered in a central location. Staff advertised the meetings by sending notifications to every Tribal member household and placing articles in the Tribal newsletter. Staff also disseminated information and gathered input at all Tribal

meetings and events, and through gatherings and social media.

After the initial meetings, the project team conducted age-specific focus groups with youth ages 6-11, 12-16, and 17-21, as well as with parents and expectant parents. To minimize staff influence on outcomes, a professional consultant facilitated the focus groups. The total number of participants reached 215 and included many intergenerational exchanges.

A high-quality document to guide the CFS program development was approved by the Tribal Council. Based upon the content, staff researched existing curriculums, such as Positive Indian Parenting and Strengthening Families, to address the urgent need of healthy relationship and parenting skills. Tribal staff and administration will utilize this document to develop a comprehensive service plan.

The second objective was to develop an assessment questionnaire, the Family Development Matrix (FDM), for case management use at CFS. The pre-developed FDM tool standardizes intake information and referral linkages, reducing the possibility of missed data or referrals for needed services. CFS incorporated three questions to address cultural and health matters of the community, helping the organization better assess client needs.

OUTCOMES AND COMMUNITY IMPACT

By obtaining structured community input, staff were able to develop a robust guidance document for the CFS and Tribal Council. Other outcomes include fostering the learning of traditional ways and culture from Elders; offering and strengthening a platform to address the needs of families by supporting education, vocational exploration, health (including spiritual, physical, and emotional), life skills, and family and parenting skills; and developing leadership and community service.

The Tribal Family Resource Center staff expanded partnerships and increased working with internal and external resources to meet needs. CFS personnel developed two interoperability agreements with state and federal agencies; these agreements established a foundation to begin providing Tribal children and parents or guardians with vital services, including life skills education, academic support, cultural participation opportunities, and work skills.

CFS continues to meet with its partners on a regular basis to facilitate understanding, leverage funding, and sustain the project efforts. The meetings are imperative to maintaining communication, deepening relationships, and improving service alignment for Tribal members.

Through this project, the Tribal Family Resource Center created a welcoming place with convenient hours. It is a place for Elders, youth, and families to come that is safe, positive, friendly, respectful, non-judgmental, accessible to the physically challenged, and drug, alcohol, and smoke-free. Most importantly, CFS staff are more aware of and better able to meet the needs of their clients.

> *"Without the center, I wouldn't know as much as I know now and wouldn't be doing better."*
>
> Project Participant

YUROK TRIBE

Project Title:	Renewing Traditions: Uniting Generations for Environmental Stewardship
Award Amount:	$114,872
Type of Grant:	Environmental
Project Period:	Sept. 2011 – Dec. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 12 Elders involved
- 60 youth involved
- $5,306 in resources leveraged
- 71 individuals trained
- 11 partnerships formed

BACKGROUND

Yurok is the largest indigenous tribe in the state of California, with approximately 5,620 members. The reservation is heavily wooded and borders forests, parks, and private land owned by a timber company.

In 2007, the Yurok Tribe began a California Condor reintroduction feasibility initiative. The Tribe found lead toxicity from the ingestion of lead ammunition used for hunting to be a leading cause of mortality in reintroduced California Condors and the biggest hindrance to recovery of the species. The negative impact of lead on humans is well-known; the Tribe's primary concern is the increased human blood levels of lead through direct consumption of contaminated game.

This threat is especially acute for Yurok since hunting game and living a subsistence lifestyle is a necessity due to the extreme poverty level. In 2010, the median household income on the reservation was $20,592, and over 70 percent of the reservation currently is without telephone service and electricity. Based upon the outcomes of previous efforts to reintroduce Condor, the Tribe realized wildlife management and environmental regulation efforts were necessary to increase the health of both wildlife and humans.

PURPOSE AND OBJECTIVES

The purpose of the Renewing Traditions: Uniting Generations for Environmental Stewardship program was to address the known threat of lead to wildlife and humans, create environmental regulations, and educate the community regarding the harmful effects of lead.

The first objective was to increase the Tribe's capacity for environmental and natural resource harvest management, and to provide hunter safety training and certification. Two project biologists obtained California Hunters Safety Course instructor certification and received GIS training. Along with the Wildlife

Technician, Tribal employees and program staff gathered and analyzed data using GIS technology to compile baseline data necessary for the creation of a harvest management ordinance.

This objective also aimed to build tribal capacity to determine environmental assets, with a focus on gathering data on subsistence hunting. Project staff worked with the California Department of Fish and Game to obtain deer harvest data, but found little data for other wildlife. Thus, staff worked with the Tribal Natural Resource Committee to enact legislation requiring hunters report game harvested on the reservation to the Wildlife Department. The project team created flyers and attended community gatherings to explain the legislation and how to report large game harvest information, including web-based reporting accessible through the Wildlife Program internet portal.

The second objective was for personnel to begin the process of revitalizing traditional hunting values and teach environmental stewardship in a modern-day context to youth. To facilitate a voluntary switch from lead to non-lead ammunition by hunters, project staff implemented an ammunition exchange program. Staff also held three cultural revitalization sessions and two "Youth Stewards: Hunter Safety Environmental Stewardship" courses for youth.

OUTCOMES AND COMMUNITY IMPACT

As a result of the project, the community has embraced the knowledge that metallic lead causes risks to the health of both wildlife and humans, and that there are safe and effective non-lead ammunition options. At the end of the project period, there was a 400 percent increase in the use of non-lead ammunition, evidenced by roughly half the local ammunition stores selling non-lead ammunition. The program staff also utilized field x-ray technology to monitor and determine the amount of fragmentation and use of lead ammunition in the offal piles of harvested game. This success was attributed to the education campaigns, ammunition exchange program, and youth hunting safety and cultural courses. One participant indicated, "At first, I wasn't aware of the problem and did not like the new rule of reporting …now I am glad this program is in effect. We need to manage wildlife-taking."

The Tribe also developed a geo-database to create hunting zones based upon the harvest management ordinance and additional data gained through the tribal mandated game harvest reporting regulations. A key partner of the Tribe is the California Department of Fish and Game; the support improved capacity to offer hunting safety certification courses, as well as continue tribal educational efforts on the toxicity of lead to the environment, wildlife, and humans, and the new reporting legislation and hunting zones.

Promotion of intergenerational exchanges on traditional hunting practices and the use of non-lead ammunition, youth established a connection to their culture and Elders. The connection to cultural traditions and practices is beginning to change prevailing attitudes towards use of non-lead ammunition, from the norm to something done only in the past. Through this project, the Tribe is moving forward in sustainably managing its natural resources and ensuring the health of its members.

> *"If you need more than one bullet for a kill, you need to go back to the practice range. Lead is killing us, the wildlife and our environment."*
>
> Youth Participant

YUROK TRIBE

Project Title:	The Yurok Community Language Project
Award Amount:	$603,486
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 877 Elders involved
- 1,168 youth involved
- $95,347 in resources leveraged
- 164 individuals trained
- 12 partnerships formed
- 9 language teachers trained
- 5 Native language classes held
- 100 youth increased their ability to speak a Native language
- 17 people achieved fluency in a Native language

BACKGROUND

In the far northwest corner of California, 300 miles north of San Francisco and stretching from the Pacific Ocean inland along the Klamath River, lie the homelands of the Yurok People. Although Yurok is currently the state's largest indigenous tribe, the use of the Yurok language dramatically decreased when non-Indians settled in the Yurok territory, and by the early 1900s the Yurok language was near extinction. When the Tribe began its language restoration efforts in 1997, only a few people could speak the language, and it had been nearly 50 years since a child grew up speaking Yurok. Prior to this project, the Tribe documented only 11 fluent Yurok speakers.

PURPOSE AND OBJECTIVES

The purpose of the "Yurok Community Language Project" was to increase knowledge and fluency of tribal members and boost teaching capability of program staff and school language teachers. To this end, the staff would develop and implement age-appropriate curriculum, including supplemental materials and tests.

The project's first objective was for teacher interns and language program staff to attend state-certified training amounting to 210 hours of Yurok language instruction, including advanced teacher training methods and instruction in conversational grammar discourse syntax. Over the course of the project, intern teachers completed 62 hours in applied lesson planning techniques, 16 hours of special language topics, 90 hours of grammar instruction, 16 hours of participation in media training seminars, and 6 hours focusing on language instruction best practices.

The second objective was to continue teacher training, and to develop materials

and achievement measurement instruments for daily language infusion programs at educational sites serving the Yurok community. The resulting outcome is a full array of age-appropriate curriculum materials developed and implemented, including measurement tools, covering topics such as nature, animals, colors, objects, verb usage, and tense. To elevate the level of fluency of community speakers, the project implemented intergenerational neighborhood language pods and activities.

The third objective was to have a minimum of 75 new language learners achieve Yurok novice-high level competency and 17 achieve intermediate-high level, and eight intern teachers pass the state-recognized Yurok Language Teacher Credentialing Examination. By the end of the project 502 speakers reached the novice range and 15 became fluent, intermediate-high speakers; nine Yurok language teachers achieved certification.

OUTCOMES AND COMMUNITY IMPACT

The development of age-appropriate curriculum and achievement measurement tools, credentialing of teachers, and training of language pod facilitators now ensure that language instructors have the competency in teaching methods and Yurok language standards to implement quality instruction, immersion, and local pod facilitation. By the end of the project, language instruction and immersion occurred at 18 Head Start locations, Tribal child care facilities, summer camps, and local public schools, as well as community-located language pods, with over 800 youth participating.

Institutionalizing the Yurok language in daily educational instruction provides a conduit for youth to actively engage with, learn, and speak their indigenous language. By launching neighborhood language pods, Tribal communities now have the opportunity to engage one another in Yurok, develop fluency, and encourage, support, and teach one another.

By cultivating the fluency and teaching methods of interns and staff, the Tribe has broadened its resources to implement future language instruction, infusion, and immersion programs. One teacher intern said "As a teacher, I now have the skills necessary to be successful...I know how to develop curriculum and appropriate lessons." Additionally, many intern teachers have been hired by the public school system as a result of development, training, and the certification received through this project.

Because of the high level of community engagement, rigorous training, and successful partnership development, the Yurok language program will continue to live through the Tribe, public schools, summer camps, local community activities, and language pods. The impressive, successful results represent the beginning of a new dawn for the Yurok language.

> *"The language pods were excellent. They allowed me to participate without traveling a long distance…[and] my fluency level is now intermediate to high, which makes me feel whole."*
>
> Project Participant

GUAM COMMUNITY COLLEGE

Project Title:	Go'ti Yan Adahi I Fino'ta Chamorro
Award Amount:	$593,459
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Public Education Institution

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 32 Elders involved
- 132 youth involved
- $81,650 in resources leveraged
- 22 partnerships formed
- 2 language surveys developed
- 1,800 language surveys completed
- 50 youth increased their ability to speak a Native language
- 100 adults increased their ability to speak a Native language

BACKGROUND

Guam is an organized, unincorporated territory of the U.S. located in the western Pacific Ocean, with an indigenous Chamorro population comprising over 37 percent of the population. Accredited since 1979 and the island's only community college, Guam Community College (GCC) is a multi-cultural, multi-ethnic career and technical educational institution. Although the majority of the student population is Chamorro and the school offers classes in Chamorro language, the declining number of Chamorros in Guam combined with migration from other ethnic origins hinders the public use of the Chamorro language, and has weakened the Native language and culture on Guam. Language teachers have indicated their resources are very limited, and they continue to express the need to have more media forms in Chamorro.

In 2007, GCC conducted a survey to assess the status of the Chamorro language and analyzed the results from the 566 Chamorro respondents: 96 percent indicated it is important to preserve the language; 86 percent wanted to learn to speak Chamorro; and 91 percent preferred the instruction tool to be CD, DVD, or video.

PURPOSE AND OBJECTIVES

Based on the survey results, the purpose of this project was to revive, promote, and preserve the bond to the Chamorro past by producing learning modules in Fino' Håya, the indigenous language of Guam. The modules would cover the history of the Chamorro people, word origin, legends, environment, descriptions of the ancient way of life, and traditional names of plants, illnesses, and cures. These modules were meant to benefit Guam's students and increase the usage of the Native language.

The project's objective was to produce and distribute 16 scripts in digital form. Students expressed a desire to learn the indigenous Fino' Håya language, rather than the Spanish-Chamorro that has become most prevalent. Therefore, the project team worked with a linguist to isolate original words and compare them to other Austronesian languages for authenticity. Through many successful partnerships, project staff completed 16 Fino' Håya DVDs with sights, sounds, and historical accounts. The linguist, a fluent Fino' Håya speaker, narrated all the videos using only pre-contact Chamorro. Project staff felt the DVDs will complement existing language classes in schools and postsecondary institutions because learners can hear phrases in their simplest form and gain proficiency at their own pace by speaking after the narrator, while also learning Chamorro culture and history.

The completed titles include: Prelatte and Latte Period; Origins of Fino' Håya; Pottery of the Ancient People; Ocean, Land, Heavens, and Moon; Ancient Wordlists; Everyday Phrases; Flying Proa; Ancient Lunar Calendar and Counting; Chanting, Singing, Dancing; ABCs in Fino' Håya; Cooking Methods; Plants and Animals; Ancient Fishing and Farming Tools; The Gifting (Coconut) Tree; Ancient Village Names; and Ancient Medicines.

Project staff ordered 300 copies of each title, which they will distribute to language teachers, schools, universities, libraries, and other partners. GCC will market and sell additional copies to the general public through its bookstore. GCC also created a Fino' Håya You Tube channel, and project staff uploaded 11 videos by the end of the project period with plans to upload all 16 titles; during the project, the YouTube channel had 4,140 views. Approximately 6 hours of Native Chamorro historical accounts, visuals, and spoken words are now available, and over 160 Chamorro teachers can access supplemental language resources.

OUTCOMES AND COMMUNITY IMPACT

Project staff reported they witnessed a higher level of interest in and awareness of the Fino' Håya language as a result of this project. There was some skepticism from those who thought ancient Chamorro was lost, but the DVDs have shown the community the language still exists, and has built a foundation for the next level of revitalization. Students reported using the videos to learn words and speak them at home; one student stated the project strengthened his family and cultural connections, and influenced him to be more committed to the language.

Much discussion about the pre-contact language also has resurfaced. For example, the University of Guam changed Spanish-Chamorro to Fino' Håya in titles, posters, and greetings as a result of this project, and there is pending legislation to reintroduce the Native language as an integral part of the kindergarten through 12th grade curriculum.

The project director reported the project addressed the problem of limited resources and media forms available in Chamorro, as well as revitalized the Fino' Håya language. She stated, "We are beginning to see the impact within our communities, and the passion it is instilling in some of our young Native people." As learners become aware of the authentic indigenous words, they begin to use those alternatives to the Spanish words that have been perpetuated. This is Guam's first language revitalization project to use the ancient language and present Chamorro ancestral roots using film.

> *"The films brought many students to appreciate our culture and language much, much, more than ever."*
>
> Chamorro Language Teacher

PA'A TAOTAO TANO'

Project Title:	Eskuelan Maestro Kutturan Chamorro: Chamorro Cultural Preservation Apprentice Project
Award Amount:	$944,707
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 9 full-time equivalent jobs created
- 15 Elders involved
- 75 youth involved
- $19,200 in resources leveraged
- 22 individuals trained
- 11 partnerships formed

BACKGROUND

Pa'a Taotao Tano' (way of life of the people of the land) is a nonprofit cultural organization, incorporated in 2001. Pa'a's mission is to preserve, perpetuate, and promote the cultural traditions of the indigenous Chamorro people of Guam and the Marianas Islands. Guam's Chamorro culture has undergone many challenges, including years of occupation by outside forces including Spain, Japan, and the U.S. Guam now is almost completely Westernized due to its political status as an unincorporated U.S. territory.

The influences that come with years of colonization have threatened the existence and continuation of indigenous Chamorro traditions. Consequently, there are an inadequate number of indigenous Chamorro cultural instructors on Guam, and the need to create and train such instructors in Chamorro dance, chants, songs, and weaving is critical to the survival of the Native culture.

PURPOSE AND OBJECTIVES

The purpose of the project was to ensure the preservation and perpetuation of Chamorro culture by establishing an apprentice program to develop existing indigenous cultural practitioners to become maestro kutturan Chamorro (Chamorro cultural instructors). These instructors will teach and promote Guam's indigenous traditions of Chamorro dance, chants, songs, and weaving.

The first objective was to develop and produce a standard for cultural instructors and a guide manual on cultural traditions. Project staff completed the standard for cultural instructors in the first project year, as the culmination of efforts beginning in 2007. In June 2012 the Guam Board of Education (BOE) approved the standards, which include a full-year course curriculum

and tools for teachers, as part of a Chamorro traditional arts program for middle and high schools, effective for the 2012-2013 school year. Project staff also completed the guide manual, "Bailian I Taotao Tano—The Chamorro Dance Manual: Chamorro Dances, Costumes, Songs, and Chants," which will serve as a classroom text for the approved course. A recognized Master of Chamorro Dance carried out the preparation for the manual, an extension of his research efforts that began in the 1970s. After the manual was finalized, staff printed 200 copies and distributed them to cultural apprentices, universities, schools, and libraries on Guam. Together, the standard for instructors and guide manual meet BOE requirements to include Chamorro language and culture in the public school curriculum.

The second objective was for six cultural apprentices to complete intensive cultural traditions training by masters of Chamorro culture. Project staff partnered with the mayors of six communities across the island to use community centers and school buildings as a place to practice cultural traditions. Six apprentices officially participated in the intensive training conducted by the Master of Chamorro Dance, which included dance, costume-making, body ornaments, weaving, and cultural values. Despite turnover in two of the positions, six cultural apprentices received certificates at a graduation ceremony in September 2012. Four of the apprentices were hired by the Guam Public School System, with two additional positions available, and Pa'a has partnered with a private school to continue training four new apprentices.

The third objective was to establish community cultural preservation training sites in six villages, where cultural apprentices could gain on the job training while teaching village residents Chamorro cultural traditions. Through cultural activities in six villages, 256 residents learned Chamorro dance, chants, songs and weaving, and six new community groups, or "cultural houses," were established.

OUTCOMES AND COMMUNITY IMPACT

Although the demand from the community was there, prior to this project cultural teaching in the schools was very limited. Now, with the ability to become certified, cultural instructors can obtain employment in the public school system. While becoming a master of Chamorro culture takes many years of study and commitment, and learning is a continuous process, this project has allowed cultural apprentices the opportunity to make a living while devoting time to learning the culture.

In addition to culture, the apprentices trained on appropriate pedagogy and classroom management skills, so they had mentorship on the "totality of themselves as educators." Pa'a's hope is all schools on the island will eventually have cultural instructors who have been certified using the BOE-approved standards and curriculum developed as part of this project. Project staff reported that as a direct result of this project they will be able to multiply the number of cultural practitioners on Guam and the number of people practicing at the community level.

