FY 2019

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

The Administration for Native Americans

ADMINISTRATION FOR CHILDREN & FAMILIES

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EXECUTIVE SUMMARY

Context & Background

Formally established in 1974 through the Native American Programs Act (NAPA),[1] the Administration for Native Americans (ANA) promotes self-determination for all Native Americans, including federally and state-recognized Indian tribes, Alaskan villages, American Indian (AI) and Alaska Native (AN) nonprofit organizations, Native Hawaiian organizations, and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands). ANA promotes self-sufficiency and cultural preservation for Native peoples through grants that communities use to engage in their cultures and thrive. These grants fall into three primary categories – language revitalization, social and economic development, and environmental protection.

The communities that ANA serves have experienced significant hardships and trauma but have tremendous human and cultural resources to bring to bear when properly resourced. The challenges that indigenous communities face can best be understood using the framework of historical trauma, or emotional and psychological injury, which comes about from large-group trauma and is transmitted intergenerationally.[2] In other words, the impacts of colonization on AI/AN and Native Hawaiian and Pacific Islander (NHPI) culture, economies, politics, and social systems throughout history continue to be felt in tangible ways today. Examples of the ongoing consequences of historical trauma in AI/AN and NHPI communities include suicide; substance abuse; health issues such as obesity, diabetes, and elevated cancer rates; poverty; low educational achievement; lack of self-identity; shaming of cultural identity; dysfunctional families; trauma; and susceptibility to violence.[3]

Looking specifically at the problem of poverty, Kids Count (a child welfare research project by the Annie E. Casey Foundation) reports from U.S. Census Data that 31 percent of all AI/AN children have been living below the federal poverty level.[4] In 2017, the U.S. Census Bureau reported that 25.4 percent of all American Indians and Alaska Natives lived in poverty, compared to just 14 percent for the nation as a whole.[5] For specific reservations, the situation is even more dire. For example, the Standing Rock Reservation has a poverty rate of 43.2 percent.[6] Poverty has tangible impacts on physical health, particularly via food insecurity, which results in

[1] 42 U.S.C. 2991-2992d.
[2] Brave Heart, MYH, Chase, J, Elkins, J, Altschul, D.B. "Historical trauma among Indigenous peoples of the Americas: Concepts, research, and clinical considerations." *Journal of Psychoactive Drugs* 2011; 43(4): 282–290.
[3] Substance Abuse and Mental Health Services Administration (SAMHSA), "Culture is Prevention," SAHMSA, August 23, 2018, YouTube video, 1:10:34, https://www.youtube.com/watch?v=t8GJtTSKgQQ.
[4] Kids Count Data Center, "Children in Poverty by race and ethnicity in the United States," *The Annie E. Casey Foundation* (2018). https://datacenter.kidscount.org/data/tables/44-children-in-poverty-by-race-and-ethnicity#detailed/1/any/false/37,871,870,573,869,36,868,867,133,38/10,11,9,12,1,185,13/324,323.
[5] U.S. Census Bureau, "American Community Survey," *United States Census Bureau* (2020). https://data.census.gov/cedsci/table?q=S1703&tid=ACSST1Y2017.S1703
[6] Krogstad, J. "One-in-four Native Americans and Alaska Natives are living in Poverty," *Pew Research Center* (2014).

a lack of access to healthy food and relates to the high rates of health issues such as obesity and diabetes.[7]

Combatting the endemic problems of poverty and historical trauma is complicated, but tribal communities already have a critical resource, which serves to protect and prevent against the consequences of historical trauma. Evidence shows that Native culture, including traditions, language, customs, spirituality and ceremony, connectedness, traditional games, traditional foods, Elders, ways of life, and values serve as protective and preventative factors for AI/AN and NHPI against the aforementioned problems, including poverty.[8] A recent study explained that youth who experience cultural revitalization activities get a sense of "personal wellness, positive self-image, self-efficacy, familial and non-familial connectedness, positive opportunities, positive social norms, and cultural connectedness. Such factors positively influenced adolescent alcohol, tobacco, and substance use; delinquent and violent behavior; emotional health, including depression, suicide attempts, and resilience; and academic success."[9] AI/AN and NHPI community members are using the ANA grants to promote culture in their communities.

[7] Jernigan VBB, Salvatore AL, Styne DM, Winkleby, M. "Addressing food insecurity in a Native American reservation using community-based participatory research." *Health Education Research*, 2012; 27(4), 645–655.
[8] Substance Abuse and Mental Health Services Administration (SAMHSA), "Culture is Prevention," SAHMSA, August 23, 2018, YouTube video, 1:10:34, https://www.youtube.com/watch?v=t8GJtTSKgQQ.
[9] Henson M, Sabo S, Trujillo A, Teufel Shone N. "Identifying protective factors to promote health in American Indian and Alaska Native adolescents: A literature review." *Journal of Primary Prevention* 2017; 38(1–2), 5–26.

Grants Portfolio

174 Total Projects

3 Funding Categories

SOCIAL & ECONOMIC DEVELOPMENT STRATEGIES (SEDS)

111 Projects

64% of Funded Projects

5 Sub-Areas

- Sustainable Employment and Economic Development Strategies (SEEDS) initiative: Up to a 5-year funding cycle that focuses on employment and business development.
- SEDS program: Funds social, economic, and tribal governance projects.
- SEDS–Alaska (SEDS-AK) program: Funds social, economic, and tribal governance projects in Alaska.
- Native Asset Building Initiative (NABI): A special joint initiative with the Office of Community Services.
- Native Youth Initiative for Leadership, Empowerment, and Development (I-LEAD): Supports community projects that foster native youth resiliency.

NATIVE LANGUAGES

49 Projects

28% of Funded Projects

3 Sub-Areas

- Native Language Preservation and Maintenance (P&M) projects
- Esther Martinez Native Immersion (EMI) projects
- Native Language Community Coordination Demonstration (NLCC) projects

ENVIRONMENTAL REGULATORY ENHANCEMENT (ERE)

14 Projects

8% of Funded Projects

ERE grants support tribal cultural preservation and natural resource management priorities to achieve environmentally healthy, sustainable communities.

2019 Applications

187 Paneled & Scored Applications

57 New Grants Awarded

31% Issuance Rate

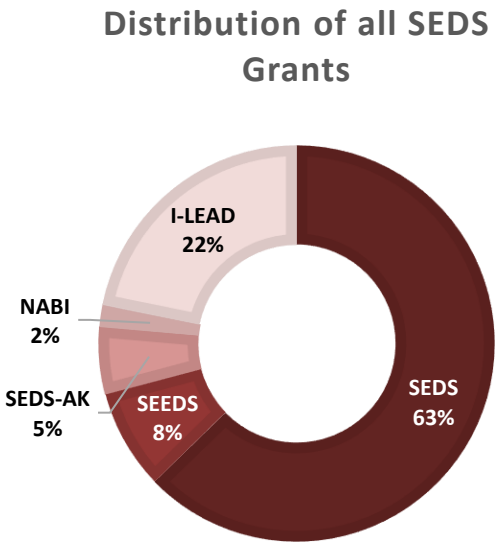
SEDS: 105 applications paneled; 30 funded