Many youth previously had no connection to their Chamorro identity, but the recognition and certification of cultural instructors has helped bolster pride in the local Chamorro culture. Similarly, project staff reported the general community has benefitted from gaining a deeper understanding of Chamorro culture, and they are now more respectful. This project has enhanced the credibility of cultural instructors and respect for the Native culture, when in the past there was little awareness of Chamorro traditions.

SANCTUARY, INCORPORATED OF GUAM

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

PROJECT SNAPSHOT

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

BACKGROUND

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

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

> *"[This project] has given youth a voice and the knowledge to make informed decisions."*
>
> Relationship Intelligence Project Director

AHA PUNANA LEO

Project Title:	Ahai Olelo Ola: Hawaiian Language Television Broadcast Video Training, Development, and Broadcasting
Award Amount:	$1,471,316
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 9 full-time equivalent jobs created
- 50 Elders involved
- 30 youth involved
- $1,524,800 in resources leveraged
- 3 partnerships formed
- 18 individuals trained

BACKGROUND

Aha Punana Leo is a nonprofit organization recognized as the founder of Punana Leo Hawaiian language immersion preschools, which were first established in 1984. The organization's 25 years of dedication to revitalizing a living Hawaiian language have required ever-widening approaches to its work in the Native Hawaiian community.

Since opening the first preschool, Aha Punana Leo staff realized graduates needed additional Hawaiian language education and learning opportunities throughout their academic career and into adult life. Vertical development of Hawaiian language programming was identified as a strategy to re-establish a living Hawaiian language to eventually become the first language of the Native Hawaiian community.

It is undeniable that mass media, specifically television, shapes the thinking of people in modern society. Historically, indigenous peoples have lacked control of their stories on television. Despite technological advances in the broadcast industry that have the potential to level the playing, Hawaiians had yet to establish or solidify a position in the state's television industry.

PURPOSE AND OBJECTIVES

The purpose of the project was to develop television broadcast expertise, create content, and establish venues to provide timely and relevant Hawaiian language programming among the Native Hawaiian community. The expanded use of Hawaiian language in daily life would assist in the social development and continuous language acquisition of Native Hawaiians.

The first objective was to hire and train15 Hawaiian-speaking interns in television broadcasting, including pre- and post-production skills and techniques. The

interns maintained a Native Hawaiian perspective while developing and producing news stories and programming in the Hawaiian language. Aha Punana Leo formed a successful partnership with CBS affiliate KGMB-9 in Honolulu; the 15 interns produced and broadcast news segments in Hawaiian for "Sunrise," KGMB's morning newscast.

The second objective was to identify six stories per week to be featured in an Ahai Olelo Ola newscast segment, including stories to be expanded into a 30-minute news magazine. The project interns produced and broadcast over 120 minutes of daily newscast stories throughout the project period. Participants also developed, produced, and broadcast 180 minutes of the Ahai Olelo Ola magazine's 30-minute shows.

OUTCOMES AND COMMUNITY IMPACT

As a result of the project, 15 interns completed professional training, and nine remain employed in the media. Additionally, over 300 minutes of daily newscast and news magazine stories were produced and broadcast in the Hawaiian language, as well as uploaded for recurring access on the Oiwi television web portal, a video-on-demand digital service, with nearly 9 million views and reaching about 50 percent of Hawaiian households.

Increasing Hawaiian language speaking talent provided local television stations a pool of qualified talent to report stories from a Native Hawaiian perspective and met the Hawaiian speaking community need for language specific broadcasts. The project provided high quality Hawaiian language materials to 15,000 speakers, as well as to approximately 400,000 households seeking mainstream usage of the Hawaiian language and connections with the unique culture of Hawaii.

Interns who participated in the project reported they learned how to bring technology to storytelling, and feel a responsibility to keep the stories and language alive. One intern stated that because of the training she received, she feels she has another method to pass on the language and reach the community of non-speakers who are younger.

Aha Punana Leo's long-term vision is not just to duplicate or imitate existing television models, but to ensure the Native Hawaiian perspective serves as the foundation for a new Hawaiian television industry. Aha Punana Leo used the power of the media to manage the perceptions and information disseminated.

Hawaiians now are better positioned to preserve, protect, perpetuate, and incorporate traditional values and practices into other parts of mainstream society, ensuring a "Hawaii for Hawaiians" in perpetuity. Moreover, there is potential to take expertise development to the next level, through a partnership with University of Hawaii at Hilo to offer a certificate program in Hawaiian broadcasting.

> *"Now we have the opportunity to see television broadcasting in the Native language bringing a renewed sense of self esteem that Hawaiian language has value. It's showing that Hawaiian is a living language and we are using it."*
>
> Project Intern

HO'OULU LAHUI, INC.

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

PROJECT SNAPSHOT

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

BACKGROUND

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

In 2000, HLI founded the Kua O Ka La Public Charter School to serve as a culturally-driven school in the Puna community on Hawaii Island. The Puna community is 27 percent Native Hawaiian. The Kua O Ka La School serves 100 students—mostly Native Hawaiian—and their families. Due to factors including cultural isolation, lack of adequate educational opportunities, drastic changes in the community's social makeup, and a limited job market, the Puna community faces a range of challenges in education, health and wellness, social development, and economic opportunity.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

HUI HO'ONIHO, INC

Project Title:	Halau Pohaku – Restoring Hawaiian Masonry Practices
Award Amount:	$406,255
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 29 Elders involved
- 40 youth involved
- $36,648 in resources leveraged
- 346 individuals trained
- 44 partnerships formed

BACKGROUND

Hawaii's population of 240,000 Native Hawaiians is largely committed to respecting and restoring traditional Hawaiian culture. However, while Native Hawaiians hold traditional and ceremonial sites in high esteem, many lay in ruin due to lack of skill to repair them.

Hui Ho'oiniho was founded in 2001 to perpetrate the knowledge and skill of traditional Hawaiian masonry practices, and to repair important cultural sites throughout the islands. As a result of successful site repair, the program staff was approached by Native Hawaiian community leaders to teach traditional masonry skills to new builders. There was a need to both re-learn the skills and to expose younger generations to the history and stories surrounding stone structures. Therefore, Hui Ho'oiniho developed a program to educate communities about the traditions of their ancestors, and to fulfill the responsibility to keep Hawaiian traditions alive.

PURPOSE AND OBJECTIVES

The goal of the project was to improve the capacity of Native Hawaiians to restore traditional structures and build contemporary ones to continue the revitalization of traditional Hawaiian culture.

The project's first objective, completed in year one, was to gather information about traditional masonry techniques and styles. Project staff identified and recruited three expert masons to lead workshops and help develop a curriculum. The expert masons shared extensive information through interviews, and conducted workshops to demonstrate each of their respective stone setting techniques. Seventy-five people attended the workshops.

Staff then used recordings of the workshops and interviews to develop materials for the curriculum. The curriculum covers how to complete an Ahu, a traditional Hawaiian altar which was historically in every home.

The expert masons agreed that starting with a simple structure, the Ahu, and building upon it—much like layers of stone are layered in a structure—was the best way to teach the ancient techniques. Participating families gained the knowledge to build Ahus near their homes, repopulating Hawaii with symbols of its indigenous spirituality. This curriculum will serve as the first in a series on traditional masonry.

The second objective was to develop a multimedia curriculum in English and Hawaiian. Project staff developed two bi-lingual DVDs demonstrating masonry techniques, using footage of the three expert masons, to accompany the written curriculum. The project staff, expert masons, and advisors wanted the materials to be very thorough with both scientific and cultural explanations of island and rock formation; cultural stories are critical to the traditional masonry practice. Development of materials required extensive research into Hawaiian vocabulary to describe scientific names and processes. As publicity of the project spread, a linguist at the University of Hawaii heard about it and was able to share her work on cataloging the Hawaiian vocabulary for rocks and islands, greatly assisting the project's progress.

The third objective was to distribute the curriculum and DVDs to organizations including schools, colleges, and cultural centers. Project staff distributed the curriculum and DVDs to 44 entities throughout the state. Additionally, the expert masons held five training-of-trainers workshops on four different islands; 36 teachers attended and received the DVDs and curriculum. By the end of the project period, the teachers had trained 183 students; project staff and teachers plan to teach more than 100 additional students by the end of the academic year.

OUTCOMES AND COMMUNITY IMPACT

Through this project, 219 people received training in traditional masonry, and Hui Ho'oiniho formed 44 new partnerships among institutions and organizations throughout the islands. Those trained will continue to repair cultural sites and begin building new sites, while training others to do so. The new partnerships will expand avenues for the curriculum to reach Native Hawaiians and other communities.

Participants and youth benefited greatly from involvement as they experienced increased connectivity with their traditions and shared responsibility for preserving and sharing their culture. The importance of the project to youth was recognized by the Hawaiian Office of Youth Services, which is in conversation with one of the expert masons to bring the curriculum to youth detention centers; they hope to use this curriculum as part of cultural-engagement activities to rehabilitate youth. Furthermore, during interviews the expert masons spoke a great deal about how important practicing the technique was in helping the youth renew a sense of self and pride in their history. These personal moments illustrate how learning the practices help anchor Native Hawaiians to their traditions.

Non-Native Hawaiians also benefit from renewed knowledge of stone masonry in their communities. The restored sites showcase Hawaiian culture to visitors, and demonstrate the communal sense of pride and local history. Through strong relationships with local schools, community colleges, and universities, the project's curriculum will reach an increasing number of students, thereby perpetuating and sustaining the knowledge and techniques of traditional stone masonry. Hui Ho'oiniho will draw upon these relationships as it prepares intermediate and advanced courses for distribution throughout Hawaii.

KEIKI O KA ʻĀINA FAMILY LEARNING CENTERS

Project Title:	Ho'ohiki Pilina Project - To Maintain Commitment
Award Amount:	$1,012,097
Type of Grant:	SEDS - Strengthening Families
Project Period:	Sept. 2007 – Dec. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 1 Elder involved
- 1,573 youth involved
- $52,983 in resources leveraged
- 24 individuals trained
- 22 partnerships formed

BACKGROUND

Keiki O Ka ʻĀina Family Learning Centers (KOKA) is a Native Hawaiian nonprofit organization established in 1996. KOKA's mission is to build strong communities by building strong families within the context of Hawaiian culture, values, and traditions. The organization addresses issues among the Native population in Hawaii that adversely affect the development and well-being of Native Hawaiian children, such as high levels of marital and family instability compounded by substance abuse and low socio-economic status. There also is a large Native Hawaiian representation in the armed forces, and stressors of deployment have taken a serious toll on marriage.

Therefore, KOKA recognized the need to create and implement a curriculum that is both effective and culturally appropriate for Native Hawaiian families. The target population for the Ho'ohiki Pilina Project (HPP) includes married couples, single parents, pregnant teens in public high schools, at-risk middle school students, incarcerated parents, and youth in the Hawaii Youth Correctional Facility.

PURPOSE AND OBJECTIVES

The purpose of this project was to provide Native Hawaiian families access to effective and culturally competent marriage education and resources, resulting in healthy relationships and stable marriages for Native Hawaiians. The first objective was to adapt the "Loving Couples, Loving Children" (LCLC) curriculum for use with Native Hawaiian families by adding appropriate cultural overlays and creating collateral components.

Project staff first added cultural elements to the curriculum, incorporating Native Hawaiian values into each module. Then, staff worked with expert consultants to develop a reunification and deployment component in the second project year, a financial literacy component in the third year, and a parenting together for success module in the fourth year. Eight facilitators

received train-the-trainer education for implementing the adapted curriculum.

The second objective was to increase community awareness of the HPP and the importance of healthy marriages, and to establish mentorships between interested couples and those who have completed the curriculum. KOKA was very successful in advertising the project through monthly prime time television and radio spots, as well as at 10 community events. KOKA staff made 20 mentorship matches, with 34 total couples serving as mentors. The program has been effective as a "double date night," where couples meet once a month for following the "12 Conversations" marriage mentoring program. Many couples that participated in the project reported forming lasting friendships, and continue to meet regularly outside of the established program.

The third objective was to provide the adapted curriculum to Native Hawaiian families, and to compile and publicly disseminate research results on healthy marriage education for Native Hawaiians. The trained facilitators provided LCLC workshops to 117 married and 15 unmarried, committed Native Hawaiian couples, as well as over 100 incarcerated women. In addition, project staff used pieces of the curriculum to conduct sessions with 20 Native teenage mothers and fathers at a local high school, multiple classes of high-risk youth in public middle and high schools, and 13 girls and nine boys in the Hawaii Youth Correctional Facility. Over 5 years, a total of 775 people, including 386 families, successfully completed workshops and training.

KOKA staff worked with Dr. Earl Hishinuma from the University of Hawaii to compile research based on the program, which is presented on KOKA's website. Staff also published an article in Mana Magazine for its January/February 2013 issue, which was mailed to over 25,000 Hawaiian households.

OUTCOMES AND COMMUNITY IMPACT

Most workshop participants completed pre- and post-program assessments. According to the results, participants made measurable and statistically significant improvements in the quality and functioning of their committed relationships. Facilitators also reported considerable positive changes in participants. Many couples stated the classes saved their marriages and families. The retreat weekends and date night atmosphere of the LCLC workshops gave couples time together to reconnect.

The deployment and reunification component was greatly needed by military families; nothing like this had previously existed. Female participants transitioning out of prison developed the skills to be reunified with their families; those who participated learned to value themselves and set boundaries. Furthermore, tools in the curriculum, such as preventing harmful fights, helped students more effectively interact with teachers and family members. Based on testimony and documentation provided by project staff, it is clear the training increased participants' skills to maintain healthy relationships.

While several of the intended outcomes are long-term results and were therefore difficult to measure during the project period, KOKA provided strong evidence that participants' attitudes regarding their relationships had improved, and the program provided practical skills that helped couples, incarcerated parents, and at-risk youth. Children of couples who participated will now have positive relationship role models, and the Native community embraced healthy relationship education based in cultural values.

MAUI ECONOMIC OPPORTUNITY

Project Title:	MEO BEST Ke Kahua Hānai (Feed the People) Agricultural Project
Award Amount:	$193,767
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 1,500 Elders involved
- 200 youth involved
- $607,418 in resources leveraged
- 2,702 individuals trained
- 43 partnerships formed
- 41 businesses created

BACKGROUND

Maui Economic Opportunity (MEO) is a 501(c)(3) nonprofit organization established in 1965. MEO serves low-income individuals, the elderly, persons with disabilities, children, families, and immigrants, including Native Hawaiians, Asian Americans, Pacific Islanders and others living in Maui County, to become self-sufficient. The governing body is a board of directors who represent the governmental entities, private businesses, and community sectors within the county.

MEO has 44 years of experience, and administers 47 programs powered by 240 employees. As a result of organized community meetings, the Being Empowered and Safe Together (BEST) program was established to provide culturally appropriate services to reintegrate incarcerated Native Hawaiians back to the community and their families. In 2008, the Hawaii Department of Public Safety reported Native Hawaiians make up over 40% of the state's prison population. Due to limited space in local prisons, prisoners are transferred to the mainland to serve time resulting in a disconnect from community, loved ones, and Hawaiian culture.

BEST is driven by participant and family needs for fresh, healthy foods and community desire for traditional resource management. A sustainable agriculture education model ensued to teach agricultural skills to released participants, and contribute to the overall well-being of Native Hawaiians by offering fresh foods, sown, managed, and harvested by reintegration clients.

PURPOSE AND OBJECTIVES

The purpose of this project was threefold: to teach skills; provide educational workshops and create support systems related to agriculture and reintegration; and to plant, harvest, and sell locally grown produce.

The first objective was to establish the administrative infrastructure and procedures. The project team conducted outreach; formed partnerships with the justice system, local community organizations, and cultural specialists; and enrolled clients. Staff assigned participants a case manager who coached clients in overcoming obstacles to reintegration. Clients were encouraged to participate in other MEO programs such as business development; BEST clients developed 41 businesses as a result of the MEO six-week, 36 hours course.

The second objective was to prepare the project site for planting and cultural learning according to a monthly schedule, using traditional and contemporary techniques. This was accomplished by identifying workshop facilitators, including local cultural experts, and providing hands on trainings to the Native Hawaiian community, BEST clients, and the general community. Trainings and workshop topics included traditional and contemporary agricultural practices, cognitive skills, pre-employment training and effective communication.

Over the project period, staff conducted 247 workshops and completed 15 on-site projects, teaching skills in traditional and modern agricultural techniques and traditional support systems.

OUTCOMES AND COMMUNITY IMPACT

During the project period 2,702 participants completed training and reintegrated with families and the community. Through this program, the community, families, and participants gained a reconnection with the ʻaina (land), developed pride and work related skills and took ownership of the project site. One Elder stated, "One of the many positive aspects of this program is that we now have a place to gather." A corrections officer stated, "I have witnessed a decline in recidivism as a direct result of this project. I could fill every available slot, even if the program was three times in size."

Based upon satisfaction surveys, all project participants reported a positive, supportive, welcoming environment and learned a variety of agricultural, communication, traditional, and other practical skills. The whole person, family and community approach also facilitated a safe environment where community discussions took place around issues such as employment, self-healing, family stressors and community grief.

While participants cultivated and harvested plants, the program did not have enough produce to use at the BEST commercial kitchen, as initially envisioned. However, building on the efforts of this project, MEO staff plan to continue growing produce for future use.

The Hānai project brought Native Hawaiians together, utilized the best that each person had to offer, and provided opportunities for community improvement. As reported on participant satisfaction surveys, the program positively fueled the mind, body, and spirit of 2,702 participants, contributing to the overall well-being and reintegration of Native Hawaiians. It also moved the community towards healing from generations of injustices, and reduced the judicial system recidivism rate.

"As a result of my being here, I have reconnected with my roots, and established new roots – literally. I now have a place to come and work, be supported and feel normal."

Formerly Incarcerated Participant

PASIFIKA FOUNDATION HAWAII

Project Title:	Ka Welina Network Expansion
Award Amount:	$327,547
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2011 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 51 Elders involved
- 78 youth involved
- $28,900 in resources leveraged
- 14 partnerships formed

BACKGROUND

Established in 2005, Pasifika Foundation Hawai'i (PFH) aids in the stewardship of the culture and environment of Hawaii and Native Hawaiians, and strives to create an environment in which all Native communities expressing Hawaii's culture, traditions, and languages can be heard. PFH focuses on forming collaborative partnerships among the various Native Hawaiian communities throughout Hawaii to work on projects such as language acquisition and cultural preservation. PFH's work has received praise from the state of Hawaii for its vision and commitment to perpetuating and preserving Polynesian cultures.

PFH recently embarked on a multi-year, multi-phased plan to address the current problem of the "corporate" model of tourism. This model marginalizes Native Hawaiian communities, which frequently do not receive the economic benefits of Hawaii's multi-billion dollar tourism industry. Further, the Native Hawaiian culture is often stereotyped and misappropriated by this model of tourism, and cultural sites disrespected by visitors. Hawaiian tourism has failed to deliver economic and social development to Native communities.

Beginning in 2006, PFH implemented the first three phases of the plan, which were to develop a model for addressing concerns raised by the Hawaiian Tourism Authority about detrimental tourism projects, conduct a survey, and run project test sites. These phases laid the groundwork for the fourth phase, the Ka Welina Network Expansion.

PURPOSE AND OBJECTIVES

The purpose of the project was to fully develop a community-based model to host tourism owned and managed by the Native communities. Community-based tourism is a model in which local residents invite tourists to visit their communities, and share the local culture and environment.

The project's first objective was to add four additional hosts to the Ka Welina Network.

To accomplish this, project staff met with the six original host communities for feedback and recommendations. With this information they developed an assessment tool and conducted assessments on 20 potential sites. PFH moved forward with four sites, and provided the rest with materials and assistance to develop and potentially join the network on their own.

Project staff tracked the number of visiting tourists as the project increased the number of communities. Forty visitors were hosted in the first quarter, 50 in the second, and 75 in each of the third and fourth quarters.

The project's second objective was developing the elements of a new Ka Welina Network web interface to provide the platform and communication necessary for successful hosting opportunities. The website was based on an Internet strategic plan that PFH developed with recommendations from previous phases. This website includes social network applications that facilitate and encourage host-to-visitor communication and interactions. Hosts now have tools for content generation, virtual tours, billing and reservation management.

As the site began a rollout, the IT team tracked the number of visitors each quarter. In the second quarter, 50 people visited the website. This more than doubled in both the third and fourth quarters, when more than 100 people each quarter visited the website, meeting project targets.

The third objective was for the Ka Welina Network to create and implement a comprehensive business, marketing, and operations plan for each partner. These plans consist of identification of hosting goals and long-range objectives, including budgets, outreach, and project-specific number of visitors. Each plan also included sustainability strategies. At the end of the project, the host communities were in the final phase of developing the project plans.

OUTCOMES AND COMMUNITY IMPACT

All 10 (original and new) sites benefited from the Ka Welina Network Expansion. This is significant for future development because, as a host-based tourism model, the Ka Welina Network requires a wide array of partners to be successful. As it was designed, the Network allows host communities to build relationships and communicate, share ideas, refer clients, and develop cost-sharing techniques. These businesses will have the resources to continue growing and developing additional avenues to offer authentic and meaningful Native Hawaiian experiences for tourists, while developing local economies.

Native Hawaiian communities in general benefit from a wider impact, since the host-based model, at its core, secures the economic and social wellbeing of the entire community. In addition to economic development, communities will be able to both share Native Hawaiian culture and protect it from misappropriation.

The greater Pacific Islander community also benefits from this work. Many Native Hawaiian organizations work with other island communities in the Pacific. Project staff stated that creating a larger network of indigenous island cultures will have mutual benefits for the Ka Welina Network and its members as additional partners join, bringing new strategies and resources. It also will increase Hawaii's role in preserving indigenous cultures throughout the Pacific.

UNIVERSITY OF HAWAII

Project Title:	Finding and Showing the Fragments of Our Heritage
Award Amount:	$88,447
Type of Grant:	Native Languages
Project Period:	Sept. 2011 – Jan. 2012
Grantee Type:	Public Education Institution

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 50 Elders involved
- 20 youth involved
- $2,220 in resources leveraged
- 8 individuals trained
- 6 partnerships formed
- 1 language survey developed
- 1,700 language surveys completed

BACKGROUND

The University of Hawaii is a public entity of higher education, the affairs of which fall under the general management of the Board of Regents. The board formulates policy and exercises control over the University through its executive officer, the university president. Founded in 1907, the University of Hawaii System includes three universities, seven community colleges, and multiple community-based learning centers across Hawaii.

The Windward campus, where the Finding and Showing the Fragments of Our Heritage project was housed, is located at the base of O'ahu's Ko'olau Mountains in Kane'ohe. This supportive community college specializes in creative arts, environmental sciences, and Hawaiian studies. It also is home to the Curriculum Research and Development Group (CRDG), which carried out this project. CRDG has more than 40 years experience in Hawaii developing curriculum materials, conducting educational research and evaluation, and operating a kindergarten through 12th grade laboratory school, where the student body is selected to be representative of the native Hawaiian student population.

Through community-based relationships and knowledge gained from previous research, the CRDG found there are more speakers and readers of the Hawaiian language today than there were 20 years ago; although there appears to be a disconnect between language use and cultural context.

PURPOSE AND OBJECTIVES

The purpose of the project was to assess the status of the Hawaiian language in the Ko'olau community, and to develop an action plan to revitalize the competency, accuracy, and cultural context of the spoken language.

The first objective was to develop an advisory board for the project; assess the status of language endangerment (including

the number and age of speakers, environments where the language is used, and resources available) in the Ko'olau community; measure the community's desire and needs for language revitalization; and record Kupuna (Elders) speaking the language. The eight-member advisory board created a valid survey tool to assess language resources and degree of endangerment, as well as community needs and desires. The board and project staff compiled and analyzed the data from 1,700 surveys, and recorded and produced 50 Elder interviews.

The second objective was to create a strategic action plan to address language revitalization needs for the Ko'olau community, utilizing wisdom and guidance from Elders and community members, as well as known current, relevant data. The project team gathered community input and guidance through various dinners and language club meetings.

Project staff personally asked event attendees to complete the language assessment survey. CRDG held 24 community meetings and dinners, and recorded and analyzed comments from the 85 attendees to guide development of the strategic plan and next steps for the project. Based upon the outcomes of the survey and community gatherings, staff developed a strategic plan, which was revised as additional community input was received.

The data analysis of survey results found many fluent speakers exist, but most are second language learners and do not have the cultural context first language speakers possess. The analysis also determined a limited number of first language speakers in the community. Through survey results, project staff concluded most people of Hawaiian background want to learn Hawaiian; additionally there is a disconnect between second language speakers and cultural usage.

OUTCOMES AND COMMUNITY IMPACT

The University generated a valid assessment of how many Hawaiian language speakers exist who can be called upon as resources for language and cultural knowledge. Furthermore, the community clearly indicated a desire and need to revitalize the Hawaiian language in terms of accuracy and cultural context. CRDG plans to continue working with the community through gatherings and events to further increase the accuracy of language use and cultural knowledge of second language speakers.

The University of Hawaii will continue to support the efforts undertaken through this project, and other community partners agreed to contribute substantially to the on-going efforts of the strategic plan. The strategic plan identifies next steps for the implementation of language and cultural revitalization and contextual usage.

> *"The project has a purpose that has much urgency. It's a struggle to perpetuate the language with the Kupuna that are still available to ensure the integrity of the language for the next generation."*
>
> Advisory Board Member and Community Elder

PASSAMAQUODDY TRIBE

Project Title:	Passamaquoddy Language Revitalization Implementation Project
Award Amount:	$389,674
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 25 Elders involved
- 295 youth involved
- $85,460 in resources leveraged
- 480 individuals trained
- 11 partnerships formed
- 1 language survey developed
- 100 language surveys completed
- 6 language teachers trained
- 230 youth increased their ability to speak a Native language
- 48 adults increased their ability to speak a Native language

BACKGROUND

The Passamaquoddy Tribe is located in eastern Maine in the Tribal communities of Indian Township and Pleasant Point. The Tribe has a total of 3,369 members, about 50 percent of who live off-reservation.

In the fall of 2008, the Tribe conducted a language survey to determine the status of the Passamaquoddy language. Survey results showed a significant decline in use of the Native language: people in the age group 60 and above had a retention rate of over 90 percent, while the age group 30 to 50 years had a retention rate of only 30 percent. This reduction in language retention demonstrates how the instructional approaches used for the past two decades, while beneficial, were not adequate to support long-term revitalization of the Passamaquoddy language.

PURPOSE AND OBJECTIVES

The purpose of this project was to create a base for Passamaquoddy language curriculum by using the Passamaquoddy-Maliseet Dictionary, published in 2008, as a source for recording fluent speakers. The dictionary was the result of a 30-year effort to document the language and contains over 18,000 entries.

The project's objective was to produce sound files of all dictionary entries for use as a Passamaquoddy language instruction tool. Project staff recorded approximately 18,000 words and an additional 12,000 sentences; over half of the word entries have one or two sample sentences and many entries have two different people speaking the word. Project and Tribal staff are continuously editing and adding to the database to ensure the highest quality product is available for

future generations to hear and learn the language.

At least 20 speakers participated in recording sounds files. They often worked in teams to decide on the correct pronunciation and help each other before recording. Some Elders were paired with young adults so the younger speakers could help with the technological aspects and learn from the Elders. Project staff reported a high level of collaboration among the speakers and others who worked on the project to achieve accurate recordings; including finding and agreeing upon new words not included in the original dictionary. As a matter of quality control, the recordings were not available to the public until they had gone through a series of reviews: a linguist and a fluent Tribal Elder listened to each file to ensure the recordings were high quality and the words were pronounced correctly.

Project staff worked with the University of New Brunswick to create an interactive language portal where the sound files were uploaded. This website is free to the public, and includes all recordings produced through the project, as well as a number of videos featuring fluent speakers discussing Passamaquoddy history and culture. Although part of a separate project, the videos supplement the sound recordings. A language learner can use the site to search for any word in Passamaquoddy or English, and find an entry with the recorded word, an example sentence, and a link to a video where the word is used in conversation. Teachers in the Tribal school already have started using the site in fifth through eighth grade cl0asses. Project staff conducted language classes utilizing the portal with Tribal employees ages 30-50. Additionally, project staff held trainings for nearly 500 community members on how to use the language portal site.

OUTCOMES AND COMMUNITY IMPACT

The goal of the interactive portal was to use technology to replicate the way Elders learned the language; the project director expressed that with this technology, the Tribe now is on strong footing for language preservation. Evaluations from language classes and comments from the community are positive regarding the portal site helping people learn the structure of the language in addition to vocabulary. The project involved many people who generously gave their time and knowledge, with tremendous support and goodwill from the community. As a result, saving the language is a greater priority for the Tribe, and the web portal is the most significant language resource they have for the future generation to teach and learn Passamaquoddy.

Hearing the language has made youth feel pride in being Passamaquoddy. Tribal members who know the language but do not speak it—those with "passive fluency"—are reminded of words they may have forgotten. The site has far-reaching effects since Passamaquoddy members who live away from the reservations can access it, as well as an additional 8,000 Maliseet people in Maine and New Brunswick who use the same language. Through the portal site people also can learn about Passamaquoddy stories, philosophies, and beliefs as there is a tremendous amount of cultural information about the past and present Passamaquoddy way of life in the videos. Increasing cultural knowledge and language proficiency provides a connection to cultural and Tribal identity for all community members.

> *"This is the legacy we will leave the younger generation. [It] will go a long ways for them to teach their children."*
>
> Donald Soctomah, Project Director

WESGET SIPU, INC.

Project Title:	The Preservation of the Ancestral and Cultural Heritage of the Maliseet and Micmac People Known as the Wesget Sipu Tribe of the St. John Valley, Maine
Award Amount:	$458,463
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 20 Elders involved
- 25 youth involved
- $41,022 in resources leveraged
- 25 individuals trained
- 17 partnerships formed

BACKGROUND

The Wesget Sipu Tribe has 481 members who reside in the rural community of the Upper St. John River Valley in northern Maine. The Tribe is made up of Maliseet, Micmac, and Acadian people, whose ancestry comes from Tribal communities of Maine and neighboring Canadian Provinces. Currently the Tribe is not federally recognized and operates as a nonprofit organization.

In the early 1900s, colonization created economic limitations for Native people, who had relied on traditional cultural ways for their livelihoods. As a result of adaptation to these limitations, the Maliseet and Micmac ancestral heritage of the Tribe is in jeopardy and will soon disappear if it is not documented. There are very few 17th- and 18th-century certified genealogical documents in the U.S. and Canada, and among the Wesget Sipu there are Elders who have extensive knowledge of the local Native heritage, but they are aging and soon may be unable to share this knowledge. Local economic and environmental conditions also are causing many young Tribal members to move away from the area, and all members have less time to devote to cultural activities and traditions.

PURPOSE AND OBJECTIVES

The purpose of this project was to preserve the Maliseet and Micmac ancestral and cultural heritage of the Wesget Sipu Tribe. The first objective was to verify and document the family genealogy of at least 360 (75 percent) Wesget Sipu Tribal members. Project staff provided training for the existing Tribal genealogist to become certified in basic genealogy and archiving, and using original family documents she verified a total of 398 genealogies by the

end of the project period; the genealogies were entered into Family Treemaker software for documentation. Project staff also partnered with the Acadian Archives at the University of Maine at Fort Kent to store all ancestry files, including paper and digital copies. The project team's original intention was to create a website for the public to be able to access the genealogies, but due to privacy concerns the Tribe developed a new policy that members must request their own genealogies from the Tribal office. The Tribal Council also adopted a policy that every new member has to complete a genealogy.

The second objective was to research the anthropology of the Micmac and Maliseet people of the upper St. John Valley, and place the research findings, including articles, maps, photographs, and other materials, in the Acadian Archives. To carry out this research, project staff hired an anthropologist who traveled around the state of Maine and the Canadian Provinces of New Brunswick, Quebec, and Nova Scotia to collect documentation. As a result, the Tribe now has at least 4,057 pieces of Wesget Sipu cultural materials, which are all stored in the Archives for preservation, reference, and display.

The third objective was to create a permanent archived file of at least six video recordings of oral histories and 12 video-tapings of cultural demonstrations by Wesget Sipu Elders, and to establish youth-Elder apprenticeships. The project anthropologist recorded and transcribed seven oral histories from Elders, and all videos, transcripts, summaries, and audio CDs for each interview are stored in the Wesget Sipu office and the Archives. In addition, project staff hosted youth activities every Saturday during the grant period, with 15 youth-Elder apprenticeships formed. Generally three to five of the activities were filmed per quarter, resulting in 14 DVDs documenting cultural activities that are stored in the Archives. Up to 20 youth attended the weekly activities, including youth from nearby Canadian communities where many Tribal members have family, and volunteers will continue to conduct these activities beyond the project's end.

OUTCOMES AND COMMUNITY IMPACT

The Tribe's previously untold story is now documented through verified genealogies and recordings of unique cultural histories, resulting in revitalization of the Tribe. Chief Donat Cyr stated this project has been very timely because in another 10 years the culture could be lost completely, so they need to capture and pass on traditional knowledge now. Project staff reported the benefits are most evident at pow-wows and community events where youth are playing a much more active role and displaying greater interest in the Tribe.

Many Tribal members were raised knowing who they are, but were cautioned to be proud quietly because there are many prejudices against the Native culture. Therefore, the culture was not visible to youth growing up. Through this project, however, they learned much more about their own heritage. Chief Cyr described the participating youth as showing a deeper awareness of and pride in their identity, and as leaders in carrying the culture forward.

Documenting the history and preserving the culture also made the Tribe more visible in the area; once the community heard about the things they were doing people wanted to help. As a result, there is greater acceptance from the non-Native community of the Tribe's presence. Furthermore, processes for establishing descendency and enrollment are in place, and the anthropologist and genealogist will continue their work on a volunteer basis. With this increased organizational capacity, the Tribe is better prepared to apply for federal recognition.

WOPANAAK LANGUAGE AND CULTURAL WEETYOO, INC.

Project Title:	Nuwôpanâôt8âm, I Speak Wampanoag
Award Amount:	$541,607
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 17 Elders involved
- 60 youth involved
- $87,563 in resources leveraged
- 36 individuals trained
- 37 partnerships formed
- 9 language teachers trained
- 47 youth increased their ability to speak a Native language
- 63 adults increased their ability to speak a Native language
- 3 people achieved fluency in a Native language

BACKGROUND

Wôpanâak became the first Native American language to be used in the English-speaking New World as a means of written communication with an alphabetic writing system. As a result, the language has the largest amount of written documents of any Native language on the continent. However, by the 1860s it ceased to be spoken, and by 1900 the Wampanoag Nation, once 69 Tribes strong, was reduced to 4,000 members across three Tribes: the Mashpee Wampanoag Tribe, the Wampanoag Tribe of Gay Head Aquinnah, and the Herring Pond Wampanoag Tribe.

The three Tribes worked together to develop the Wôpanâak Language Reclamation Project (WLRP), founded in 1993, to reintroduce use of the Wôpanâak language. Previous language efforts include Wôpanâak dictionaries, a grammatical framework, and language classes. However, language teachers always have been part-time volunteers, making it difficult to develop fluency among teachers and students. According to the Tribe, the main challenge to successfully restoring Wôpanâak as the primary means of communication among Wampanoag people is the lack of fluent qualified teachers.

PURPOSE AND OBJECTIVES

The purpose of this project was to use master-apprentice (MA) methodology to train speakers to gain significant fluency in the Wôpanâak language and become competent teachers. The first objective was to implement MA sessions for three apprentices. Each week the master speaker, also the project director, assigned hours to the apprentices in the following areas: planning activities, independent study, apprentice-to-apprentice interaction, non-

immersion instruction, and curriculum development. The apprentices completed a total of 10,166 hours across the two project years. To measure language acquisition, independent evaluators utilized the American Council on the Teaching of Foreign Languages scale of proficiency. According to the master speaker, all apprentices started on the novice scale; now fluency levels range from intermediate low to advanced mid.

The second objective was to implement preschool and kindergarten curriculum development training for the three apprentices. Apprentices focused on creating material for content areas following state curriculum guidelines, such as daily routines, storytelling, family and history, and basic health conversation. Curriculum created during this project includes terminology and supporting activities on ceremonies, traditional food ways, family structure, clothing, and ocean beings, as well as grammar lessons and teaching methodologies. WLRP conducted multiple focus groups and tested the curriculum with six pre-school age students, for a total of 62 hours piloting the material. Apprentices made adjustments to the curriculum and produced 18 final units, or 9 months of preschool and kindergarten curriculum.

Through this project, WLRP also developed and implemented a teacher certification process that determines the level at which language teachers can teach Wôpanâak. WLRP certified nine language teachers during the project period.

OUTCOMES AND COMMUNITY IMPACT

Through this project, WLRP developed three fluent speakers, improved the language speaking abilities of over 100 people, and went from having a few moderately qualified teachers to 10 certified teachers. The MA program has nearly doubled the apprentices' fluency levels, and with the implementation of the teacher certification program, WLRP will continue training and certifying language teachers.

The Tribal community is very supportive of the language program, and interest in WLRP's language classes and camps greatly increased as a result of the project. WLRP currently conducts six ongoing language classes, and staff recounted that prior to the project there lacked enough interest and qualified teachers to hold that many classes. All community meetings are now opened in Wôpanâak, and language is used much more in ceremonies than it was before as Tribal members become more aware of the cultural meaning behind words.

Furthermore, the youth who participated in new WLRP language programs are learning Wôpanâak in a natural way, and show increased confidence and self-esteem as evidenced by greater participation in cultural nights. Many youth also are taking the initiative to share the language with family members and others in the community.

To continue these benefits, the Tribe received a new ANA grant in FY12 for a 3-year project to write a Wôpanâak language and culture curriculum for kindergarten through third grade, and to apply for a charter school. WLRP staff are hopeful this project has laid the foundation for establishing an immersion school that will instill confidence and pride in Native youth, and create a comfortable and encouraging environment to further support language and cultural learning.