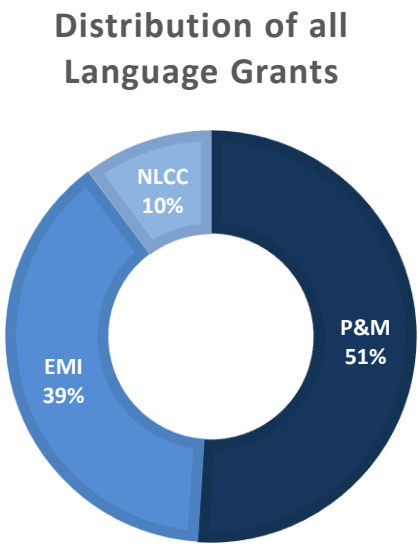
SEDS AK: 6 applications paneled; 2 funded

P&M: 50 applications paneled; 10 funded

EMI: 13 applications paneled; 8 funded

ERE: 13 applications paneled; 7 funded





ANA Evaluation of Funded Projects

NAPA requires ANA to provide, at least every 3 years, "evaluation of projects…including evaluations that describe and measure the impact of such projects, their effectiveness in achieving stated goals, their impact on related programs, and their structure and mechanisms for delivery of services[.]"[10] The purposes of these evaluations are to:

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

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

Evaluation Methodology

ANA's Division of Program Evaluation and Planning has visited ending grants starting in 2006. Evaluators used a combination of the regular On-going Progress Reports and a standard information collection methodology. In 2016, evaluators revised the information collection tools. ANA uses an Outcome Assessment Survey to focus on qualitative data collection. Additionally, ANA created a new quantitative data collection form, the Annual Data Report

[10] 42 U.S.C. 2992.

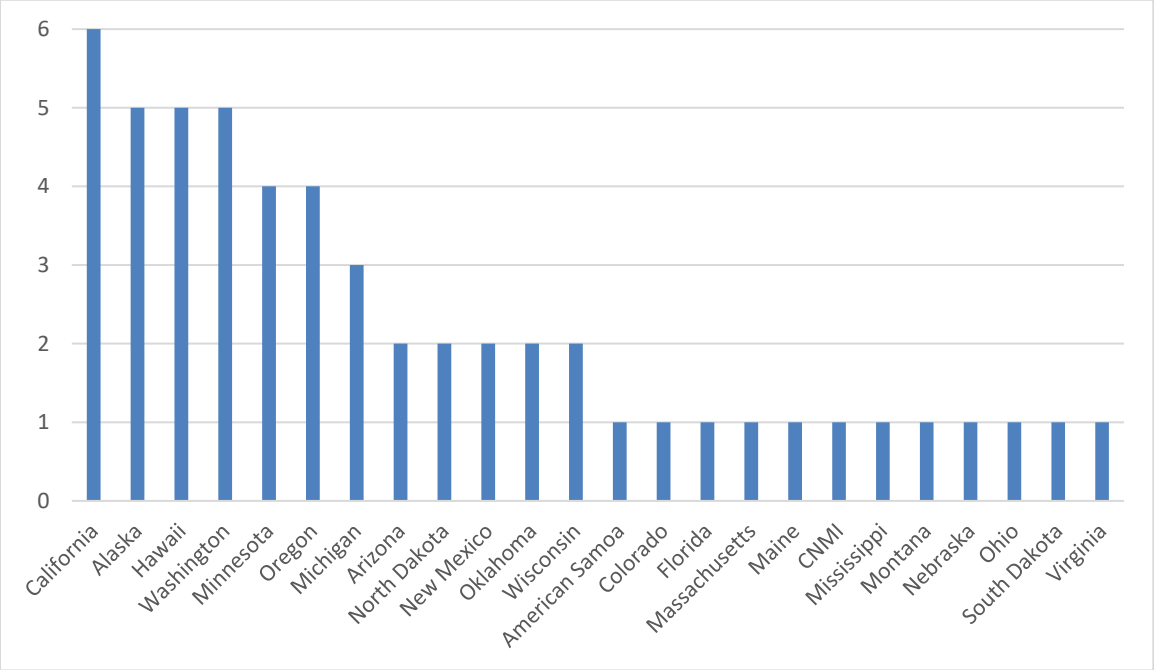
(ADR), which grantees submit at the end of each project year. The revised Outcome Assessment Survey allows for more time spent onsite obtaining more qualitative information and interviewing beneficiaries to understand the effects of grant funds and explore best practices with project staff. The ADR allows ANA to collect quantitative data from all grantees, even those not visited, to monitor their progress in achieving their goals. These forms allow ANA to fully implement the statutory requirement that ANA establish standards for evaluation of "project effectiveness in achieving the objectives" of NAPA and that such standards "be considered in deciding whether to renew or supplement financial assistance authorized."[11]

FY 2019 KEY FINDINGS

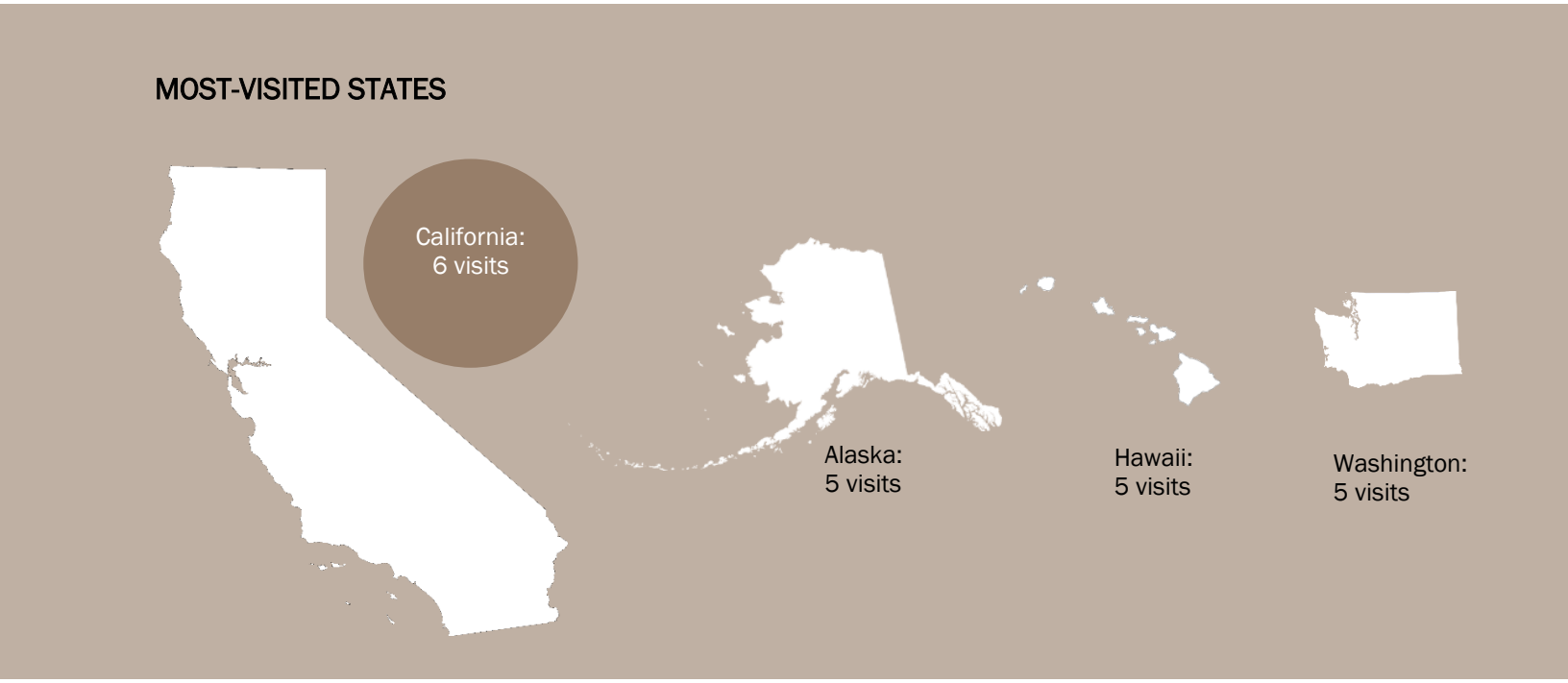
ANA Project Snapshot

This report includes data from the Outcome Assessment Survey of 54 projects in 24 states or Pacific Islands as well as ADR data from projects that submitted the report. This represents 92 percent of grants ending in fiscal year (FY) 2019. All 54 projects included received an in-person site visit from ANA staff during which the Outcome Assessment Survey was completed. California received the most site visits with six different projects ending in FY 2019. Please see the geographic distribution of visited projects in the graph below.

GEOGRAPHIC DISTRIBUTION OF VISITED PROJECTS



[11] Section 811 of NAPA. 42 U.S.C. 2992(b).



Effectiveness and Impact Ratings

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

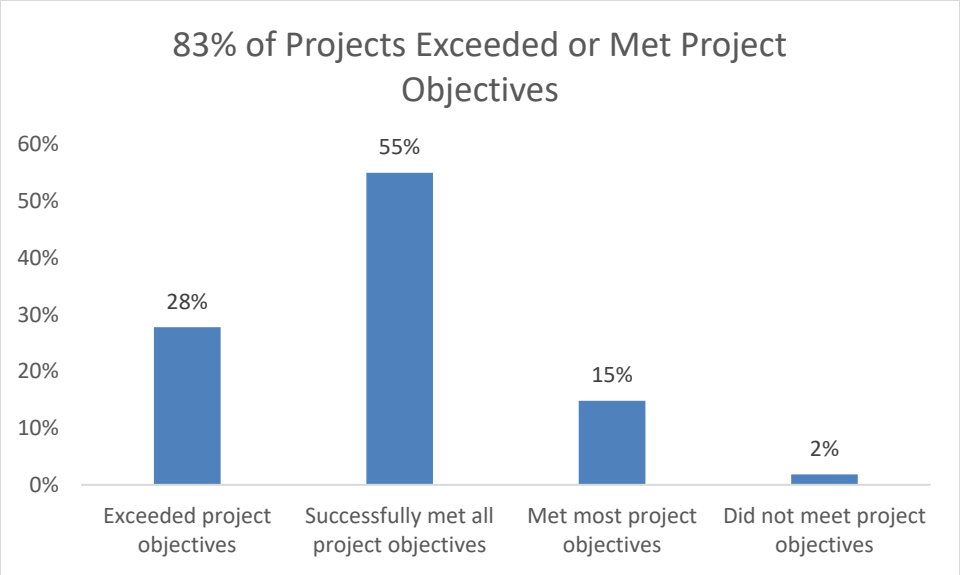
The effectiveness rating refers to the extent to which a project's objectives were completed. This scale assigns values as follows:

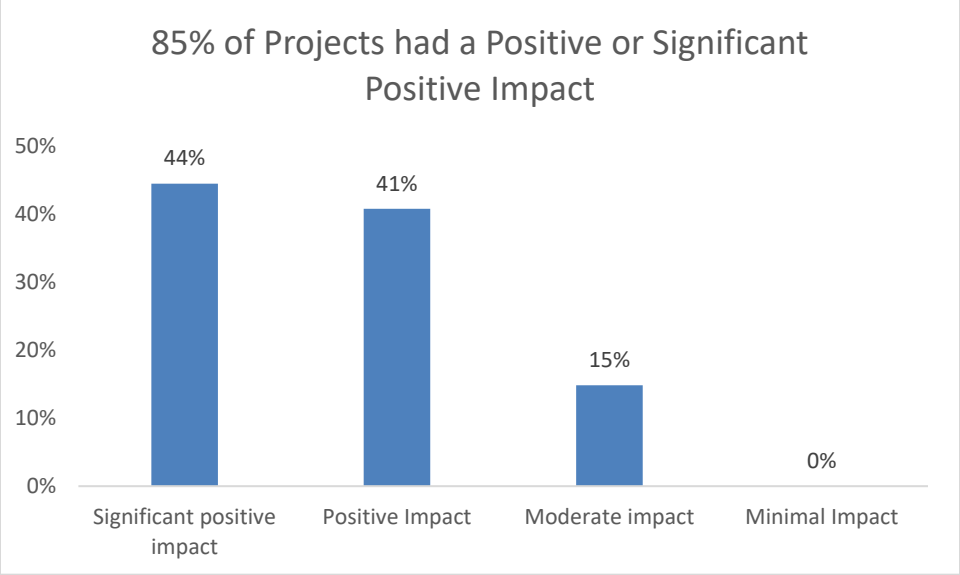
1. Did not meet = 50 percent or less completion of objectives
2. Met most = 51–89 percent completion of objectives
3. Successfully met = 90–100 percent completion of objectives
4. Exceeded = greater than 100 percent completion of objectives

When assigning impact ratings, evaluators consider a number of dimensions to measure the depth of change the project had on the community. These variables include the benefits to individuals due to the project, types of changes that occurred in the community due to the project, any perceived negative effects of the project, and positive externalities.

The impact rating scale is as follows:

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





Eighty-three percent of projects met or exceeded all project objectives, and 85 percent reported that the project had a positive or significantly positive impact in their communities. This is compared to 15 percent of projects that were found to have a moderate impact and 15 percent of projects that met most of their objectives. Only 2 percent of projects did not meet their objectives while no projects had minimal impact.

COMMON THEMES

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

Community Partnerships

ANA believes that projects achieve long-term benefits when augmented with strong community partnerships. Of the self-reported data ANA has, the most common types of partnerships formed were with tribal governments or agencies, private businesses, nonprofits, and schools or universities. FY 2019 data from the 54 ending projects visited by ANA has revealed that 93 percent had existing or formed new partnerships. Grantees formed a total of 464 partnerships.

Volunteers

Volunteer involvement occurs in a variety of ways in projects across all program areas. Approximately half of the projects reviewed in the FY 2019 data set reported utilizing volunteers. Projects in the language and social development program areas reported the most frequent involvement and the largest number of volunteers. In total, 1,274 volunteers donated approximately 99,158 hours of assistance and supported 33 projects. While volunteer contributions vary, ANA believes the time, energy, and resources that volunteers bring are critically important to a project and a grantee's organizational capacity, both short- and long-term. This is particularly true when volunteers increase a Native American community's stake in sustaining project successes.

Elder and Youth Involvement

Among Native communities, Elders are often looked upon as respected educators, protectors of culture, and intergenerational responders to children and youth. The exact definitions of a "youth" and "Elder" varies by community and grantees report their numbers based on their community's definitions. Intergenerational activities range from language instruction and storytelling to teaching traditional arts and dances. It is clear from project to project that creating connections between generations is an important aspect of many ANA projects. In the FY 2019 data set, 65 percent of projects visited reported both youth and Elder involvement in their projects. Thirty-seven percent of projects engaged youth in leadership development activities. Further, a total of 2,136 Elders and 12,525 youth were involved across all projects visited in 2019.