> *"The participants [apprentices] …are all people I have known for years, and I have never seen any of them so fluent. The immersion classes are clearly having a great impact."*
>
> Independent Language Evaluator

HANNAHVILLE INDIAN COMMUNITY

Project Title:	Ewikkendaswat Ekenomagewat (They Will Learn To Teach): Language Teacher Training
Award Amount:	$355,425
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 4 Elders involved
- 164 youth involved in project implementation
- $95,178 in resources leveraged
- 7 partnerships formed
- 168 youth increased their ability to speak a Native language
- 71 adults increased their ability to speak a Native language

BACKGROUND

The Hannahville Indian Community is located in Michigan's Upper Peninsula, 15 miles west of the town of Escanaba. As of 2009, there were only 27 remaining fluent speakers of the Potawatomi language, and 90 percent of them were age 60 or older. The Tribe is invested in revitalizing Potawatomi, and the kindergarten through12th grade Hannahville Indian School offers daily language classes and regular culture classes.

In a review of school performance, school improvement monitors noted that language and culture teachers could benefit from additional training in classroom management, child development, and facilitating active student participation. While language and culture teachers have rich subject matter knowledge, many have never had formal training in education theory. In addition, many teachers sought to improve Potawatomi proficiency.

PURPOSE AND OBJECTIVES

The project purpose and first objective was to launch a training program to build teachers' knowledge of educational psychology and language teaching skills. Project staff provided trainings to a core group of 11 people called the Language Instructor Skills Training (LIST) group, including four language and culture teachers, one teacher's aide, and six community members. The in-school trainings occurred for a full day every 2 weeks during the school year, for all 3 years of the project. In the first half of each day, education specialists from Northern Michigan University provided training in child development, creating lesson plans, and classroom management. The second half of the day focused on language learning and connected the teachers to fluent

Potawatomi speakers through videoconferencing.

Each summer, the LIST participants and Potawatomi communities from across the country convened for 3 weeks of language immersion, led by expert speakers with over 20 years of teaching experience; a total of 120 people attended the immersion camps during the project period. The immersion classes featured lessons in conversation, pronunciation, orthography, and grammar. Bands from the U.S. and Canada, including Forest County Potawatomi (Wisconsin), Prairie Band Potawatomi (Kansas), Pokagon and Gun Lake Potawatomi (Lower Michigan), and Citizen Potawatomi (Oklahoma), joined the summer sessions in person. In addition to broadcasting immersion classes to remote learners, the project coordinator also created an online community forum, or "wiki," for instructors and participants to continue dialogue outside the classroom.

The second objective was to evaluate the impact of teacher training on students' language ability at the Hannahville Indian School. The project coordinator hired an educational achievement evaluator who used pre- and post-tests to measure students' individual growth in listening comprehension, conversational skill level, and grammar knowledge. The results showed an average improvement of 10 percent in comprehension for kindergarten through 12th grade students, and gains in comprehension ranging from 20 to 40 percent for children in the kindergarten to 5-year old age range.

The third objective was to hold intergenerational events with immersion activities for the entire community, and provide an opportunity for LIST participants to showcase new skills. Staff held eight events over 2 years, which were attended by 90 people the first year and 123 in the second. Events included: a Family Fun Day of "Shi Shi Be" (Bingo), Family Feud, and word games using Potawatomi phrases; Family Nature Day; sweat lodges for teachers and students; and a "bring your own darn bag" event using Potawatomi vocabulary.

OUTCOMES AND COMMUNITY IMPACT

Through this project, Potawatomi Bands from across the country were able to work and learn together, strengthening their connection. To bring back the language and increase its use, Potawatomi communities are sharing limited equipment and fluent teachers, and discussing strategies for applying for joint language funding.

The LIST participants expressed increased confidence in the classroom and pride in their professional growth. As one teacher said, "Now I know more about dealing with different skill levels at the same time."

Reaching advanced proficiency in Potawatomi used to be a challenge for many teachers; as one participant said, prior to the camp "we had the words, but it was like trying to learn a song without a melody." According to LIST participants, the immersion setting boosted language proficiency faster than non-immersion programs.

The development of the teacher training program is timely; the Michigan State legislature passed a bill in 2010 that enables Tribally certified teachers to teach Native language and culture classes in state public schools while pursuing state certification. This legislation opens doors for the five LIST participants who attained state or Tribal teaching certifications as a result of the project. Now, they are able to carry on the important work of Potawatomi language revitalization in schools across the state.

ALLIANCE OF EARLY CHILDHOOD PROFESSIONALS

Project Title:	Wicoie Nandagikendan Urban Immersion Nests Project
Award Amount:	$748,861
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Nonprofit

PROJECT SNAPSHOT

- 7 full-time equivalent jobs created
- 12 Elders involved
- 762 youth involved
- $174,302 in resources leveraged
- 23 individuals trained
- 17 partnerships formed
- 52 youth increased their ability to speak a Native language
- 20 adults increased their ability to speak a Native language

BACKGROUND

The Alliance of Early Childhood Professionals (AECP) is a statewide nonprofit organization committed to improving wages and working conditions for early childhood professionals. Started in 1979, the organization advocates for professionals to ensure proper care and education for young children. The Alliance also is a founding member of the Dakota Ojibwe Language Revitalization Alliance (DOLRA), a network of Elders, educators, first speakers, and language activists who work to develop resources and implement strategies to preserve the Native Dakota and Ojibwe languages.

In 2006, AECP created the Wicoie Nandagikendan Urban Indian Preschool Program in partnership with DOLRA. The program provides an immersion language learning experience for students in the Minneapolis Public School system, and operates at three sites. Two are at the Anishinabe Academy magnet school, where AECP provides 540 hours of immersion per year. The third site is the Four Directions Center, where AECP provides 750 hours of immersion per year.

The program has a successful track record of producing speakers and improving children's overall academic performance; however, over the past few years, a dramatic increase in enrollment created a strain on AECP's resources. This project was created to help Wicoie successfully manage growth while continuing to provide high quality services.

PURPOSE AND OBJECTIVES

The project purpose was to expand the preschool program's capacity to provide a challenging and stimulating learning environment. AECP also aimed to secure

long-term financial stability of the program. The first objective was to expand teachers' skills, and enhance classroom equipment and curriculum. Wicoie used a team-teaching model for immersion instruction: the classrooms at Anishinabe had two language speakers paired with a Minneapolis School System teacher, and the classroom at Four Directions had three language speakers. These speakers and teachers completed 120 hours of immersion-based child development training each year to increase expertise in both Native languages and immersion teaching methods.

Wicoe also purchased interactive learning tools, such as a wigwam and a portable planetarium, to complement lessons in environmental science and astronomy. Staff developed curriculum for use in the planetarium based on Ojibwe and Dakota traditional star knowledge. Project staff also developed and translated 40 books, as well as six new learning games and six DVDs.

In addition to the classroom work, AECP held an annual immersion camp for students and adults. Over 140 students and 50 community members attended the camps, and learned Dakota and Ojibwe language through hoop dancing, archery, storytelling, games, food tasting, drums, and dancing. The camp was 3 weeks long in the first year, and 1 week in the second and third years.

The second objective was to increase parental and community involvement in the immersion school by engaging them in language activities. These strategies included moccasin games, bingo, seasonal feasts, and family nights. At family nights, parents were given tools to incorporate what students were learning in the classroom into life at home, such as vocabulary lists and labels for household items. Several parents also attended immersion weekend camps in Dakota and Ojibwe, where participants spoke the languages for 14 hours each day.

The third objective was to ensure the sustainability of the program. AECP made progress in solidifying several funding sources, including charging a nominal tuition fee to some parents, facilitating scholarships from local Tribes, enrolling on the online giving platform GiveMN.org, and meeting with over 30 potential donors. The project director also hired a marketing consultant, who developed promotional materials and the organization's first annual report to distribute to parents, teachers, and potential donors.

OUTCOMES AND COMMUNITY IMPACT

In 3 years, nearly 800 children, parents, and community members participated in the immersion program by attending class, training, or immersion camps. In addition, 52 youth and 20 adults increased their ability to speak Ojibwe and Dakota. Many parents witnessed an increase of language use in their children and themselves attributed to Wicoe. As one parent shared, "I probably would have left the Twin Cities if it weren't for this program." Additionally, children in the program experienced a new sense of self-awareness and pride, improved academic performance, and became more active participants in school.

The wider Ojibwe and Dakota community also has a renewed sense of pride and hope as they see children speaking their Native language. As one teacher said, "If we revitalize our language, we revitalize our people." Another participant believes the language contains an oral history of his people: "The language tells us who we are, where we came from, and if we're lucky, where we are going."

AECP will continue the preschool immersion program, and work with DOLRA to plan a new kindergarten through third grade immersion charter school to open in Minneapolis within the next few years.

GREATER MINNEAPOLIS COUNCIL OF CHURCHES

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

PROJECT SNAPSHOT

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

BACKGROUND

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

DIW works to fill these gaps with the mission of "empowering American Indian people through culturally-based education, counseling, advocacy, and leadership development." As part of its work, DIW offers an after-school Youth Leadership Development Program, which works with youth from the urban Indian communities of Powderhorn and Phillips in Minneapolis. Stemming from the circumstances and poor conditions in which their parents and grandparents arrived to the area, Native youth are much more likely than their non-Native counterparts to be involved with child protective services, the juvenile court system, or to engage in high risk behaviors. At the same time, these youth are detached from Native culture and their ancestral language.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

One of the most challenging—yet impactful—parts of the project was educating and providing an experience of sweat lodge ceremonies. It was difficult to find youth to participate and people to host sweats; many families preferred to perform sweats on their own. To overcome this challenge, project staff educated all students about sweat lodge ceremonies, including the use of medicines and Native language in the ceremony. Additionally, 26 percent of the youth attended at least one sweat.

OUTCOMES AND COMMUNITY IMPACT

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

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

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

PRAIRIE ISLAND INDIAN COMMUNITY

Project Title:	Establishing a Tribal Historic Preservation Office
Award Amount:	$188,280
Type of Grant:	Environmental
Project Period:	Sept. 2010 – Dec. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 6 Elders involved
- 200 youth involved
- $20,000 in resources leveraged
- 21 individuals trained
- 6 partnerships formed

BACKGROUND

The Prairie Island Indian Community (PIIC) is a federally recognized Native American Tribe with approximately 800 enrolled members. Its reservation is located 35 miles southeast of the Twin Cities area of Minnesota, on an island at the convergence of the Mississippi and Vermillion Rivers.

There are hundreds of culturally and historically significant locations, such as burial mounds and habitation sites, within a 10-mile radius of PIIC. Although some of these have been recorded and mapped, many are threatened by land development due to lack of awareness and of preservation laws. Unprotected sites risk being damaged or destroyed; farming, construction, and past archaeological investigations have altered and even destroyed countless sites on the island.

Additionally, PIIC has inventoried populations of plant species used for traditional and medicinal purposes; traditional vegetation should be protected and, in some cases, re-established.

Without a recognized Tribal department tasked with preservation, or an organized system for gathering and using data, the Tribe is unable to effectively document, manage, and protect its sites and resources.

PURPOSE AND OBJECTIVES

The purpose of this project was to develop the self-governance capabilities of PIIC to protect and preserve Tribal cultural resources by establishing a Tribal Historic Preservation Office (THPO). Under a THPO, the Tribe will have the same authority as a federal agency to manage these sites.

The project's first objective was to develop a Tribal cultural resource database that contains all documents and maps related to the cultural history of the Prairie Island area. Project staff developed forms for documenting the coordinates, size, and ownership of cultural sites, as well as artifacts discovered at each sites. Over the course of the project, staff identified and catalogued 21 locations on the PIIC

reservation and eight more on the property of a nearby energy plant. Working with PIIC's Land and Environment Department, project staff also developed GIS maps to plot sites and medicinal plants.

The project's second objective was to develop partnerships with key community, state, and federal stakeholders in cultural preservation, as well as implement an education and outreach program. The Tribe succeeded in partnering with the Minnesota State Historic Preservation Office, the Minnesota Office of the State Archaeologist, the Minnesota Indian Affairs Council, and Bureau of Indian Affairs archaeology staff. The Tribe also liaised with THPOs from other Native American communities to gain insight into starting and running a THPO. In addition, the project director met with a number of Elders to seek expertise.

To educate community members about the project, staff circulated information via the Tribe's newsletter and during the Tribe's annual Public Safety Day, attended by 200 youth. In addition, 20 PIIC youth participated in a field school experience with an archaeologist from Minnesota University, where students examined burial mounds and artifacts.

The project's third objective was to develop a THPO that meets the requirements of the National Historic Preservation Act. The Act empowers federally recognized Tribes to assume all or any part of the functions of a State Historic Preservation Office with respect to Tribal lands. After the project began, project staff realized additional time was necessary for THPO application; as a result, staff requested and received a 3-month no-cost extension (NCE). By the end of the NCE period, the THPO application was successfully developed and submitted.

OUTCOMES AND COMMUNITY IMPACT

The Tribe already has made important contributions to cultural preservation. In one case, the Tribe was able to repatriate remains using new site forms; an Elder assisted in the repatriation and burial, which was attended by many people including staff from the local power plant. In addition, some Tribal members are currently working with THPO staff to locate lost relatives and learn lineage and family history.

Furthermore, the Tribe has become formally involved in local planning and development projects, such as the expansion of roads and increasing the number of pastures for buffalo grazing.

Once the THPO is formally established, the Tribe will have the legal authority to oversee development and protection of historical sites on Tribal lands and outside groups, such as developers and government agencies, will have a mandated point-of-contact with whom to work. This is especially important for instances such as when remains are found off the reservation.

With the data from the GIS maps available, project staff aims to develop a preservation plan to be used as a stand-alone document or in conjunction with a future land use plan.

As preservation efforts expand, Tribal staff are considering developing a Tribal museum to house artifacts and historical pieces. The Tribe will continue to support the Tribal Preservation Officer position, and as an official THPO the office will be eligible for federal funds.

The immediate and long-term impacts of these efforts on the community are poignant. According to one Tribal staff member, "The community has a better sense that somebody is watching over their ancestors, their sites."

OMAHA NATION COMMUNITY RESPONSE TEAM

Project Title:	Social Capacity Building
Award Amount:	$295,546
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 111 Elders involved
- 331 youth involved
- $273,605 in resources leveraged
- 6 individuals trained
- 36 partnerships formed

BACKGROUND

Omaha Nation Community Response Team (ONCRT) was established in 2001 and is located in Walthill, Nebraska. The mission of ONCRT is to "lead our community toward wellness by supporting our youth through traditional and contemporary teachings and modeling, utilizing the highest quality resources available to the Omaha Nation." ONCRT sustains partnerships with schools, Tribal programs, and community stakeholders in a very rural setting.

ONCRT worked to provide services to meet the unique needs of the Omaha Nation, but infrastructure weaknesses hindered the team's progress and effectiveness. These challenges included staffing shortages, lack of board member professional development, and a need for formal policies and procedures.

PURPOSE AND OBJECTIVES

The goal of the project was to improve organizational capacity to ensure ONCRT growth and the community's capability to access professional, culturally appropriate services.

The first objective was to increase ONCRT's organizational leadership and capacity to achieve the organization's vision of a healthier environment among residents of the Omaha Reservation. To accomplish this, ONCRT staff engaged in a rigorous series of sequenced trainings designed to increase skills of the board members, staff, and stakeholders. Each session's materials were archived for future board member and human resource orientation and trainings.

ONCRT utilized contracted professional facilitators and trainers to implement the training. Workshop topics included: a strategic planning framework, board leadership training, organizational management, and team building. Board members, ONCRT staff, and interested community stakeholders attended the strategic planning framework workshop.

The second objective was to increase organizational structure by completing a 5-year comprehensive strategic plan, a sustainability plan, and four organizational

policy and procedure manuals incorporating community stakeholders in the planning process. Through the strategic planning workshop, ONCRT produced a complete 5-year strategic and sustainability plan with community input. Project staff also developed four policy and procedure manuals: personnel, financial, partnership development, and community involvement. The manuals, which were approved by the board and implemented by the end of the project period, provide day-to-day operational guidance and ensure proper oversight of the organizational assets.

ONCRT staff also worked to establish, maintain, and strengthen partnerships to assist the team in accomplishing its mission. The partnership development phase identified available partners, and resulted in face-to-face meetings to discuss common goals and community improvement strategies; this effort established 36 new partnerships. The team also hosted several successful activities with youth, Elders, and the Omaha Reservation community as a whole, including youth dances, Omaha Nation Youth Council meetings, and sports banquets at local schools.

OUTCOMES AND COMMUNITY IMPACT

The organization endured several challenges from the start of the project, including turnover in the project director position, as the first two directors experienced health problems and had to resign. Additionally, significant delays occurred due to massive flooding of the Omaha Valley area during the project period; the flooding displaced 187 people, shut down tribal offices, and involved the whole reservation and surrounding area in emergency management efforts. Despite numerous setbacks, the project resumed in earnest and ONCRT successfully met project objectives.

The ONCRT board and staff received over 40 hours of training; completed a comprehensive sustainability and strategic plan; developed, passed, and implemented key policies and procedures to ensure proper organizational instructions; and put into place steps to accomplish day-to-day business tasks. Furthermore, the community activities not only provided healthy, alternative activities for reservation youth, but also afforded ONCRT the opportunity to strengthen its relationship with the community and build upon partnerships.

Project staff also collected community readiness data as part of the project. The data indicated community mobilization efforts are in need of improvement in some areas, but other areas have solid and ongoing support. The most recent data showed growth in 10 out of 16 categories measured, such as membership involvement, partnership interaction with the community, vision and mission, and cultural competency. The overall average from the first to the second year increased from 3.65 to 3.73, on a scale of one to five where one represents low readiness and five represents high readiness.

The data informed community initiatives and discussions regarding the need to consistently address community disorganization. Strengths also were recognized, such as a shared vision for change and a growing awareness that the Omaha culture can be a powerful protective factor. The capacity building efforts of this project are continually integrated into ongoing community-based discussions to sustain the work and mission of ONCRT.

Today, ONCRT has a well-trained board, capable staff, policies and procedures, and a talented, dedicated community."

Shane Thin Elk, Program Director

PONCA TRIBE OF NEBRASKA

Project Title:	Ponca Job Empowerment Project
Award Amount:	$876,373
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 28 full-time equivalent jobs created
- $308,692 in resources leveraged
- 145 individuals trained
- 21 partnerships formed

BACKGROUND

The Ponca Tribe of Nebraska has 1,171 enrolled members, and consists of a 15-county service delivery area in Nebraska, South Dakota, and Iowa. The Tribe serves all Native Americans within its service area, with priority given to Ponca Tribal members. Sixty-five percent of the Native American households residing in the Tribe's service area live at or below the state median income.