Training

One of the key presumptions underlying ANA project grants is that they are more likely to be successful if they create opportunities for community members to gain practical skills and knowledge that can be employed when addressing community problems. Seventy percent of

ANA-funded projects reviewed included a training component. Across these projects, 5,766 individuals completed training.

Economic Development

In the FY 2019 data set, ANA visited 20 projects that focused on Economic Development—14 SEEDS, 3 SEDS, 2 SEDS-AK, and 1 NABI. In total, 15,643 people were served through project activities across 15 states and the territory of American Samoa. SEEDS projects are the most represented in economic development as they focus on employment and business development. Of the 20 economic development projects, 75 percent exceeded or met all their objectives, and 90 percent had a positive or significantly positive impact.

ANA Post-Award Training

All newly awarded projects are required to send two individuals working directly on the project to attend a post-award grantee meeting in order to provide grants management training. Post-award training is designed to provide newly awarded ANA grantees with information on how to effectively administer, manage, track, and report their federally funded projects. These trainings help ensure proper project implementation and understanding progress and financial reporting requirements and provide project staff with resources on grants management. Of the cohort of the 54 ending projects in 2019, all but 7 sent staff to this training.[12]

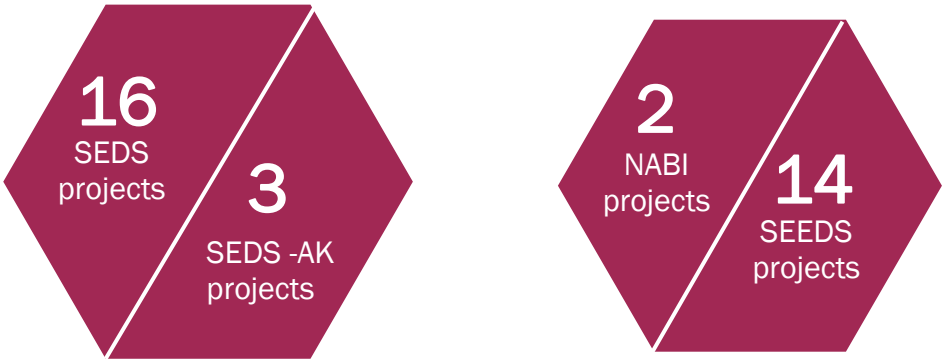
[12] Many projects have staff turnover and some staff on the seven projects could have sent the original project staff, but not their successors.

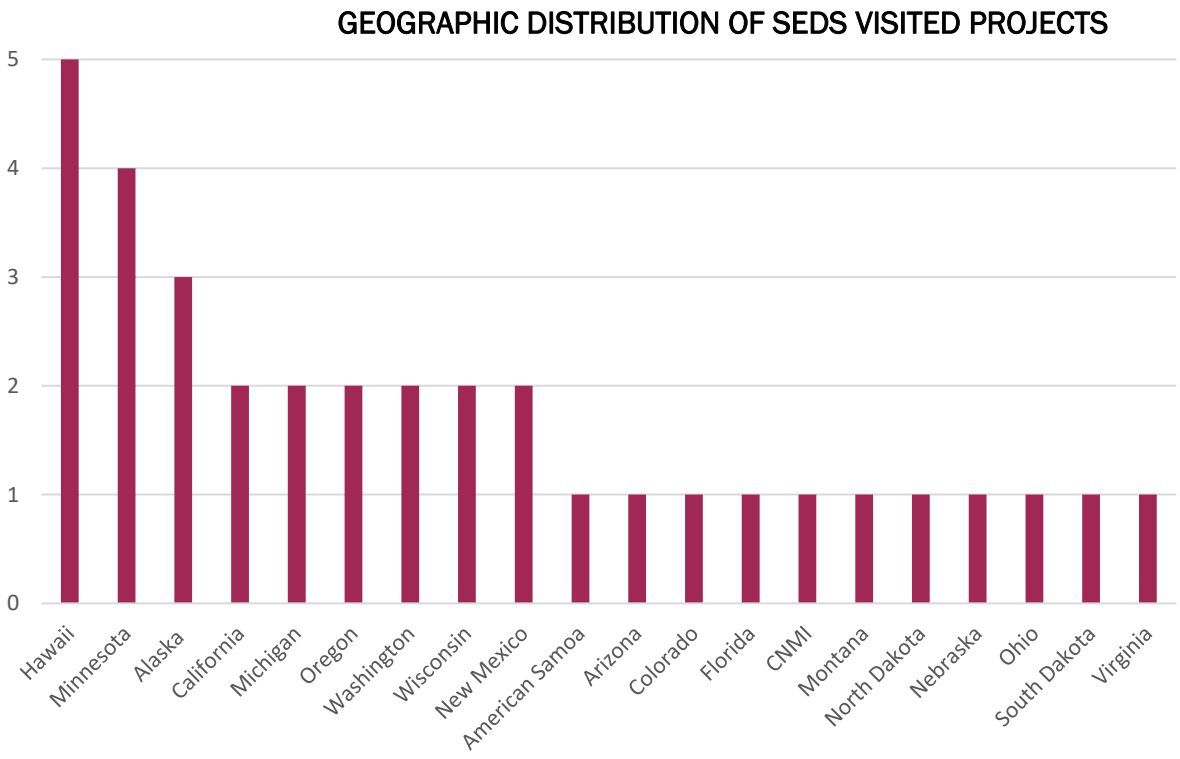
SOCIAL AND ECONOMIC DEVELOPMENT STRATEGIES

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

The SEDS program supports the principle that social and economic development are inter-related and essential for the development of thriving Native communities. SEDS grants are community-driven projects designed to grow local economies, increase the capacity of tribal governments, strengthen families, preserve Native cultures, and increase self-sufficiency and community well-being. SEDS projects funded through ANA have specific, measurable, achievable, relevant, and time-bound outcomes aimed toward achieving long-range community goals. Within the SEDS program area, ANA funds economic development projects, social development, and governance projects. Over the years, ANA has also implemented special initiatives under the SEDS program to achieve more targeted funding to address the Commissioner's or administration's priorities. These include the Native Youth Initiative for Leadership, Empowerment, and Development (I-LEAD), which are youth-driven projects, and SEDS for Alaska (SEDS-AK), which can support projects to help strengthen the governance capacity of Alaska Native villages and nonprofit corporations. Additional economic development programs falling under the SEDS umbrella include the Native Asset Building Initiative (NABI) and Sustainable Employment and Economic Development Strategies (SEEDS).

SEDS VISITED PROJECTS





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

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

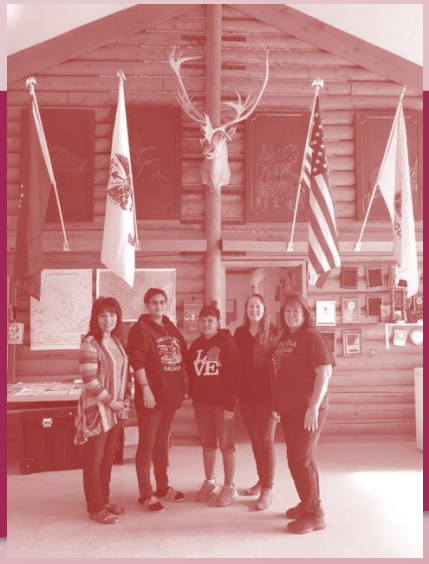
The FY 2019 SEEDS grants employed 352 participants, 83 of whom were unemployed prior to the ANA project. Forty-one businesses were created, and 46 businesses were expanded.

The Native American Asset-Building Initiative was a partnership between ANA and the Administration for Children and Families' Office of Community Services (OCS). The Initiative focuses on building the capacity of tribes and Native organizations to effectively plan and implement asset development programs including financial literacy training and savings strategies for individuals to purchase a home, invest in their education, or to start a business under OCS's Assets for Independence program.

AREAS ADDRESSED BY SEDS PROJECTS	NUMBER OF PROJECTS
Youth Development	8
Entrepreneurship	8
Arts & Culture	8
Career Pathways	7
Health, Nutrition & Fitness	6
Commercial Trade	6
Infrastructure & Organizational Development	6
Job Training & Placement	5
Economic Infrastructure	5
Social Development	4
Economic Stability	4
Infrastructure Planning	4

"The strategic planning gave a voice to the youth and they used it. Youth are shaping the future and walking the walk. The Council is showing leadership for the youth so they can go forward and lead the community."

-Janelle
Tebughna Foundation
SEDS-AK Project



"The instructors and people were instrumental in this program. They supported me and made me feel that I could do it. With that I will be graduating next year (2020)."

-Student
Bay Mills Community College
SEDS Project

NATIVE LANGUAGES

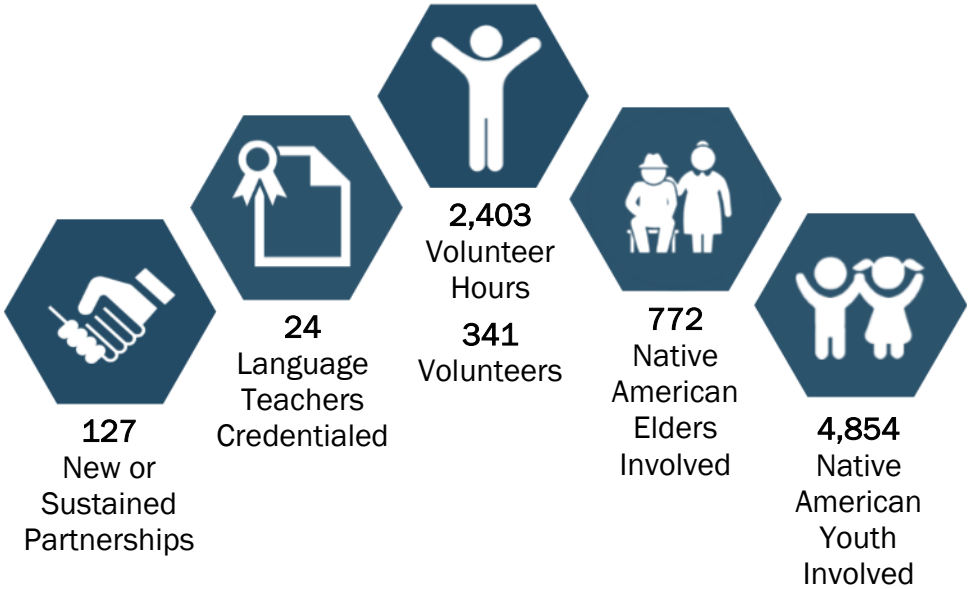
Current Status of Language

Native American languages are critically endangered. Prior to European contact, there were "some 280 Native languages…spoken…representing 51 independent language families. Nearly half of these languages are now extinct, and all the surviving languages are endangered to some extent."[13] Therefore, it is especially important for ANA to assess the impact our language funding is having on our communities. For some communities with very low numbers of fluent speakers, who are also mostly elders, it may be more beneficial to preserve the language through written documentation or to teach through a master-apprentice program. For other communities with at least several fluent speakers who are capable of teaching the language, an immersion school or language nest may be the most beneficial strategy. Considering ANA's capability to provide over $12 million per year to language projects, it is important to assess how to most effectively assist grantees in designing language programs that meet the needs of diverse and individual communities.

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

ANA funds two distinct types of Native language discretionary grants: Native American Language Preservation and Maintenance (P&M) and Esther Martinez Immersion (EMI). ANA also funds five cooperative agreements through the Native Language Community Coordination (NLCC) demonstration project.

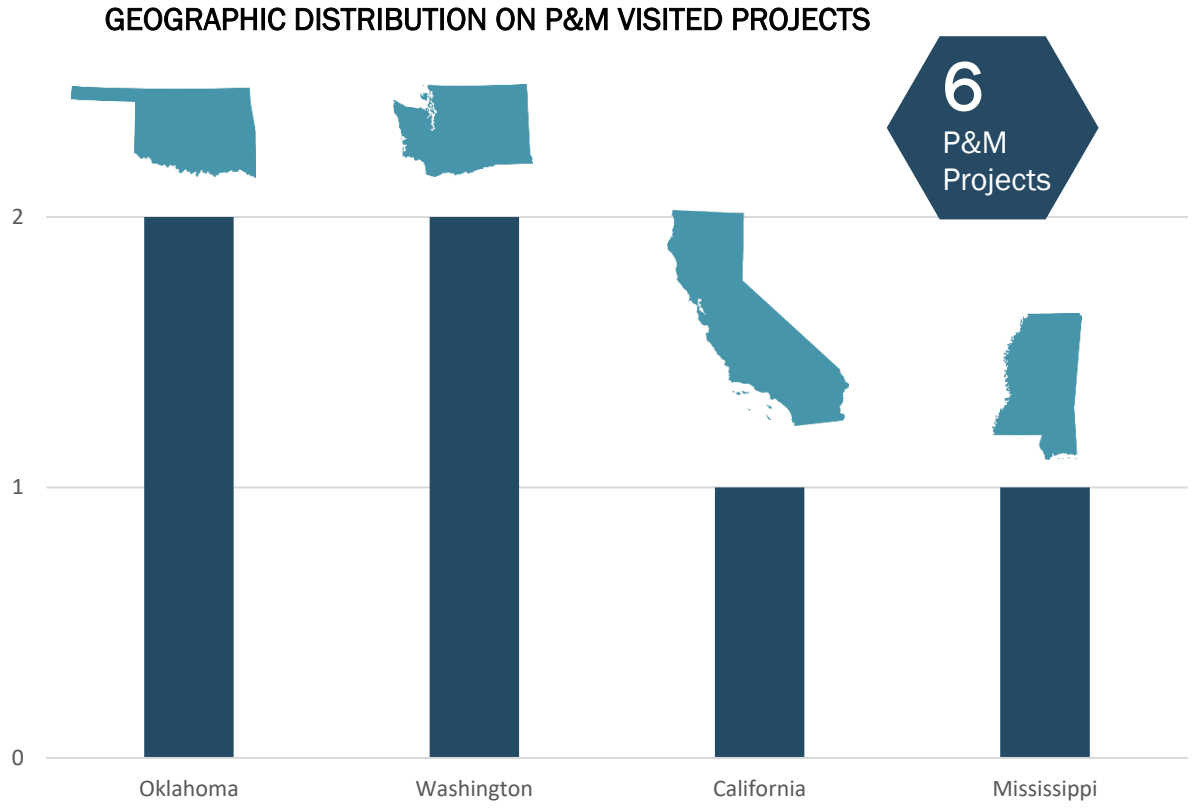
VISITED PROJECT HIGHLIGHTS: P&M AND EMI



[13] Moseley, Christopher (ed.), *United Nations Educational, Scientific and Cultural Organization's Atlas of the World's Languages in Danger*, UNESCO, 2010. https://unesdoc.unesco.org/ark:/48223/pf0000187026.