In 2009, the Tribe held community focus groups and strategic planning sessions; the Tribe's Northern Ponca Housing Authority reported its tenants needed financial literacy education, as many experienced personal budgeting issues that hinder payments or pursuit of homeownership. Reflecting on the needs of tenants and the larger Native community, the Ponca Tribe of Nebraska identified job training and financial literacy as priorities, and developed the Ponca Job Empowerment Project.

PURPOSE AND OBJECTIVES

The goal of the project was to establish a job training center to empower Ponca members and other Native Americans with the skills and confidence necessary to become successful and self-sustaining individuals.

The first objective of the project was to establish five Job Empowerment Centers, with locations in Lincoln, Omaha, Norfolk, and Niobrara, Nebraska, and Sioux City, Iowa. Through Internet cloud technology, the established centers developed, housed, and maintained an updated job-listing database. The database provides up to date information about job availability in Indian Country and locally. The Ponca Tribe of Nebraska's Human Resource Department also uses the database to recruit community members for open positions.

The second objective was to assist 133 Tribal members achieve employment and job-readiness skills by developing and implementing training during the day and evenings. Project staff implemented the training program in four units, and offered the series of units six times throughout the project period. Staff adapted stringent guidelines to determine completion; 103 participants received certificates of

completion, and 32 secured employment as a result of the program.

The first unit, entitled "Yellow—Self Awareness," focused on leadership development, bicultural survival, self-knowledge, healthy living, and addressing the isolation of unemployment. The second unit, entitled "Black—Career Building," covered how to build interview skills, choose a career, search job listings, write a resume, obtain education relevant to one's career choice, and attend job fairs. The third unit, entitled "Red—Financial Literacy," provided lessons on money management, banking basics, establishing good credit, identity theft, online safety, and bankruptcy. The final unit, "White—Computer training", included training on computer programs such as Word, Excel, and PowerPoint, and on using the Internet to locate employment opportunities.

In addition, program coordinators met weekly with individual participants to review progress and provide specific, focused training such as mock interviews, typing proficiency, communication assistance (oral and/or written), data entry training, and individual job searches.

Three partners were instrumental to the program by providing in-kind and monetary support. Wells Fargo Bank provided financial counseling and worked with each participant to review credit history, take steps to repair credit, and explain the link between credit scores, and employment and homeownership potential. The Ponca Economic Development Corporation provided laptops, on-the-job training, assistance with writing resumes, and temporary jobs to participants. In addition, the nonprofit Community Action Agency provided professional trainers for the computer skills courses and developed pre- and post-unit assessment tools.

OUTCOMES AND COMMUNITY IMPACT

The job empowerment program utilized culturally significant signs, symbols, and colors to nurture the participant through the units, leading to a high retention rate of over 80 percent. The program also included peer support, which proved to be highly successful. Peers reviewed one another's goals and provided feedback and on-going encouragement. The support provided by program coordinators, tailored to each individual, was greatly appreciated by the participants. Bolstered by this support network, one participant, a single mother challenged with financial instability, shared: "Now, I know I can do it."

Project staff attribute the program's success to the creation of a supportive environment where a culturally appropriate service delivery model incorporated the Native American custom of "relationship." In addition, by offering the same classes in six different cycles, participants were able to complete all training modules.

Two-thirds of participants who completed the program secured employment, while others received promotions due to enhanced job skills. Most participants secured employment in the fields of clerical, customer service, and retail.

"Having confidence and skills…now I am a better father too."

Project Participant

MESCALERO APACHE TRIBE

Project Title:	Mescalero Apache Language Immersion School
Award Amount:	$607,001
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 9 Native American consultants hired
- 10 Elders involved
- 28 youth involved
- $8,750 in resources leveraged
- 12 individuals trained
- 9 partnerships formed
- 4 language teachers trained
- 28 youth increased their ability to speak a Native language
- 45 adults increased their ability to speak a Native language
- 10 people achieved fluency in a Native language

BACKGROUND

Located in the foothills of the Sacramento Mountains in southern New Mexico, the Mescalero Apache Reservation is home to approximately 4,000 members of the Mescalero Apache Tribe, a federally-recognized Indian Tribe. Less than one-fourth of the population speaks or understands Apache; the majority of these individuals are adults. In a 2006 study by the University of Arizona, the Mescalero Apache language was categorized as "severely in danger" as English becomes most commonly spoken on the reservation.

Concerned that most youth were no longer learning the language, Mescalero Apache School teachers, staff from Ndé Bizaa (the Tribal language program), several Elders, and other community members formed a language committee, which developed three goals: 1) Preserve the Apache language and culture, 2) Have children integrate Apache language and culture into their lives, and 3) Foster the Apache heritage.

PURPOSE AND OBJECTIVES

The purpose of the project was to establish the Mescalero Apache Language Immersion School, with the mission of producing fluent young speakers who are knowledgeable about and make use of Apache culture.

The project's first objective was to open and operate the immersion school, serving preschool-age children. Working with a linguist from New Mexico State University, staff developed an age-appropriate immersion curriculum that includes lesson plans, games, and other activities. Parents,

school staff, and other stakeholders also reviewed and provided feedback on the curriculum. The Tribe allocated space in its school for an Apache-only environment, and various Tribal departments donated supplies, equipment, and furniture. Ndé Bizaa staff recruited and hired a teacher, several assistants, and Apache language specialists. The school opened in January 2010.

The project's second objective was to produce 17 fluent speakers of Apache, ages 3-4. After the project began, staff chose to reduce the projected class size of 17 per year down to an average of 12 to maintain a good student-teacher ratio. In addition to conversational language, students learned Apache songs, words for special items, and traditional prayers. Elders came in to tell stories, play music, and lead cultural activities, which included dance performances, traditional songs, and lessons on traditional food and etiquette. Project staff noted that it was good to mix students of various levels, as the more advanced students helped other students learn.

The project's third objective was to involve parents, guardians, Elders, and other community members in Apache language revitalization activities. To do this, the Tribe held hour-long, weekly language classes for adults and hosted a language summit which attracted over 100 people. In addition, several parents volunteered in the immersion classroom.

OUTCOMES AND COMMUNITY IMPACT

The project made significant strides towards fulfilling its purpose. In total, 28 students increased their knowledge of the language, 10 of whom became conversationally fluent as measured by project staff. Parents reported that students are excited to use the language at home. The language lessons also instilled Apache values in the youth. All students now have traditional regalia, and some students lead prayers or other parts of traditional ceremonies.

In addition, children developed more respect for Elders, and one parent remarked that during her grandfather's birthday, her daughter said a prayer for him in Apache. At other times, parents reported seeing children, unprompted, speaking the language with Elders. Parents and grandparents, many of whom never learned or have forgotten the Apache language, take great joy in seeing their children and grandchildren speaking it at home. Another parent remarked that her daughter's personality "has bloomed" as a result of her participation in the program.

By learning the language earlier in life in an immersion style, these children developed more accurate pronunciation and an understanding of the nuances of Apache that are harder to acquire at a later age, or to learn from taped recordings or hand-written materials. Project staff also reported that the Tribal school's overall performance has improved; students who graduated from the immersion program are now scoring higher on tests.

The benefits of the immersion program extend to the Mescalero Apache community as a whole. As a result of the youth learning Apache, community members are motivated to learn the language and to participate in cultural events. According to community members, values that were traditionally taught by grandparents have been lost, since extended families often do not live together. The Elders' participation in immersion school activities recreates this connection.

"To me, this program is a big asset to our people," said one community member. Another summarized the significance of the school, saying, "Who we are as a people is identified through the language."

NATIVE P.R.I.D.E.

Project Title:	The Good Road of Life: Responsible Fatherhood
Award Amount:	$899,737
Type of Grant:	SEDS - Strengthening Families
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 1 Native American consultant hired
- 139 Elders involved
- 118 youth involved
- $119,675 in resources leveraged
- 1,139 individuals trained
- 56 partnerships formed

BACKGROUND

Founded in 2007 and headquartered in Corrales, New Mexico, Native Prevention, Research, Intervention, Development, and Education (P.R.I.D.E.) works throughout the U.S. "to develop and implement culture, strengths, and spiritual based programs for Native people that inspire leadership, healing, and wellness from colonization and multigenerational trauma."

Young Native men have some of the highest risk factors in the country for substance abuse, violence, depression, and suicide. Native P.R.I.D.E. believes these issues stem from many Native men having "lost the sacred connection to their cultural identity and roles." This breakdown of a positive male presence is tearing Native families apart and threatening the well-being of Native children.

In 2008, with the support of a 1-year ANA planning grant, Native P.R.I.D.E. developed a unique, culturally-based fatherhood curriculum called "The Good Road of Life: Responsible Fatherhood." The curriculum aims to provide Native men an opportunity to heal and "walk the road of wellness," drawing upon sources of cultural strength to become better fathers, husbands, sons, and grandfathers.

PURPOSE AND OBJECTIVES

The project's purpose was to implement "The Good Road of Life" curriculum across the country.

The project's first objective was to host 10 "The Good Road of Life" curriculum trainings in five tribal communities for 500 people. The training, hosted in a retreat setting, consists of two phases lasting 3 days each. The first part is solely for men to begin the healing process. The second phase occurs 4 weeks later; male participants bring their spouses and family members to work on strengthening family bonds and improving relationships.

Project staff divided participants into "clans" during the sessions, with a facilitator assisting each and monitoring progress. To make the program locally applicable, Native P.R.I.D.E. also recruited spiritual leaders, health professionals, and counselors from each area where trainings were held. These professionals provided further support to participants during the seminars, especially those dealing with substance abuse or domestic violence, and referred them for additional services as necessary.

The project's second objective was to host four national Training of Trainers (TOT) sessions to implement the curriculum in other Native communities. Native P.R.I.D.E. certified 242 people through TOT workshops in Billings, Montana; Albuquerque, New Mexico; Portland, Oregon; and Rapid City, South Dakota. All trainees received curriculum materials and a DVD providing additional guidance in training techniques including energizers, team-building, and role-playing.

The third objective was to conduct a comprehensive public advertising campaign on strengthening families and responsible fatherhood. As part of this effort, Native P.R.I.D.E. presented at conferences for the National Indian Education Association and the New Mexico Counselors Association in Albuquerque, the National Congress of American Indians Conference in Portland, and the Lakota Nation Invitational in Rapid City. In addition, the organization assisted in replicating "Fatherhood is Sacred Day" activities at eight trainings in six states: Wyoming, Montana, Oregon, South Dakota, New Mexico, and Arizona. Conference attendees also received an informational "Fatherhood is Sacred" DVD.

OUTCOMES AND COMMUNITY IMPACT

Through this project, Native P.R.I.D.E. distributed "The Good Road of Life" curriculum across the U.S., providing communities with a culturally-sensitive and effective roadmap for working with Native fathers. In addition, 242 trainees now have the ability to reach thousands of families with the curriculum.

Many of the Native communities that hosted the TOT sessions integrated the curriculum into their social programs and are hosting annual fatherhood events. Several tribal colleges are turning the curriculum into a course, and it is now being offered for continuing education certification by New Mexico State University. Several mental health programs throughout the country integrated the curriculum into their programs as well.

In total, 895 Native people, of which two-thirds were males, attended Native P.R.I.D.E. "The Good Road of Life" seminars. Pre- and post-evaluations of participants indicate the Native men who completed the program developed enlightened self-awareness of their relationships with their own fathers and families; they also learned "letting go," communication skills, and forgiveness through reconnecting with their cultural identity. Men with substance abuse, domestic violence, or other issues were linked to counseling. Female participants learned improved communication and other healthy relationship skills.

Native P.R.I.D.E. predicts that, over time, Native communities implementing the curriculum will see a reduction of referrals to social services, counseling services, substance abuse programs, and incarceration due to domestic violence. As a result of their efforts, Native families have more involved spouses, fathers, sons, and brothers, who can draw on sources of cultural strength to be positive male role models.

PUEBLO DE SAN ILDEFONSO

Project Title:	Poh Woh Ge Tewa Hee
Award Amount:	$219,613
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 42 Elders involved
- 60 youth involved
- $3,000 in revenue generated
- $132,400 in resources leveraged
- 41 individuals trained
- 19 partnerships formed

BACKGROUND

The Pueblo de San Ildefonso is located 23 miles northwest of Santa Fe, New Mexico and is home to just over 650 people. The Pueblo is well-known for its famous black-on-black pottery, popularized by Maria and Julian Martinez in the early 20th century.

The Pueblo deals with a myriad of challenges, including limited employment opportunities, loss of language, and poor access to healthy food sources. In recent years, the Tribe has been working to become more self-sufficient and to protect its physical assets, culture, and traditions.

PURPOSE AND OBJECTIVES

The purpose of the "Poh Woh Ge Tewa Hee" project was multifold, combining the revitalization of the Tribe's Tewa language with reviving traditional agricultural practices. The project strove to create a local source of fruits and vegetables for the Pueblo, and provide training and employment for its youth.

The project's first objective was to involve youth and Elders in creating traditional waffle and row gardens. Project staff and volunteers were enthusiastic to begin; however, the community had not farmed in many years. To overcome this challenge, project staff consulted with Elders to re-create the Pueblo's time-honored farming calendar and learn traditional methods of fertilization, production, and storage. With training from New Mexico State University, youth participants kept a "garden journal" to detail daily activities, including what they planted, plant growth, watering efforts, problems encountered, and harvesting.

Using donated land, the farm produced chili peppers, cucumbers, melons, pumpkins, and the "three sisters:" corn, beans, and squash. In addition, the Fruit Tree Planting Foundation donated and helped plant 200 trees throughout the community. To protect crops from grazing animals, the Bureau of Indian Affairs provided fencing materials and the Pueblo passed a livestock ordinance.

Project staff and volunteers also constructed traditional hoop houses and a green house for growing produce year-round. Youth learned traditional skills from Elders and farm mentors in harvesting, canning, and preparing traditional foods. Youth also learned about gathering traditional plants and making special gourds, paint brushes, and other items. In total, 41 youth participants received training in agricultural methods and marketing. Though some in the community had been skeptical of farming, the project director indicated opinions changed; she stated, "When the community saw this barren field come alive with the mentors and a bunch of kids, they went, 'Whoa.' "

The project's second objective was for 75 percent of participating youth to learn Tewa language relating to traditional agriculture and native plants. The project exceeded the second objective goal by 14 percentage points. Youth prepared displays of native plants and grasses with signs indicating the Tewa, English, and scientific names of each, and project staff produced vocabulary lists of related Tewa words.

Project staff also recorded about 50 hours of Elders often speaking in the Tewa Language about their experiences farming when they were children. In addition, farm mentors who spoke the language held formal and informal experiential lessons with youth, taking nature walks and describing the animals, birds, and other objects seen.

OUTCOMES AND COMMUNITY IMPACT

Over the 3 years of the project, 60 youth assisted and learned Tewa on the farm. By the end of the project period, the community created four waffle gardens and 17 fields. In addition, 19 community members became new farmers, and planted 12 kitchen gardens. In total, the farms produced over 2,500 pounds of food, most of which was given or sold to community members at a discounted price. On top of this, the pumpkins and squash produced by the farm won first place at the state fair, and the chili won third place. The $3,000 generated by the farm supported field trips and supplies.

The project also made positive steps towards revitalizing the language. All 60 youth who participated in the project improved their knowledge of Tewa, and now present themselves in Tewa at community events. The 50 hours of recorded Tewa also will assist in future efforts to revitalize the language.

The impact on youth participants goes beyond learning to grow food and speak Tewa. According to one of the adult farming mentors, "When the young kids came on the farm, they had never experienced work ethics in terms of getting there on time and working hard." Now, he said, "they really accept responsibilities." Furthermore, these youth gained an appreciation for their heritage, culture, and traditions. In the past 2 years, every senior who participated in the project graduated from high school. Project staff also report that all youth participants are doing better in school and demonstrating improved behavior. Youth earned stipends for participation, and many put these towards paying for college or purchasing a car.

The revitalization of traditional farming sparked interest from other Tribes facing similar problems. Project staff made a presentation to the National Conference of American Indians on traditional farming, and some of the nearby Pueblos now are sharing information on farming practices and experiences. Now that there is a strong contingent of trained workers and volunteers, farm staff will focus on increasing the farm's production and marketing efforts in order to generate enough revenue to grow and sustain the project.

PUEBLO OF POJOAQUE

Project Title:	Tewa Language Planning Project
Award Amount:	$91,477
Type of Grant:	Native Languages
Project Period:	Sept. 2011 – Mar. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 8 Elders involved
- 6 youth involved
- $21,200 in resources leveraged
- 44 individuals trained
- 7 partnerships formed
- 3 language teachers trained
- 30 adults increased their ability to speak a Native language

BACKGROUND

Located 15 miles north of Santa Fe in the Pojoaque Valley, the Pueblo of Pojoaque consists of over 400 members, half of whom live on the reservation. In response to the decline of the Pueblo's language, Tewa, the Pueblo's Governor established the first Tewa language program at the Pojoaque Early Childhood Center in 1998. Since then, Tribal leadership passed a series of resolutions and provided funding in support of cross-departmental language programming.

Despite these efforts, the use of Tewa was continuing to decline, prompting the Tribal Council to re-examine its approach to language revitalization.

PURPOSE AND OBJECTIVES

The purpose and sole objective of the project was to create a Tewa language master plan to expand language learning opportunities in the Pueblo.

The project director formed a language committee to steer the development of the plan, composed of four Elders who speak Tewa, two youth students, a language coordinator, the director and teachers from the Early Childhood Center, and the Lieutenant Governor of the Pueblo.

To gather ideas for the plan, committee members visited neighboring Tribes' language programs, including the Taos Day School and Preschool, and Cochiti Language Program. Committee members also attended seven trainings on Native language pedagogy, immersion, and best practices, including the New Mexico Tribal Language Summit, the Stabilizing Languages Symposium, and the Language Death, Endangerment, Revitalization, and Documentation Conference. In addition, the project team hosted a Tewa Language Community Workshop, attended by 33 Tribal members, where community

members and practitioners shared best practices in language immersion pedagogy and planning. Through this exchange of ideas, the project team realized an immersion program at the Early Childhood Center would be the most effective way to revitalize Tewa in the Pueblo, and began drafting a plan to establish such a program.

Delays in hiring the language coordinator at the beginning of the project slowed progress on the plan; therefore, the Pueblo requested and received a 6-month no-cost extension period to finish it. With the assistance of the Indigenous Language Institute in Santa Fe, the plan was completed and approved by Tribal Council in February, 2012. The plan outlines steps for launching an immersion program at the Early Childhood Center.

OUTCOMES AND COMMUNITY IMPACT

The project director already has implemented the first steps of the plan. By December 2012, she hired four new language teachers to work at the center. The teachers are awaiting training and appreciate the opportunity to build their professional skills and language ability.

Through outreach and advocacy, the project team opened Tribal members' eyes to the status of the language, the immediate need to teach it to younger generations, and the inspiring language work of other Tribes. As a result, a committed group of parents, teachers, and Tribal members now is dedicated to maintaining the language and culture of the Pueblo. Parents expressed a sense of pride witnessing the re-emergence of Tewa culture in their children, and they are committed to incorporating Tewa lessons at home.