Native American Language Preservation and Maintenance (P&M)

Language P&M funding provides opportunities to assess, plan, develop, restore, and implement projects to ensure the survival and continuing vitality of Native languages. ANA's P&M program is more flexible than others in the types of activities that can be supported under the Native Language program.



AREAS ADDRESSED BY P&M PROJECTS	NUMBER OF PROJECTS
Assess or measure language fluency/proficiency	12
Develop language materials	10
Provide classroom language instruction	9
Language immersion classes	9
Compile, transcribe, or analyze oral testimony or records	7
Train language instructors	7
Provide language instruction in the home	4

NATIVE LANGUAGES ADDRESSED BY P&M PROJECTS

Kanza Language Family

Coastal Miwok

Southern Pomo

Interior Salish (Nselxcin Dialect)

Cheyenne and Arapaho

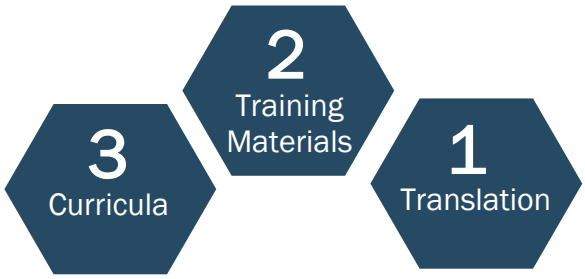
Choctaw

INCREASED SPEAKING ABILITY ACROSS VISITED PROJECTS

802 YOUTH

88 ADULTS

LANGUAGE RESOURCES PRODUCED BY P&M PROJECTS



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

Esther Martinez Immersion (EMI)

Language immersion and restoration grant funding is awarded in accordance with the Esther Martinez Native American Languages Preservation Act of 2006 (reauthorized in 2019),[14] which amended NAPA. As a result, ANA provides funding to support 3-year projects implemented by Native American language nests, survival schools, and restoration programs. ANA began funding this initiative in 2008. In 2014, ANA changed the name of the Esther Martinez Initiative to Esther Martinez Immersion to mark the significance of ANA's lasting dedication to funding language immersion efforts. EMI supports the development of self-determining, healthy, culturally and linguistically vibrant, and self-sufficient Native American communities. This funding opportunity is focused on community-driven projects designed to revitalize, ensure survival, and continue the vitality of Native American languages and culture.

The two purposes of EMI are the following:

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

GEOGRAPHIC DISTRIBUTION OF EMI VISITED PROJECTS

7
EMI
Projects

Alaska
California
Maine
Massachusetts
North Dakota
Oregon
Washington

[14] Esther Martinez Native American Languages Programs Reauthorization Act, Public Law 116–101, 42 U.S.C. §§ 2991b–3–2992d.

AREAS ADDRESSED BY EMI PROJECTS	NUMBER OF PROJECTS
Provide classroom language instruction	14
Develop language materials	14
Assess or measure language fluency/proficiency	13
Train language instructors	13
Language immersion classes	11
Provide language instruction in the home	9
Compile, transcribe, or analyze oral records	5

LANGUAGE RESOURCES PRODUCED BY EMI PROJECTS

INCREASED SPEAKING ABILITY: across visited projects

677 YOUTH

177 ADULTS

NATIVE LANGUAGES ADDRESSED BY EMI PROJECTS

Lakota (Siouan Family)

Passamaquoddy-Maliseet (Algonquian Family)

Wampango (Wampango Family)

Interior Salish (Salish Family)

Luiseño (Luiseño Family)

Yup'ik (Eskimo Family)

ENVIRONMENTAL REGULATORY ENHANCEMENT

The purpose of the Environmental Regulatory Enhancement (ERE) program is to provide funding for the costs of planning, developing, and implementing programs designed to improve the capability of tribal governing bodies to regulate environmental quality pursuant to federal and tribal environmental laws. ERE grants support tribal cultural preservation and natural resource management priorities in order to achieve environmentally healthy, sustainable Native American and Alaska Native communities.

ANA's ERE grants provide tribes with resources to develop legal, technical, and organizational capacities for protecting their natural environments. Applicants are required to describe a land base or other resources, such as a river or body of water, over which they exercise jurisdiction as part of their funding application. ERE grantees face a range of challenges, including "checker-boarded" reservations, obtaining data from partnering agencies, and working with other tribes and local organizations on resource management.

The 2019 data set includes six 3-year ERE projects across five states. There were two visits to California and one visit each to Alaska, Oregon, Michigan, and Arizona. In total, the projects developed:

- three environmental ordinances,
- two environmental codes, and
- two environmental regulations.

VISITED PROJECT HIGHLIGHTS: ERE

CONCLUSION

The mission of the ANA is to promote the goal of self-sufficiency and cultural preservation for Native Americans by providing social and economic development opportunities through financial assistance, training, and technical assistance to eligible tribes and Native American communities, including American Indians, Alaska Natives, Native Hawaiians, and other Native Pacific Islander organizations. This funding allows eligible entities to address problems associated with historical trauma and colonization thus supporting the well-being of their people.

ANA's financial assistance to Native American communities helps minimize the effects of systemic poverty; works to preserve, revitalize, and maintain Native American languages; and helps sustain and preserve natural environments in Native American communities through short-term and time-limited project funding. The impact of this funding has strengthened the organizational capacity of Native American tribes and organizations.

OUTCOME REPORTS BY STATE AND TERRITORY

The purposes of ANA outcome evaluations are to record the successes and challenges of ANA grantees in order to improve their capacity and to produce relevant data on Native American community-driven projects that is useful to Native American communities. The following pages provide brief summary reports for each of the projects evaluated and included in the FY 2019 data set. These summaries include a snapshot of data for each project, including full-time equivalent jobs created, elders and youth involved, partnerships formed, and resources leveraged. Each summary provides background, gives an overview of the project goal and objectives, and describes the accomplishments and outcomes the grantee had in its community.

COOK INLET TRIBAL COUNCIL, INC.

Mikelnguut Qanerciqut Yupik Language Nest
Alaska
3 years, $826,764

Project Overview

Cook Inlet Tribal Council, Inc. (CITC), a tribal nonprofit organization, located in Anchorage, Alaska, implemented a 3-year Esther Martinez Immersion (EMI) project called "Mikelnguut Qanerciqut" or "Our Children Will Speak." The overall goal of this project was to establish a Yup'ik language nest for Anchorage's Alaska Native children from birth to kindergarten entry, provide a minimum annual average of 500 hours per child of instruction and care exclusively in Yup'ik, and in so doing increase student and family proficiency in the Yup'ik language.

Prior to the project, Alaska Native children in early child care did not have access to Yup'ik or any other Alaska Native language immersion in Anchorage. While Alaska is home to at least 20 distinct indigenous languages, the effects of intergenerational historical trauma and a lack of significant language education programs left many young children in Anchorage with few opportunities to learn these languages. CITC wanted to address this need and, through this project, focus on the critical gap for building language acquisition between birth and kindergarten.

To achieve this, the project worked to establish a pipeline of immersion education by creating a classroom of eight children, ages birth to 3 years, in a full-day, year-round Early Head Start setting; and a classroom of

Alaska Native culture was incorporated into many aspects of the school including the playground equipment such as the canoe pictured here.

Key Findings

- Establishment of first Alaskan Indigenous immersion program offered in Anchorage.
- 2,500 hours per year of instruction or direct services provided.

17 children, ages 3 to 5, in a half-day, school year–based Tribal Head Start setting. These classrooms provided services for the first time in Anchorage delivered solely in the Yup'ik language. Additionally, the project looked to administer weekly family-centered Yup'ik language instruction to parents and caregivers and monthly referrals to cultural activities in the community.

While children in Anchorage come from a diverse range of Alaska Native villages or

tribal communities, CITC selected the language of Yup'ik to utilize first for the immersion classrooms as teachers were available in key areas of Yup'ik fluency, language teaching, and early childhood education. Early education curricula already existed in Yup'ik and the necessary language materials were available to purchase from community partners. During the planning stages, the project was able to identify potential staffing candidates from among the current and prior teachers in possession of an early child care credential who were also fluent Yup'ik speakers. By looking to already-available Yup'ik resources and community assets, CITC saw a foundation the project could build on to administer a viable early child care immersion program.

Project Outcomes and Results

The Mikelnguut Qanerciqut Yup'ik Language Nest effectively provided over 2,500 hours per year of instruction or direct service hours to Alaska Native and American Indian families in Anchorage who qualified for free Tribal Head Start and Early Head Start services for their children between birth and kindergarten. For 3 years, 20 students (ages 3 to 5 years) were enrolled at the Cook Inlet Native Head Start and 8 students (ages 6 weeks to 3 years) were enrolled at the Clare Swan Early Learning Center. Once these classes were offered, the demand from parents in the community grew and a waitlist developed for enrollment into the immersion classrooms.

A curriculum was developed and modified to be specific to Yup'ik culture with each lesson arranged around the seasons, such as spring berry picking, or Alaska Native values, such as honoring the Elders. Teachers believed that students were acquiring more than the language; as one teacher states, "Not only learning the language, but the way to be Yup'ik. When we speak, the ancestors are speaking; the ancestors are listening, too." CITC looked for ways to expand learning outside of the classroom as well and started a YouTube channel with a language playlist and videos. Books were created and distributed, such as *Neqlillret*, which includes photographs of a local family's fish camp that could be used to discuss traditional foods or subsistence lifestyles. Cloth salmon strips were created to accompany the book and hung in the classrooms.

To increase family involvement, the project hosted at least monthly Yup'ik events related to cultural topics, like making owl fans, and asked parents to actively volunteer in the classrooms. Through these events and parent engagement activities, the project staff reported seeing changes in adult fluency as well. Feedback from adult participants showed that they wanted more classes and opportunities to learn the language to support their children. The project hopes to teach more parents so that singing, speaking, and learning continues at home.

To evaluate students' and families' abilities, there was no tool to measure language proficiency in Yup'ik at the start of the project, and this had to be developed by staff, tested in classrooms, and then used to demonstrate increased proficiency. Beyond language acquisition, parents and staff noticed other changes in the children. As one parent states, "It is like night and day the way the students behave better after learning Yup'ik."

CITC created the first Alaskan Indigenous immersion program offered in the Anchorage area. The Anchorage School District took notice of CITC's language immersion efforts and saw the need to start a kindergarten program. A full year of 50/50 immersion instruction in a kindergarten class of 25 was eventually offered at College Gate Elementary School. In the last year of the project, the school district expressed interest in adding a first grade classroom and other classes to build on CITC's language continuum. With this commitment from the school district and the growing desire among parents for their children to access language immersion, CITC hopes this is only the beginning of new language opportunities in Anchorage.

"There was a spiritual impact, that we are not erased. How do you measure the tears in a grandfather's eyes?"

—Connie Wirz, Project Director

DENA' NENA' HENASH TANANA CHIEFS CONFERENCE

Tanana Chiefs Conference Cultural Wellness Camp Program
Alaska
3 years, $599,999

Project Overview

Tanana Chiefs Conference (TCC), located in Fairbanks, Alaska, implemented a 3-year Social and Economic Development Strategies-Alaska (SEDS-AK) project to build community and tribal capacity to implement cultural wellness camps as a method to increase the resiliency of the Alaska Native people toward the effects of trauma throughout the TCC region, a 235,000-square-mile region of Interior Alaska.

Through this project, TCC wanted to utilize a cultural wellness camp framework and curriculum that built on the cultural strengths, values, and traditions of the Alaska Native people. This program was to be pilot-tested in six of TCC's subregions – Upper Tanana, Yukon Flats, Yukon Tanana, Yukon Koyukuk, Lower Yukon, and Kuskokwim.

By enhancing leadership capacity of communities and tribes to plan, implement, and evaluate these cultural wellness camps, the project wanted to ensure the program would be sustainable into the future, thereby increasing the economic and social self-sufficiency of villages in the TCC region. Prior to the project, villages in the TCC region had long been negatively impacted by the harmful effects of intergenerational trauma, including substance abuse and the negative impacts it had on families and communities. Communities and tribes wanted to implement cultural wellness camps to build community resiliency but had limited capacity to do so. A framework of infrastructure was needed to address the impacts of intergenerational trauma while strengthening cultural connections in order to build the capacity of

Tanana Chiefs Conference Cultural Wellness Fish Camp for youth participants. The site of a traditional fish camp and tents used for a youth cultural wellness camp.

Key Findings

- Developed cultural wellness camp program for 6 subregions.
- Implemented 22 community driven cultural wellness camps.
- Over 600 participants in cultural wellness camps each of the 3 years of the project

communities to become economically and socially self-sufficient.

Project Outcomes and Results

TCC implemented a cultural wellness camp framework that utilized cultural values of the Alaska Native people and promoted positive behaviors. The project worked to increase community and tribal capacity to implement cultural wellness camps and resiliency to the effects of trauma among Alaska Native youth and adults in the TCC region.

Subregional implementation teams consisting of representatives from each community or tribe in the project's service area gained the skills and knowledge needed to plan, implement, and evaluate cultural wellness camps. A replicable infrastructure and framework including curriculum content was pilot-tested, documented, and made available to communities to aid in the implementation of subregional cultural wellness camps.

The project created tribal leader-driven culture camps and the local community would decide and identify the location and topics. TCC would provide the resources and find staff on wellness topics that were incorporated into the camps. The project hosted camps in 22 communities, such as McGrath in Upper Kuskokwim, Circle and Birch Creek in Yukon Flats, Tanacross in Upper Tanana, Rampart and Nenana in Yukon Tanana, Koyukuk in Yukon Koyukuk, and Shageluk and Anvik in Lower Yukon. These subregions would report to TCC with the camps being personalized to each area. TCC subcommittee meetings were held to plan and select the camps for the following year with a report-out on the culture camps that occurred. TCC also provided a packet with planning resources, including expectations, policies, and other tools to support ongoing community planning.

The camps were supported by the local communities, led by local leaders and cultural Elders, and focused on a variety of topics. Resources like safety backpacks and first-aid kits were given out when topics of water, hunting, and wildlife safety were discussed. These kits were created because a member of the TCC community, a health aid, was in a boating accident that required her to walk for 3 days in the cold without supplies, and she shared the things that would have made a difference and helped during that difficult time. Items included a poncho, a mirror reflector to signal to boats or planes, water bottle, blanket, and flashlight, among others. The project noted that some youth or adults do not learn to swim due to the cost of swimming lessons, even though the communities are on the water or by rivers. The parents and kids alike liked the safety kits, with many families placing them in their boats, cars, or homes.