Incorporating plan recommendations, project staff intend to start a partial immersion program at the center for children aged two months to five years. The program is planned to transition to full day immersion, once the center has the teaching capacity in place. Tewa teachers at the Early Childhood Center will receive training during the partial immersion phase, and move to full immersion once language and pedagogy skills are strengthened.

Through the hard work and consensus-building of the project team, the dream of a full day Tewa immersion school is now within the Pueblo's grasp.

"Language sprouts need energy from the sun to bloom; our little voices need the energy of collective prayers. Together with the forces of nature our little ones di 'Tewa tuni' (will speak Tewa)!"

Excerpt from the Tewa Language Master Plan

INETNON AMOT YAN KUTTURAN NATIBU/MWIISCHIL SAFEY ME KKOOR ARAMASAL FALUW

Project Title:	Revitalization of Native Knowledge, Practices, and Resources and Enhancement of Native Culture
Award Amount:	$480,881
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 6 full-time equivalent jobs created
- 7 Native consultants hired
- 105 Elders involved
- 810 youth involved
- $16,041 in resources leveraged
- 33 individuals trained
- 15 partnerships formed

BACKGROUND

Incorporated in 2007, Inetnon Amot yan Kutturan Natibu/Mwiischil Safey me Kkoor Aramasal Faluw, or the Association of Native Medicine and Culture (the Association), is a nonprofit organization located in the unincorporated U.S. territory of Saipan in the Commonwealth of the Northern Mariana Islands (CNMI). The Association was established to revitalize the dying Carolinian and Chamorro cultural practice of Native medicine. In 2010, the Association changed its name and expanded its goals and objectives beyond the revitalization of Native medicine to include addressing the high rate of social challenges caused by a lack of community-based social and economic programs. The Association's current vision statement is: "Carolinians and Chamorros know about their culture and are able to practice traditional knowledge and skills in Native language, medicine, food, fishing, farming, land hunting, hut making, navigation, weaving, arts and craft, tool making, songs and dances, storytelling, games, and conflict resolutions."

PURPOSE AND OBJECTIVES

The purpose of this project was to establish Carolinian and Chamorro village cultural centers in the CNMI for the revitalization of Native knowledge, practices, and resources; the enhancement of Native cultural self-sufficiency; and the protection and strengthening of indigenous cultural knowledge for future generations.

The first objective was to establish centers encompassing both Chamorro and Carolinian culture on the CNMI islands of Saipan, Rota, and Tinian. The Association partnered with the mayors' offices on each

island to renovate and utilize community buildings for the new centers. Project staff first established the Saipan headquarters, which opened in March 2011 with 125 people and 25 youth attending the opening event. Invested community members helped prepare a second center on Saipan that will be used after the project period. The center on Rota also opened in March 2011, with 88 community members in attendance, and the Tinian center opened in January 2012.

During the project, all centers offered cultural activities twice a month on an ongoing basis; the centers also include gift shops where local artists sell their products. As part of the project, 70 people learned skills for creating money-making items, and a total of 105 cultural experts shared their knowledge with community members. Center activities included lessons on traditional food, rope making, traditional medicine, navigation, dances, storytelling, weaving, traditional farming, and Carolinian and Chamorro languages, among other topics. The project director and many of the cultural experts will continue the activities on a volunteer basis, and the Mayors of Rota and Tinian created positions for the local coordinators to keep the centers and gift shops open.

The second objective was to research and publish resource material on traditional Chamorrita songs. The project director and cultural consultants traveled to Guam, Rota, Tinian, and Saipan to collect research for the book. Project staff interviewed 40 individuals with knowledge of Chamorritas, and collected 21 recordings. The Association printed 1,000 copies of the resulting "Mariana Islands Kantan Chamorrita" resource book and CD, which has recordings of Chamorritas. The section in the book providing context and stories about the songs is translated in English, Chamorro, and Carolinian; the song recordings are only in Chamorro. Project staff will distribute some books to schools, and will sell the others to help sustain the cultural centers and additional printing of the resource book and CD.

OUTCOMES AND COMMUNITY IMPACT

The goal of the centers was to benefit the community by teaching and passing on knowledge. While the project did not focus on establishing a tourist attraction, the Association plans to market the gift shop to tourists to generate economic benefits for local artists. The real impact of the cultural centers is providing community members an opportunity to learn traditional skills and practices.

As the project director stated, "If we don't do it now it's going to get lost; the next generation has to make up their own mind, but we have to give them the foundation." Similarly, the Chamorrita book and CD have preserved a unique aspect of the culture for future generations, and it is the most comprehensive collection of Chamorritas ever published.

People enjoy coming to the centers to gather, learn, work, and sell crafts. The centers created a social network for the community. The project director reported youth are excited to come to cultural activities, and for some this is the first time they hear and speak their Native language. This project also reached Carolinian and Chamorro people who have moved away from the islands for school or work; young adults in the U.S. would sometimes find out about the activities and ask their parents to go and learn so they could teach them later.

This is a critical time for the culture and customs of CNMI because a lot of healers and cultural experts are passing on; this project has been instrumental in preserving knowledge and perpetuating Carolinian and Chamorro practices.

ASSOCIATION OF AMERICAN INDIAN PHYSICIANS

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

PROJECT SNAPSHOT

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

BACKGROUND

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

One of AAIP's key assets is its Regional Partnership Network (RPN), which consists of tribes, staff of local public schools, domestic violence programs, the Oklahoma City Indian Clinic, and other organizations throughout the state. This broad membership provides community outreach, leveraged resources, and valuable feedback on AAIP's work, which aims to address the widely acknowledged disparities in American Indian and Alaskan Native people's health.

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

PURPOSE AND OBJECTIVES

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

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

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

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

Margaret Knight, AAIP President

CHEROKEE NATION

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

PROJECT SNAPSHOT

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

BACKGROUND

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

Tribal staff identified a substantial lack of language, culture, and healthy lifeways programming available in the rural public schools within the Tribal jurisdiction. There was therefore an urgent need to reach out to these isolated Cherokee communities to generate renewed interest among children to learn the language and culture of the Cherokee people.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

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

Outcomes and Community Impact

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

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

> *"We gave teachers a place and resources to use cultural knowledge for positively influencing youth."*
>
> Donna Gourd, Project Director

CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA

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

PROJECT SNAPSHOT

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

BACKGROUND

Headquartered in Concho, Oklahoma, the Cheyenne and Arapaho (C&A) Tribes of Oklahoma have over 12,000 members. However, only 14 percent of Tribal members speak Native languages; with an average age of 65, most are from older generations, signaling a large generational gap in speakers. The United Nations Educational, Scientific, and Cultural Organization lists the two common languages spoken by the Tribe, Southern Cheyenne and Southern Arapaho, as endangered and almost extinct, respectively. In addition, there are a small number of qualified language teachers, and few curriculum materials with which to teach.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

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

CITIZEN POTAWATOMI NATION

Project Title:	Potawatomi Language Curriculum Implementation Project: "Gkkendasmen gde-zheshmomenan" (Let's Learn Our Language)
Award Amount:	$391,547
Type of Grant:	Native Languages
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

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

BACKGROUND

The Citizen Potawatomi Nation, the ninth largest federally-recognized Tribe, has a membership of approximately 30,000 people, 11,000 of whom live on or near the Citizen Potawatomi jurisdiction in central Oklahoma. There are only nine living first language speakers of Potawatomi, and only one or two live in the immediate area. In 2009, with funding from ANA, the Tribe developed language curriculums for daycare and adult classes to combat the potential disappearance of the Potawatomi language.

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

Adult learners also exceeded benchmarks: the adults learned a range of words and six songs in Potawatomi. Eleven students went on to attend the intermediate classes, and some began teaching Potawatomi to others. Teachers report an unusually high retention rate of a core group of adults, demonstrating great interest.

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

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

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

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

> *"It's just shocking the number of parents who've said that their kids are using the language at home."*
>
> Justin Neely, Potawatomi Language Program Director

COMANCHE NATION COLLEGE

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

PROJECT SNAPSHOT

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

BACKGROUND

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

The foundation for teaching, learning, research, and all educational activities of CNC is based on the concept and philosophy of a Comanche-centered education. The College recognizes the strength in Comanche culture and language, and thus utilizes Comanche principals as the basis and foundation for all teaching and learning.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

CNC developed five partnerships during the project period; however, two were outstanding in their contributions: the University of Texas at Arlington provided language endangerment seminars, and Berkeley Language Center provided valuable Comanche language recordings.

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

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

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

Gene Pekaw, Dean of Student Services

CULTURAL SURVIVAL

Project Title:	Making a Home for Our Language ("Thakiwaki peminamoka enatoweyakwe"): Sauk Language Master Apprentice Project
Award Amount:	$236,810
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

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

BACKGROUND

Founded in 1972 and headquartered in Cambridge, Massachusetts, Cultural Survival (CS) works to support indigenous peoples' rights to their lands, languages, cultures, and environments. In 2007, CS began focusing its efforts on revitalizing critically endangered Native American languages. Offering its capacity to manage the administrative and bookkeeping aspects of the project, CS collaborated with the Sac and Fox Nation to develop the Sauk Language Master Apprentice Project. The director of the Sauk Language Department (SLD), Jacob Manatowa-Bailey, has served as an advisor for CS's Endangered Languages Revitalization Program.

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

Outcomes and Community Impact

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

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

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

> *"Looking at all that has been accomplished in the language program under this grant…this is one of the most promising language programs I've seen on the North American mainland for critically endangered languages."*
>
> Leanne Hinton, Ph.D., Prof. Emerita, University of California, Berkeley and Member, Consortium of Indigenous Language Organizations

NATIONAL INDIAN WOMEN'S HEALTH RESOURCE CENTER

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

PROJECT SNAPSHOT

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

BACKGROUND

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

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

PURPOSE AND OBJECTIVES

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

Project staff conducted focus groups with participants and found that, as a result of the project, the local trainers' confidence in serving their communities greatly increased. Many social workers knew that parents wanted to have a dialogue with their teenagers, but did not know how to help them. Trainers are now using modules from the curriculum in their own jobs, and have accurate information to share with families.

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

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

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

SENECA-CAYUGA TRIBE OF OKLAHOMA

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

PROJECT SNAPSHOT

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

BACKGROUND

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

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

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

PURPOSE AND OBJECTIVES

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

Although the results of the language assessment showed less fluency than hoped, the surveys sparked an interest in the Tribal community, and people are talking about language revitalization. Attendance at language classes increased.

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

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

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

TONKAWA TRIBE

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

PROJECT SNAPSHOT

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

BACKGROUND

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

The Tribe's long-term focus stresses the importance of achieving self-sufficiency and upgrading the health and safety of members to the highest level. As part of these efforts, the Tribe identified several environmental challenges to be addressed through regulations, including: cultural resources protection and management, abandoned and disabled vehicles, water quality protection and management, wastewater storage, treatment and disposal, hazardous waste disposal, animal carcasses, dumpsite access, pollution clean-up responsibilities, animal control, and hunting and fishing controls. Several environmental ordinances previously existed, but none were fully completed or adopted by the governing body.

PURPOSE AND OBJECTIVES

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

> *"There is…greater awareness in the communities about recycling, not burning tires, and other beneficial and harmful acts."*
> Environmental Protection Board Member

CONFEDERATED TRIBES OF COOS, LOWER UMPQUA, AND SIUSLAW INDIANS

Project Title:	Hanis Coos Language Education Development Project
Award Amount:	$268,853
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Aug. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 full-time equivalent job created
- 7 Elders involved
- 13 youth involved
- $5,960 in resources leveraged
- 6 partnerships formed
- 29 Native language classes held

BACKGROUND

The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians (CTCLUSI) are made up of four bands: Hanis Coos, Miluk Coos, Lower Umpqua Tribe, and Siuslaw Tribe. The Tribal service area includes Coos, Lane, Lincoln, Douglas, and Curry counties in South-central Oregon.

There are over 900 members in the confederated Tribes, with three Native languages spoken—Hanis Coos, Siuslawan, and Miluk Coos. In 2008, Tribal members developed a CTCLUSI strategic plan identifying the Tribes' core values. During the planning process, Tribal members expressed the importance of a comprehensive language program for all three languages to the Cultural Committee and Cultural Department.

The Committee chose to first develop additional materials for Hanis Coos, and then use the Hanis Coos curriculum as a model for developing Siuslawan and Miluk Coos curriculums in later years. While some learning materials for the Hanis Coos language existed, materials were only in hard copy and lacked progressive lesson plans. Many Tribal members also requested a distance-learning program for learning the language.

PURPOSE AND OBJECTIVES

The project purpose was to develop CTCLUSI's capacity to launch a comprehensive language education program for Hanis Coos. The first objective was to develop a first year Hanis Coos curriculum for all ages to use as a template for the development of further curriculums. The project staff included the Cultural Department director, his assistant, and a linguist with over 10 years of experience studying and preserving Hanis Coos. Together, they drew on existing Hanis Coos research to develop a series of lesson plans, covering topics such as phonetics, greetings, key vocabulary, family terms, grammar, and cultural activities to accompany vocabulary learning. From these lesson plans they

produced a summer school curriculum and a first year curriculum with accompanying audio CDs. The team also expanded the Hanis Coos vocabulary list by 700 words, bringing the total number of words on the list to 1,000.

The second objective was to create organizational infrastructure to provide the Hanis Coos language program to 45 children and 25 adults. Project staff implemented the curriculum in the classroom and summer culture camp programming for youth as it was being refined. Over the course of the project, staff taught 29 language classes to youth, which included vocabulary and grammar relevant to the seasonal, cultural calendar. Youth also participated in field trips with the Natural Resources Department and learned how to harvest traditional food, such as camos and wapeto.

Project staff created materials for distance learning, as well. Ten Elders received hard copies of the curriculum with accompanying CDs in the mail, and 42 adults and youth accessed the curriculum via a Hanis Coos website created by the project's IT specialist.

The third objective was to produce a high-quality CD featuring Tribal members singing and playing traditional songs. The Cultural Department director purchased software for recording and scoring music, and hired a music coordinator to develop the CD. As advised by the Culture Committee, the music coordinator began the recordings with a round song, a friendship song, and a gambling song. The children also learned blessing songs appropriate to open Tribal government ceremonies. By the end of the project, the team recorded and produced a CD with eight songs, and loaded 60-80 wax cylinder recordings of songs from the early 1900s onto the website.

OUTCOMES AND COMMUNITY IMPACT

According to the Cultural Department director, learning the Hanis Coos language has had a healing effect on Tribal members suffering from the historical trauma of removal, termination, and loss of ancestral territory. Revitalizing old traditions such as naming ceremonies, nightly storytelling, and medicinal plant identification has restored a sense of identity and pride. In addition, being able to speak Hanis Coos has increased Tribal sovereignty, as Tribal leadership now conducts opening ceremonies in Hanis Coos rather than Chinook, the historical language of commerce in the region. Furthermore, enhanced recordings of Hanis Coos songs, 1930s wax cylinder recordings of the language, and ethnographic research of the Tribe's leading linguistic scholar also are available on the website, preserving the cultural history of the Hanis Coos people.

Youth learned vocabulary experientially as they harvested plants and explored the natural surroundings. According to the project director, this was an excellent way to learn the language, as much of the vocabulary and cultural expressions are based on the geography and natural world of Oregon's south-central coast.

Young people impressed community members with their performance of Hanis songs at the solstice and salmon festivals, feather dance, and canoe runs. The project director said they were thrilled to learn the songs, and absorbed cultural lessons within the lyrics and melodies.

Most importantly, parents engaged in the project by participating in 4 days of the summer camp, and they are bringing the language lessons home. As the younger generation of parents learns the language, they pass it on to their children, ensuring new generations will continue to value and use Hanis Coos.

CONFEDERATED TRIBES OF SILETZ INDIANS

Project Title:	Siletz Tribal Energy Program (STEP)
Award Amount:	$340,069
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Mar. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- $587,963 in resources leveraged
- 18 individuals trained
- 34 partnerships formed
- 3 environmental codes developed

BACKGROUND

The Confederated Tribes of Siletz Indians is a confederation of 27 Bands comprised of over 4,500 members. The land base of the Siletz Indians is a checkerboard reservation of about 4,800 acres, largely located in Lincoln County in southwest Oregon.

Many members in the Tribe's service area live in housing with poor insulation and face challenges with rising utility costs. Prior to this project, Tribal records indicated that 50 percent of off-reservation and 80 percent of on-reservation homes required significant weatherization.

The Tribe's Planning Department therefore saw a need for a cross-departmental program focusing on helping Tribal members lower the costs of energy use. Staff envisioned the program also would address high unemployment by providing training in energy-management and construction industries.

PURPOSE AND OBJECTIVES

The project's purpose and first objective was to establish the Siletz Tribal Energy Program (STEP), housed within the Tribe's Planning Department, to serve as a central program to address energy-related challenges and coordinate energy efficiency work across Tribal agencies. A key task under this objective was to develop cross-departmental policies to encourage energy-saving practices. The project coordinator worked closely with the Tribal Council to develop and approve three new building, energy, and electric codes, which mandate that all new construction projects for the Tribe use materials and appliances that meet internationally-accepted energy efficiency standards.

The project coordinator also hired a Tribal energy technician to lead the expansion of the Tribe's energy audit and weatherization program. The technician completed 120 hours of Residential Energy Analyst Program (REAP) training from the Oregon Energy Coordinators Association. The training covered how to conduct an energy

audit, including lessons on how to use caulking, sealing, and cameras, and applying insulation for weatherization.

As part of this objective, project staff aimed to write a five year strategic plan for STEP. They were not able to complete it by the end of the project period, and received a 6-month no-cost extension. Due to an underestimation of staff time needed to write the plan, they were not able to finish it by the end of the extension. STEP intends to continue working on the plan, and set aside funds for this purpose.

Over the course of the project, the energy technician, in partnership with staff from the Housing Department, conducted audits for 43 households and provided information to Tribal members on STEP's mission and available services. The energy technician also demonstrated weatherization during audits to empower individuals to try home improvement techniques on their own. The wider community received education on environmental sustainability and energy saving tips through articles, Tribal newsletters, and STEP's Facebook page.

The project's second objective was to develop and implement a Siletz Energy Management Plan that would outline the policies and procedures for the continuation of the STEP program. The project coordinator was not involved in writing the grant for this project, and by the time it began the original grant writer had left her position with the Tribe. As a result, the project coordinator received little guidance on the Siletz Energy Management Plan This lack of guidance and competing constraints on staff's time prevented the team from completing the plan during the project or no-cost extension period.

The third objective was to develop and implement a plan for providing ongoing training, skills development, and certifications for Tribal members seeking employment in the field of energy efficient weatherization technologies and alternative energy applications. Project staff decided that the Oregon Energy Coordinators Association REAP certification program was a great fit for Tribal members wishing to enter the energy efficiency workforce. Rather than create a training program, STEP directed Tribal members towards the REAP certification training.

OUTCOMES AND COMMUNITY IMPACT

Although project staff faced a number of challenges, STEP successfully established itself through its rigorous outreach program as the community's primary resource for assistance with energy issues, and Tribal members now regularly approach STEP staff with energy concerns. Furthermore, Tribal members better understand the importance of weatherization in saving energy, and they are empowered with skills to retrofit homes on a small scale. Many tribal members already have seen electric savings.

In addition to learning about energy audits, many Tribal employees across different departments attended trainings in mold remediation, lead safety, and using infrared cameras to detect harmful chemicals. The trainings reinforced the importance of using proper home insulation techniques in Tribal housing and energy programs, and helped further build the Tribe's capacity.

With a view of expanding STEP, the Tribe created a planning technician position to conduct home energy assessments and retrofits. In addition, the Tribal energy technician gained certification as a professional energy auditor, and will continue to work with the Tribe in that capacity. The Tribe is committed to adhering to the new building codes, ensuring that future Tribal housing and facilities buildings will be energy efficient for years to come.

FIRST PEOPLES FUND

Project Title:	Native Arts, Entrepreneurship, and Cultural Assets
Award Amount:	$302,453
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 1 business created
- 5 Native American consultants hired
- $10,000 in resources leveraged
- 87 individuals trained
- 11 partnerships formed

BACKGROUND

Founded in 1995, First Peoples Fund (FPF) is a Native nonprofit cultural arts organization based in Rapid City, South Dakota. FPF's mission is to honor and support the creative, community-centered First Peoples artists throughout the country by providing entrepreneurship training and technical assistance.

Native communities, families, and individuals in the Great Plains region are beset by poverty, yet hold significant cultural assets in the form of tradition-based artisans. However, these artisans do not have access to resources, nor business and entrepreneurial training specific to the Native arts market. Such training would help artisans grow their businesses and obtain fair compensation for their work. Additionally, many Native community development financial institutions (NCDFIs) lack specialized knowledge unique to the Native arts market.

PURPOSE AND OBJECTIVES

The purpose of this project was to increase the capacity of four Great Plains-based NCDFIs to provide a targeted program for arts-focused training and technical assistance to meet the business specific needs of local Native artisans and culture bearers. The partner organizations for the project included: Four Bands Community Fund (Cheyenne River Indian Reservation, SD), Lakota Funds (Pine Ridge Reservation, SD), Ho-Chunk Community Development Corporation (Winnebago, ND), and Cherokee Nation Economic Development Trust Authority (Tahlequah, OK).

Along with FPF, these NCDFIs serve six Tribes as part of the Great Plains Artisan Entrepreneurship Consortium; the Consortium's purpose is to grow the economies of Native communities through empowering and strengthening local artists' business and entrepreneurial skills.

The first objective was to conduct a 2-day train-the-trainer workshop with each of the four NCDFI partners to increase skills and knowledge of the Native arts business. FPF asked each of the partnering NCDFIs to identify at least one staff member to become a business coach for community artists. These staff then identified one to two local artists who already had a good business skill set to participate as artist success coaches.

During the first project year, FPF conducted a train-the-trainer workshop in Rapid City; 16 business and artist coaches completed the training. The workshop utilized FPF's Native Arts Entrepreneurship curriculum, and the project team created trainer certification standards to certify NCDFI staff to implement the training in each community. The newly trained coaches also participated in site visits, during which FPF staff reviewed existing programs for artists and identified areas for improvement, such as marketing or pricing skills. The training and certification process strengthened the capacity of the NCDFIs to serve emerging artists in their communities; NCDFIs developed an understanding of artists' unique business needs, and built stronger relationships with artists.

The second objective was to conduct a community-level artisan entrepreneurship training for potential and emerging artist entrepreneurs. All four communities successfully hosted art marketing and professional development workshops, serving a total of 71 participants. In addition, FPF provided onsite technical assistance to the NCDFI staff to continue building capacity to serve artists in their communities. As a result, NCDFI staff and artists demonstrated increased knowledge of business skills, including creating business cards, taking and using digital photos for marketing, and developing an artist profile.

OUTCOMES AND COMMUNITY IMPACT

Prior to this project, most Native artists in the partner communities had no contact with an NCDFI. Through FPF's training the NCDFIs are more aware of the needs specific to Native artists, and artists are aware of NCDFI business skills training. FPF continues to utilize the curriculum and technical assistance to support newly certified trainers.

Not only do the executive directors of the partner NCDFIs better understand the value of Native artisans, but many artists benefitted directly from this project as well. Through local workshops, Native artists in each community received guidance on how to create tools necessary to start a business, including websites, PayPal accounts, business cards, photos of artwork, resumes, and portfolios. Although most still are at the emerging level, each is building capacity.

Participating artists viewed themselves as role models for others in their communities, and mentored other artists. They developed one-on-one relationships with the NCDFIs and FPF, and received valuable training not previously available. As one Native artist on the Pine Ridge Reservation stated, "[This training] has been key to my professional outlook on art."

FOUR BANDS COMMUNITY FUND, INC.

Project Title:	Expanding Business Opportunities on the Cheyenne River Reservation
Award Amount:	$283,437
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2010 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 27 full-time equivalent jobs created
- 20 businesses created
- $50,837 in resources leveraged
- 72 individuals trained
- 11 partnerships formed

BACKGROUND

Four Bands Community Fund, located in South Dakota, is a Native American community development financial institution. Founded in 2000, it has grown to be the leading organization on the Cheyenne River Indian Reservation in the areas of small business training and lending, entrepreneurship education, and financial-literacy. It encourages the economic development and quality of life for all communities and residents on the reservation.

In 2008, Four Bands published a report that examined the local business marketplace, consumer demand, possibilities for start ups and expansion of existing services. This report informed the organization of strategies to increase business growth on the Cheyenne River Reservation.

Specifically, through the report, Four Bands discovered many Native Americans did not start targeted businesses due to water infrastructure issues, insufficient technical assistance and mentoring, and lack of general entrepreneurship and business training. Four Bands developed this project to remove such barriers to business launch and development.

PURPOSE AND OBJECTIVES

The project's purpose was to prepare local entrepreneurs to start or diversify 15 businesses. These businesses would generate goods and services for the reservation, resulting in the creation or retention of 25 jobs.

The project's first objective was to recruit businesses and assist them in developing a professional business plan. Four Bands produced radio and print announcements to advertise the program, targeting existing businesses with the potential for growth. Through this open recruitment process, project staff recruited 20 entrepreneurs.

Participants worked with business mentors, recruited from the local chamber of commerce, and Four Band's business development manager to research, develop,

and write the plans. Staff and participants developed business plans based on the analysis and recommendations included in a second report commissioned by Four Bands; this report was written by students and faculty at Washington University in St. Louis, and outlined specific steps and policies necessary to build and sustain individual businesses.

In the second year, the project's business development manager worked with each entrepreneur to create individual plans for achieving business goals. The project required participants to plan for two or milestones to start or diversify their businesses. These milestones included depositing savings in an Individual Development Account to acquire owner's equity, applying for and receiving financing, creating marketing budgets, and securing leases or purchasing sites for businesses. The participants convened in weekly sessions to share plans and provide support to one another.

The project's second objective was for the participants to launch or expand their businesses. To assist with this, Four Bands provided capital to participants through a revolving loan fund. The project also supplied 12 businesses with $2,000 in marketing materials, and three business received $5,000 marketing packages.

Four Bands planned to partner with the Fort Peck Chamber of Commerce, however early in the project period, the Chamber was disbanded. Four Bands turned to another local resource to fill the mentoring gap, the Eagle Butte Chamber of Commerce, which agreed to take on the Ft. Peck Chamber's role to ensure the project's success. Successful business owners from Eagle Butte and the surrounding communities served as mentors, and advised participants on issues such as launching a business, hiring employees, particular issues of running a business on the reservation, and dealing with clients. Often, the mentors helped participants brainstorm solutions to problems and overcome roadblocks on the road to business launch and growth.

OUTCOMES AND COMMUNITY IMPACT

Through this project, entrepreneurs on the Cheyenne River Reservation started or expanded 20 businesses, including: a CPA firm; general construction, roofing, and dry wall companies; a quilt-making business; a maid service; and a life insurance broker. Many businesses increased in size from one or two employees to six or eight. This increase in economic activity spurred job creation, giving Tribal members increased security and stability.

Four Bands provided opportunity and start-up capital to entrepreneurs who had been waiting years to start a business, but did not know where to begin or how to manage one. Some businesses secured loans from larger, more traditional lending institutions, and others increased the number of clients and orders. The owner of Diamond D Construction said he had to turn away clients because he was booked for months.

Furthermore, Four Bands increased cooperation with the surrounding counties and with the Cheyenne River Sioux Tribal Administration. These relationships are vital to addressing the infrastructure issues in the region, and are leading to increased cooperation in business development.

Seeing growth in private ownership and economic development has motivated more Tribal members to start their own businesses. Four Bands will continue to provide business-related training services and strengthen its partnership with Tribal leadership to bring greater economic security to the Cheyenne River Reservation.

PINE RIDGE AREA CHAMBER OF COMMERCE

Project Title:	Oglala Lakota Voices - A Project to Build the Capacity of PRACC to Engage the Community
Award Amount:	$1,343,963
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 5 full-time equivalent jobs created
- 200 Elders involved
- 589 youth involved
- $324,059 in resources leveraged
- 156 individuals trained
- 77 partnerships formed

BACKGROUND

The Pine Ridge Area Chamber of Commerce (PRACC) serves the Pine Ridge Reservation in southwestern South Dakota, home of the Oglala Lakota people. The reservation covers 3,469 square miles, with an estimated resident population of 28,787. The Oglala Lakota are a federally recognized Tribe with approximately 42,360 enrolled members.

PRACC's target community includes existing American Indian-owned businesses on and near the reservation, businesses providing goods or services to reservation residents, other businesses that support the work of the chamber, and nonprofit organizations. PRACC members are affected greatly by negative imaging and portrayals of the Oglala Lakota people. These inaccurate depictions and negative stereotypes are perpetuated by untrained and uniformed people in the region, and have an adverse social and economic impact on the tourism industry on the reservation. There is great potential for increased tourism, but there is not enough authentic information available to the public to attract visitors.

PURPOSE AND OBJECTIVES

The purpose of the project was for Oglala Lakota people to create culturally sensitive, appropriate, and accurate informational resources about their culture, homelands, and businesses, as a standard for best practices in the tourism industry.

The first objective was to develop four exhibit displays depicting authentic Oglala Lakota culture at the recently established PRACC visitor center. This objective also included assisting reservation-based businesses in developing initiatives to utilize the visitor center exhibits and disseminate authentic information. Project staff successfully created four major exhibits: artwork by local Native artists; displays of wildlife found on the reservation; an

audio/visual display featuring various items of cultural importance; and stories and legends about sacred sites of the Black Hills. Staff at the visitor center rotate the materials in the displays throughout the year, and new exhibits continuously are developed, such as the Lakota cowboy, Native veterans, and Lakota youth.

Community involvement was an important aspect of the project's goal. Community surveys identified aspects of the culture that community members wanted to have visible to the public. The project successfully involved large numbers of community members; 3,289 participated through surveys and various activities at the center. In addition to developing the new exhibits, project staff carried out six community initiatives, including a youth art show, sacred sites tours with local students, and translating Elders' stories from Lakota to English for use in the displays.

The second objective was to collaborate with Mount Rushmore National Memorial, Badlands National Park, and Crazy Horse Memorial to develop display exchanges. These exchanges would place authentic Oglala Lakota information at each site, and increase the ability of front-line personnel from area tourist attractions to provide reservation visitors with accurate, authentic information about Oglala Lakota places, traditions, culture, reservation attractions, and visitor protocol. Today, a PRACC exhibit displays information about the Oglala Lakota people and Pine Ridge Reservation at each site.

Project staff also developed a training curriculum for the park personnel, including a site visit to the reservation; 169 people attended the training, which was held in the second and third project years. Through pre- and post-tests, all participants showed at least a 20 percent increase in knowledge of Oglala Lakota culture.

OUTCOMES AND COMMUNITY IMPACT

Through the project, PRACC's standing and role in the local tourism industry were strengthened, and the reservation was highlighted as a tourist destination. The visitor center now provides accurate, authentic information about Oglala Lakota culture, designed by Oglala Lakota people with extensive input from the local community.

PRACC positioned itself as a strategic partner in the region, and secured a long-term presence at key tourist destinations. Park staff at all three sites are better informed about the Oglala Lakota people and Pine Ridge Reservation, There is a format for continued cultural education for the National Park Service and other businesses through the South Dakota Department of Tourism.

Furthermore, PRACC staff reported increased traffic to Pine Ridge, benefitting all businesses on and near the reservation as evidenced by a nine percent increase (from 2010 to 2012) in sales tax revenue for Shannon county. There also has been an eight percent increase in traffic to the PRAC visitor center. While project staff reported there still is a lot of work to be done to dispel negative stereotypes and achieve a thriving tourism industry, Pine Ridge gained more credibility as a tourist destination and PRACC will maintain its training program for visitor industry staff to continue to foster a positive view of Pine Ridge.

RED CLOUD INDIAN SCHOOL, INC.

Project Title:	Facilities Plan to Strengthen Accessibility of Native Arts
Award Amount:	$106,769
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2011 – Sept. 2012
Grantee Type:	Native Nonprofit

PROJECT SNAPSHOT

- 2 full-time equivalent jobs created
- 2 Elders involved
- $51,317 in resources leveraged
- 4 individuals trained
- 10 partnerships formed

BACKGROUND

Red Cloud Indian School was founded in 1888 at the request of Chief Red Cloud, the Oglala Lakota chief who led his people through the transition to reservation life on the Pine Ridge Reservation in South Dakota. The organization provides educational, spiritual, and cultural services, including kindergarten through 12th grade education, a Catholic mission and Jesuit residence, and The Heritage Center (THC).

THC plays a key role in providing economic support for local artists by selling their work and preserving historical arts and crafts of the Lakota people. It is one of the few venues in the region that promotes economic and social self-sufficiency for local Native artists. THC is home to a permanent collection of nearly 10,000 items and a resource library. Since 1966, THC has held an annual 10 week-long art show. The Red Cloud Indian Art Show has grown into an internationally recognized and juried competition. It is one of the largest and longest running Native American art shows of its kind in the country, and one of only a few held on an Indian reservation hundreds of miles from an urban area.

THC is housed in the historic mission building constructed in 1888. The building is one of the few remaining architectural witnesses to the Massacre at Wounded Knee of 1890. However, the museum's storage, display, and activity spaces have reached capacity and lack the means for proper preservation. Additionally, the building is technologically insufficient for future growth. Ninety-nine percent of THC's sensitive collection and 10 percent of its aging collection are not protected from humidity and light due to lack of space and insufficient ventilation systems. These conditions threaten the life span of the collection, and hinders THC's role as an educational and community center.

PURPOSE AND OBJECTIVES

To address these needs, THC and Red Cloud Indian School embarked on a strategic planning process to identify how to improve storage facilities, outline strategies for

making THC more accessible and culturally vibrant, and strategize steps for expanding assistance to Native artists.

The objective was to complete the physical and technical assessment of facilities so as to determine the inputs needed to ensure THC can meet Red Cloud Indian School's strategic plan goals. Project staff hired MAC Construction and Encompass Architects, two consulting firms with expertise in museum and gallery design, for the assessment. The resulting facilities plan focused on such technical and physical aspects as: lighting; information technology and electronic communications for contemporary displays and web-based learning for students; proper display requirements of the artwork; and up-to-date storage capabilities.

This assessment was coupled with input from stakeholders and museum and architectural experts. The stakeholders included current board members, local Native artists and writers, museum directors, university professors, current students, and past alumni. The input and suggestions ranged from aspects of museum curation, artistic presentation, and theories of preservation to local concerns of support for artists, transportation, and publicity.

Gathering input from the wider Pine Ridge community was insightful for THC and Red Cloud in general. THC hired a polling company to conduct a phone survey of Pine Ridge Reservation residents. This survey assessed the community's knowledge of Red Cloud School and THC, frequency of visitation, general opinions of THC, and future desires. The firm was impressed with the rate of response to the survey: over 70 percent of the roughly 300 households responded. The survey and response rate provided THC with a wealth of information to guide its progress through the facilities and strategic plan.

OUTCOMES AND COMMUNITY IMPACT

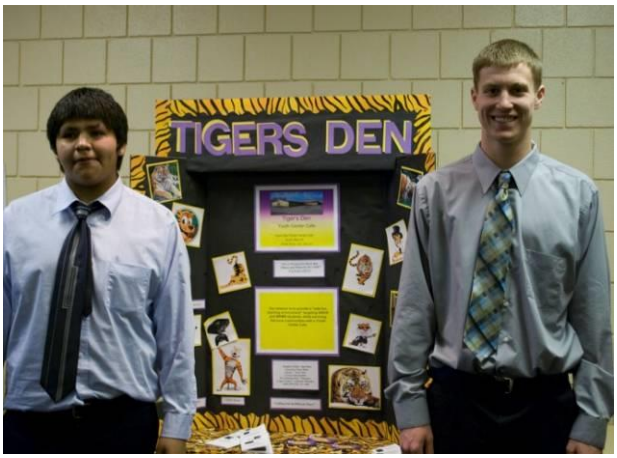
While THC staff benefited greatly from the planning and assessment process, much of the impact will be long-term as plans are implemented. Once implemented, the professionally designed facilities plan will ensure THC remains a major force in the creation and preservation of Lakota and other High Plains art. The plan will assist THC in preserving its collection while opening up spaces for classes, community presentations, storytelling, and potentially an artist-in-residence program.

The community and artists of Red Cloud and the Pine Ridge Reservation will significantly benefit from having a venue to share their stories with the world. They also will have a state-of-the-art gallery for educating local students about Plains art and history, all while expressing the living history of the Lakota.

The additional showroom space will lead to larger inventory and increased sales of contemporary art. The wider community of THC visitors, art show attendees, and regional and national arts organizations will gain a deeper understanding of Plains Indians' culture as the THC enhances its collection.

This project deepened the relationship between THC and the Red Cloud Indian School. As a result, THC can leverage partnerships and community relationships to promote the redesigned center as a vibrant aspect of the Pine Ridge Reservation, as well as maintain its national and international visitor destination status.

THE LAKOTA FUNDS



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

PROJECT SNAPSHOT

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

BACKGROUND

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

The lack of private enterprise, high rates of poverty, dominance of public sector employment, and low recirculation rate of reservation dollars, combined with the unique legal status of land, make for a challenging environment in which to promote and nurture healthy businesses on the reservation. Additionally, low levels of financial literacy and poor credit scores are pervasive. Not having a financial institution on the reservation further stifled the local economy: prior to this project there were no commercial banks or credit unions on all of Pine Ridge's 2.2 million acres.

PURPOSE AND OBJECTIVES

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

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

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

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

The youth specialist also taught entrepreneurship and financial literacy classes at the South Dakota Gaining Early Awareness and Readiness for Undergraduates Program (GEARUP) summer camp, which draws Native youth from all over the state. In addition, project staff and partners held a business plan competition each year at the Lakota Nation Invitational, a popular annual basketball tournament hosted by the Tribe. In the first project year, students submitted eight business plans, and by the third year the competition had 31 submissions. Overall, project staff held 117 financial education sessions for 3,585 youth.

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

WHITE EAGLE CHRISTIAN ACADEMY

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

PROJECT SNAPSHOT

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

BACKGROUND

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

Through its work as a social and educational services provider, WECA has witnessed firsthand the effects of family breakdown and lack of social, educational, and leadership development opportunities for youth. WECA developed a program to deal with the interlocking issues on the reservation that were damaging families and hindering the development of youth and achievement of the Tribe's goal for self-sufficiency. These issues include domestic violence, high levels of alcoholism, lack of educational and employment opportunities, and poverty. Therefore, WECA saw a need to focus on building strong families and strong futures through relationship education programs.

PURPOSE AND OBJECTIVES

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

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

violence and improved healthy relationship skills.

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

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

UTAH

KA LAMA MOHALA FOUNDATION

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

PROJECT SNAPSHOT

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

BACKGROUND

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

Native Hawaiians in Utah face unique challenges integrating into mainstream culture and systems. The pressure to adopt unfamiliar mainland concepts and beliefs in school, to earn a living, and function in the larger community can be overwhelming to families. In addition, many people are geographically isolated from their extended families. As a result, traditional ʻohana (extended family) interactions become less frequent and the unifying basis for strong marriages and children's well-being is lost.

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

PAIUTE INDIAN TRIBE OF UTAH

Project Title:	Shivwits Band of Paiute Indian Tribe of Utah Strategic Action Plan Project
Award Amount:	$110,536
Type of Grant:	Social and Economic Development Strategies
Project Period:	Sept. 2011 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 1 Native American consultant hired
- 3 Elders involved
- 12 youth involved
- $21,337 in resources leveraged
- 22 individuals trained
- 4 partnerships formed

BACKGROUND

Located in rural southwest Utah, the Shivwits Band of the Paiute Indian Tribe of Utah is comprised of 244 members, whose ancestors settled in the area approximately 900 years ago. About 60 percent of the Tribal population lives in poverty; as a small community, the Band has limited access to economic opportunities. One of the few sources of income is leasing land for non-members to run businesses, which provides few, if any, employment opportunities for Band members.

Since it last developed a strategic plan 20 years ago, the Band's leadership has evolved and the community has focused on pressing, day-to-day issues while neglecting long-term needs such as building infrastructure, securing sustainable economic development, and strengthening Tribal administration and policies. In recent years, Band leadership hosted several community and Council meetings, where participants continually voiced the need for better planning to address these and other issues.

PURPOSE AND OBJECTIVES

The Band's leadership collaborated with RezBuilders, LLC to develop a 1-year strategic planning project to clarify community goals and develop implementation strategies.

The project's first objective includes: 1) train the project coordinator and five Shivwits Planning Committee (SPC) members in techniques for developing and conducting a community needs assessment survey, and 2) develop a survey to gather community input for the plan. Fifteen community members attended an 8-hour training with the Falmouth Institute on the development and preparation of a survey. Working with a team of consultants, SPC members developed a survey in December 2011 that included questions on

demographics and preferences for cultural, economic development, health, education, and housing priorities. The survey also included identifying resources for these priorities within the community.

The project's second objective was to implement the community survey and draft a strategic action plan based on survey results. Project staff circulated the needs assessment survey in January 2012 to every community member 14 years of age and older. After receiving fewer responses than originally projected, the Band hired two survey assistants to go door-to-door in the community to follow-up. In total, the Band received 36 responses, which were compiled into a report by the Falmouth Institute. The Band also hosted two follow-up meetings with project staff, SPC members, and the community to discuss the results.

In late March 2012, the Band hosted a 2-day, off-site retreat to develop the strategic action plan. The retreat drew 28 participants, including Elders and youth, who established Band values, strengths, weakness, opportunities, and threats; developed a vision for the Band; and defined its mission. Participants also outlined goals, objectives, and tasks, ordered each by priority, and assigned responsibilities for implementation.

The project's third objective was to review and revise the strategic action plan and obtain approval from the Shivwits Band Council. In June, the first draft was presented to the community for review and comment. In total, the SPC and members of the community met a dozen times over the course of the project to review, edit, and modify the plan. In the summer of 2012, the Council approved the final strategic plan, which has since been distributed throughout the community.

OUTCOMES AND COMMUNITY IMPACT

According to project staff and Band leadership, the Band is enthusiastic about the plan. "The strategic plan really formalizes the consensus," said one SPC member. Another Council member expressed that the strategic plan is an important asset to the Band's development, saying "People can come in and see what we did, that we have it planned out, and start moving forward with it." It demonstrates community support for specific goals, allowing Band leadership to apply for project funding in a targeted, systematic way. Further, having a community-supported strategic plan solidifies the Band's vision for development and provides a blueprint to future leadership. By the end of the project, staff estimated that roughly 80 percent of the Band's membership was now aware of the strategic goals. Band members are motivated by the process, and plan to host annual strategic planning meetings using the skills they gained.

In addition, the project elicited interdepartmental dialogue between the Band's various agencies, helping share knowledge and work collaboratively, and sparking interest in pursuing bigger projects. Community development has been progressing quickly in the past few years, and through this project, diverse parts of the community have come together to work strategically. For example, the Band determined through the planning process that building a convenience store along Old Highway 91 was a top priority. Soon after the project ended, the Band received approval from the Bureau of Indian Affairs to use trust funds from a water rights settlement to begin the project. Band members predict that this success will generate additional enthusiasm. "Once we get the money for the convenience store," said one member, "people will say that, 'Hey, this works, let's get more involved.' "

LOWER ELWHA KLALLAM TRIBE

Project Title:	Establishing Baseline Ecological Information on Roosevelt Elk to Improve Regulatory Ability of the Lower Elwha Klallam Tribe
Award Amount:	$443,789
Type of Grant:	Environmental
Project Period:	Sept. 2008 – March 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 4 full-time equivalent jobs created
- 31 youth involved
- $148,367 in resources leveraged
- 16 individuals trained
- 5 partnerships formed
- 1 environmental regulation developed
- 1 environmental regulation implemented

BACKGROUND

The Lower Elwha Klallam Tribe is located on the Olympic Peninsula in Washington State. The Tribe's reservation was established west of Port Angeles during the Indian Reorganization Act in 1934; the Tribe received federal recognition in 1968.

Prior to this project, the Lower Elwha Klallam lacked information on culturally important Roosevelt Elk that reside on lands within the Tribe's Usual and Accustomed (U&A) hunting grounds. The Tribe's 1994 strategic plan listed a radio-telemetry study of elk as a top wildlife-related priority; however, the Tribe lacked funds to complete such a study. Tribal hunters exercise their treaty rights to hunt elk across their U&A grounds on the North Olympic Peninsula, but the Tribe's regulatory ability over elk harvest is limited by a lack of data on elk population size, structure, and status.

PURPOSE AND OBJECTIVES

The purpose of this 3-year project was to enhance the regulatory ability of the Tribe by establishing baseline information on the status of the Roosevelt Elk population. This information will be used to ensure that elk harvests are managed effectively for long-term sustainability, and to benefit current and future generations of tribal hunters.

The first objective was to capture and radio-collar five to 10 cow elk in each of the first two years of the project to gather data on spatial use patterns, habitat use, seasonal movement patterns, fidelity of individual members to the herds, and population size and structure. During the first quarter of the project, the project director hired two wildlife technicians from Lower Elwha Klallam, and created a Microsoft Access database to house collected data. Staff used tranquilizer darts to safely capture and apply

GPS collars to 12 cow elk during the project period. The GPS collars sent automated emails to project staff on a daily basis with location data of the collared elk. Staff mapped these location data in ArcMap, which is a GIS software program used to view, edit, create, and analyze geospatial data. At the end of each project year, staff compiled progress reports with preliminary analysis and provided updates at Community Council and Hunting Committee meetings.

The second objective was to conduct ground and aerial-based surveys of elk or elk feces to test the efficacy of these methods for monitoring elk population size, composition, and status. To achieve this, project staff used a variety of survey methods, including: a pellet group survey protocol for providing an index of relative elk abundance; collection of 235 elk fecal pellets for extraction of DNA to estimate population size; and completion of 32 replicated aerial surveys of elk to perform composition counts. Aerial surveys provided visual confirmation of between 80 and 220 elk.

OUTCOMES AND COMMUNITY IMPACT

Five of the 12 GPS collars that were originally attached were not operational by the end of the project due to faulty hardware and/or deceased elk. The Tribe still has seven elk collars that transmit useful data. Different methodologies were used to conclude that there is a very low elk population in the eastern portion of the study area. The cumulative information gained has provided the basis for developing a monitoring program of elk population structure, size, and status. Before the project ended, the Tribe was able to use data to inform existing Tribal harvest regulations, which have already been revised as a result. By gaining a deeper and broader understanding of elk numbers and behavior, the Tribe can now make more biologically-based decisions regarding hunting regulations. This will allow for long-term subsistence of the elk population, and will ensure a sustainable food supply for Tribal hunters.

This project also resulted in significant professional development for the staff and increased capacity for the Tribe. Staff members received training in safe wildlife capture techniques and scientific field methods; additionally, the Tribe has secured darting rifles, binoculars, spotting scopes, radio telemetry equipment, elk capture gear, and GPS units to maintain these efforts. The increased expertise and equipment will benefit the Tribe in future related projects.

Through this project's activities, staff members were successful in forming strong relationships with Washington State's Department of Fish and Wildlife, neighboring Tribes, Olympic National Park, and nearby landowners that will continue after the project. Lastly, the capacity gained from this project greatly increased the Tribe's ability to participate in Inter-Tribal and State-Tribal discussions regarding questions of harvest management. According to the project director, prior to this project, the Tribe could not meaningfully participate in those discussions. This project has given the Tribe a voice.

NOOKSACK INDIAN TRIBE

Project Title:	Revitalizing Fatherhood Program
Award Amount:	$524,161
Type of Grant:	SEDS - Strengthening Families
Project Period:	Sept. 2009 – Nov. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 5 youth involved
- $1,576,986 in resources leveraged
- 7 individuals trained
- 15 partnerships formed

BACKGROUND

The Nooksack Indian Tribe has 1,933 members, most of who live in Whatcom County. Tribal lands are fragmented, and include a 2.2-acre reservation, 298 acres of fee and trust lands, and 2,000 acres in private allotments. Tribal administration, three Tribal business, and most Tribal services are located in Deming.

In 2009, 1,179 Tribal members (61 percent) were 30 years old or younger. According to 2006 Nooksack Tribal TANF records, over 70 percent of Tribal children grow up without a father in the house for at least 2 years. Youth living without their fathers face social issues, such as poverty, low educational attainment, substance abuse, criminal behavior, suicide, and premarital pregnancy, at higher rates than those with fathers present. Through community needs assessments, the Tribe identified violence prevention, educational support, job training, parenting and life skills classes, cultural reunification, and parent-child activities as critical for the improvement of family. Tribal planners therefore developed this project to provide these services and foster greater involvement by Nooksack fathers in their children's lives.

PURPOSE AND OBJECTIVES

The purpose of this project was to increase the responsible, positive participation of Nooksack fathers in their children's lives. The first objective was to provide a coordinated effort to help fathers address their individual needs and overcome obstacles that limit their potential as responsible parents.

In the first year, project staff met with staff from several Tribal departments, securing their participation as facilitators in a series of 8-week workshops (with one workshop per week). Workshop topics included domestic violence awareness, child support, Native fatherhood, financial management, child safety, drug and alcohol prevention, and communication skills. During the course of the project, staff augmented the curriculum with trainings on communicating with children, conflict resolution, leadership,

child discipline, life skills, and personal empowerment. Project staff also hosted monthly family fun nights with an average of 40 adults and 75 children, father/child nights, outdoor movie nights, a back to school breakfast, and several other events, each of which were attended by fathers, their children, and other family members.

In the second year, the project confronted staff turnover and low attendance at workshops. Recognizing that the community was not large enough to support ongoing quarterly sessions, project staff provided additional stipends and adjusted the training schedule to make it less structured. With a more flexible schedule and new staff, the project saw greater community involvement, and was able to serve a total of 36 fathers and 29 mothers (with 25 fathers attending at least two sessions) through the workshops over the course of the project.

The second objective was to identify early parental communications breakdowns and promote cooperation on matters impacting children. To accomplish this, the project team held "Positive Indian Parenting" (PIP) and "Why Child Support?" classes. Staff experienced challenges with this objective due to staff turnover, a lack of partners to facilitate workshops, and scheduling conflicts, but a total of 52 parents attended PIP sessions, and 29 parents attended child support workshops. Additionally, 39 mothers and fathers participated in discussion groups, and 44 individuals, representing 38 families, reported improvement in parenting skills and communication on children's issues.

The third objective was to provide services to help fathers address barriers limiting employment. In the first year, participants took classes from project partner Bellingham Work Source in resume writing, interviewing, job search techniques, and portfolio building. Throughout the life of the project, caseworkers also provided classes, career counseling, and personal assistance to participants who were applying for employment, preparing for job interviews, getting GEDs or pursuing higher education, or receiving treatment for substance abuse or mental health issues.

OUTCOMES AND COMMUNITY IMPACT

Though attendance was lower than expected, the "Why Child Support?" classes were useful in helping participants navigate personal situations with respect to child support. PIP workshops, as well as the third year Native Wellness healthy relationships workshops and parenting classes hosted by project partner Bellingham Technical College, provided participants ways to create dialogue with partners and actively take part in their children's lives.

Both fathers and mothers who participated in workshops or met with caseworkers learned a great deal about the meaning of responsible and positive parenting, healthy communication and cooperation with present and former partners, what it means to provide child support, and what it means to be a role model. As a result of this project, 16 fathers applied for employment, 23 fathers and 14 mothers received job-specific training, two fathers and one mother gained a GED or pursued higher education, and 18 fathers and four mothers gained full or part-time employment. Furthermore, six fathers and six mothers received treatment for substance abuse or mental health issues, and there were 58 total meetings between participants and case managers to address personal issues.

The project coordinator stated, "Many Nooksack children have a more stable father presence in the home, and this project has led to better relationships, and less domestic abuse. Hopefully it will enable children to grow into healthy, stable adults."

SQUAXIN ISLAND TRIBE

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

PROJECT SNAPSHOT

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

BACKGROUND

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

Staff from Tribal youth service agencies identified many challenges facing Tribal youth, particularly in transitioning to adulthood. These include detachment from the community, poor job-seeking and vocational skills, and inadequate social skills needed to overcome prevalent community conditions, such as low educational achievement, substance abuse, and high teen birth rates. When the project began, there were no life skills programs being offered for young adults ages 19-24.

PURPOSE AND OBJECTIVES

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

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

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

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

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

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

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

OUTCOMES AND COMMUNITY IMPACT

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

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

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

COLLEGE OF MENOMINEE NATION

Project Title:	Menominee Language Revitalization: Teaching the Community
Award Amount:	$600,976
Type of Grant:	Native Languages
Project Period:	Sept. 2009 – Sept. 2012
Grantee Type:	Tribe

PROJECT SNAPSHOT

- 3 full-time equivalent jobs created
- 5 Elders involved
- 112 youth involved
- $108,932 in resources leveraged
- 15 partnerships formed
- 10 language teachers trained
- 892 Native language classes held
- 342 adults increased their ability to speak a Native language

BACKGROUND

The College of Menominee Nation is a 2-year Tribal College and land grant institution located on the Menominee Reservation in Keshena, Wisconsin. The college has a student body of approximately 500, serving Menominee Indian Tribe members and the neighboring Tribes of Oneida, Stockbridge-Munsee Potawatomi, and Forest County Potawatomi.

Of the 8,300 Menominee members, only 50 speak the Menominee language fluently. The college has been working closely with the Tribe since the early 1990s to revitalize the language and implement the Tribe's Language Development Ordinance 96-22, which calls for the preservation and promotion of Menominee in local schools, government affairs, and community functions.

In 1998, to meet part of the ordinance mandate, the college began developing a robust training and licensure program for Menominee language teachers. The teacher-training program includes immersion language lessons, or "tables," which are open to community members. In response to community demand and in an effort to preserve the small student-teacher ratio of the tables, the Tribal Administration asked the college to provide additional tables and tailor them for the larger community.

PURPOSE AND OBJECTIVES

The project purpose was to implement a community-wide language project to revitalize the use of Menominee. The first objective was to teach the language to 85 community members over the course of 3 years through language tables. Project staff held short-term immersion tables in six separate locations, where teachers and Elders engaged a small group of speakers with varied language ability.

The tables were wildly popular and project staff greatly exceeded target numbers, with 454 people attending, including a core group of 50 who regularly participated. The teachers held 892 tables, almost 30 more than originally planned.

The project also included a teacher-training component, whereby 1 year of attendance at language tables earned a provisional teaching license, 2 years resulted in an additional year of licensure, and 3 years of attendance resulted in a 5-year certification. During the project period, the college certified or renewed certification for 10 teachers through this program.

The second objective was to establish multimedia training materials for teaching the Menominee language. The project technology specialist created a website to reach remote learners; website content included vocabulary lists, lesson plans, an online dictionary, videos, and high-quality recordings of Menominee Elders. The specialist recorded Menominee Elders' teachings and shared his appreciation of having that valuable time together, saying "You take an hour's worth of an Elder's time and get 15 hours of multimedia learning materials out of it." Staff expected to provide multimedia materials to at least 35 individuals; by the end of the project, 500 Tribal members accessed the website.

Staff also created a DVD for use in local public schools that features scenario-based teaching, such as vignettes of women demonstrating how to weave baskets narrated in Menominee. Project staff distributed 1,200 copies of the DVD to teachers and community members.

OUTCOMES AND COMMUNITY IMPACT

The Menominee Language Revitalization project increased the use of Menominee in everyday life, and encouraged people to speak the language outside the home. The project director witnessed this in the project's third year, reporting that "people would bump into each other at the store and speak in Menominee… [It became] a spoken language, rather than a taught language."

The expanded number of tables provided many more language learning opportunities for adults. In addition, the increase in digital materials allows remote learners to access resources online and be part of the language movement. Elders who participated in the recordings expressed they felt valued for their language expertise, and their stories and wisdom are now preserved in a digital archive to be shared in the future. Many Menominee adults resettled on the reservation after relocation, or still live outside of the reservation. Project staff said the tables connected these adults to a part of their heritage that was long silenced or out of reach.

Furthermore, the Tribe uses a point system during the hiring process, and applicants receive additional points for language proficiency. Due to participation in the tables, many Tribal members have increased proficiency and are stronger candidates for employment with the Tribe.

The 10 Menominee language teachers who obtained or renewed their certification also have increased their language and professional skills, to the benefit of students in the local schools. The College plans to continue the language tables on a weekly basis and hopes to offer classes through an online platform in the coming years to carry on the process of Menominee language revitalization.