The project had 612 participants in 2017, 681 participants in 2018, and 606 in 2019, which was above their original 600-person target. Cultural wellness camps included survival and wellness skills along with cultural activities, hunting or fishing, drum making, sewing, beading, basket making, harvesting berries, singing, and dancing. Health topics like anti-smoking, tobacco use, and teen pregnancy prevention were discussed during the week in a culturally appropriate way to relate to youth and bridge a gap between parents and youth on topics that are sometimes difficult to discuss. One camp

involved the Environmental Protection Agency (EPA), whose staff showed youth how to utilize drones to count animals and demonstrated future careers in this field. Each camp would work on having youth participate in public speaking; learn techniques on how to deal with different stress factors in their lives; or attend workshops on substance abuse, suicide prevention, bullying, and staying in school. All of these assist in youth learning leadership skills.

Camps partnered with teachers, tobacco specialists, Village Police Officers (for gun safety during hunting), Alaska State Troopers, and U.S. Fish and Wildlife Service employees, among others, to build and tailor the curriculum. Staff reported that community members are now talking about all the culture camp components of wellness, culture, and safety. Curriculum piloting occurred each year with tailoring of main topics such as suicide prevention, making good choices, substance abuse, barrier crimes, family values, safety, and other topics adjusted to each age range.

The project would complete evaluations after each camp and track attendance to measure results and make improvements as needed. Some of the camps occurred in communities that staff explained had suffered multiple losses, and the camps were a way to build healing. Evaluations were also a way to increase the effectiveness of curriculum. For example, at first, the project expected high school students, but the camps extended to children ages 10 and under, and evaluations showed the need for activities for younger children. By adding coloring books and other age-appropriate opportunities, now the camps have activities for all age ranges.

The cultural camps helped the local communities, not just the youth, as there was employment available for cooks, cultural practitioners, Elders, and others that supported the camps. Culture was infused with wellness throughout the camp week and were intergenerational with Elders and youth getting to know each other and sharing traditional knowledge. Overall, through culture, the project was able to weave in topics around wellness and prevention to focus on stronger families.

While taking place in sometimes remote areas with challenges from weather, fires, or other climate conditions, the participating communities were adaptable and remained determined to provide these opportunities to their youth. The TCC staff stated, "No one camp has been the same as another." Some sites have expressed interest in continuing their camps and even acquiring needed licenses to use certain land for culture camps to be held for the next 25 years. This interest is led at the local level with TCC support and with lasting impacts being different for each community.

"Each camp brings [its] own uniqueness and cultural diversity. Everybody cuts fish, but everyone cuts the fish in a different way."

— Victor, TCC Member and Cultural Wellness Camp mentor

NATIVE VILLAGE OF EKWOK

Native Village of Ekwok Sustainable Tribal Solid Waste Program, Alaska
3 years, $352,805

Project Overview

The Village of Ekwok implemented a Social and Economic Development Strategies-Alaska (SEDS-AK) project from 2016 to 2018. The residents of Ekwok are a federally recognized sovereign tribe located in the Bristol Bay Region of the southwestern portion of Alaska. The village encompasses 16 square miles of land and 1.4 square miles of water. With a population of approximately 115 tribally enrolled members residing within the community, there is no connecting road system. Travel is only available by airplane, boats, all-terrain vehicles, trucks, and snow machines within the village.

The Village of Ekwok Sustainable Tribal Solid Waste Program project addressed the problem of having an unpermitted open landfill, which was in close proximity to the health clinic, residents, and other public buildings. The landfill was open to pests, rodents, and wildlife, and trash was scattered everywhere, becoming a community eyesore. With the collaboration of Ekwok Environmental Department, Ekwok Village Council, Ekwok Natives Limited, and the City of Ekwok, they determined to develop a new landfill, which would take a comprehensive approach to be effectively managed and operated. Holding joint meetings with the public to gather ideas brought a decisive model to the development of a comprehensive long-range plan and a long-range environmental plan. The decision was to have a solid waste facility that would be environmentally and financially self-sustaining for the community of Ekwok.

Solid Waste Manager with burn box at the landfill.

Key Findings

- 35 residents received garbage collection services.
- No uncontrolled legal dump sites since the new landfill has become operational.

Project Outcomes and Results

With the completion of the landfill, which is located in a new location on the hilltop overseeing the Village of Ekwok, a new bridge was constructed over the river that leads up toward the landfill. The community took further safety precautions and the landfill is gated and managed so that the garbage is

disposed of properly and does not allow hazardous materials to venture into the community. Managed by the landfill operator and staff, various provisions to change the waste management practices led to devising education to increase recycling and developing a burn box for controlled burning. This provided avenues to minimize the amount of waste generated. One of the problems that occurred was the collection of waste that the community did not foresee. This waste was from outside contractors leaving supples they used for new construction within the village. This included paint, oil, machinery parts, unused liquids, and other contruction equipment. With this new development, the Ekwok Village Council constructed a green building to sort and store recyclables and hazardous waste until it could be transported out of the community for recycling or to the regulated materials processing center for the hazardous waste. This provided the community the opportunity to recycle and contain hazardous waste such as batteries, electronics, light bulbs, and ink cartridges, etc.

In order to maintain and continue a sucessful project within the Village of Ekwok, many of the residents agreed to having a monthly service fee and an arrangement to have the program pick up trash at their residences with further compliance toward recycling efforts within the village. This will incorporate best management practices in a manner that will protect human health and the natural environment for the success of a long-term waste management goal for Ekwok.

NATIVE VILLAGE OF PERRYVILLE

Perryville Fisheries Reestablishment Project
Alaska
3 years, $200,000

One of the Village of Perryville's fishing boats for the Reestablishment Project.

Project Overview

The Village of Perryville is located on the Pacific side of the Alaska Peninsula, which is approximately 200 miles southwest of King Salmon, Alaska. The village front is located directly on a 3-mile stretch of sandy beach that is linked by the rise of rocky headlands and rugged offshore islands. Located at the far western end of the Lake and Peninsula Borough, the Village of Perryville has developed a strong sense of independence and self-sufficiency, which is focused mainly on the ocean for subsistence.

The Village of Perryville has implemented a Social and Economic Development Strategies-Alaska (SEDS-AK) grant toward the facilitation of their Perryville Fisheries Reestablishment Project. The purpose of the project was to help the Village of Perryville reestablish a nonprofit organization called a community quota entity (CQE) and develop an individual fishing quota (IFQ) program for local residents. The project also provided the Perryville CQE with the capacity to obtain loans and grants to purchase quota shares (QS), which the IFQ program will lease back to local residents in Perryville.

The CQE program was originally created to allow communities to buy and hold IFQs collectively as a means of keeping fishing businesses in rural communities and reducing the cost of entering the fishing business. In effect, the CQE remains the holder of the QS, creating a permanent asset for the community and promoting ownership by individual residents of Perryville. The CQE program authorizes 45 eligible coastal communities surrounding the Gulf of Alaska and one community in the Aleutian Islands to form CQEs that may purchase commercial halibut

Key Findings

- With the CQE operational, the Village of Perryville developed the necessary village-level infrastructure to assist village residents to become successful commercial fisherman.
- The CQE allowed the village to provide subsistence activities around traditional fishing practices that will retain and revitalize traditional food sources and practices.

and sablefish QS for lease to community residents. Some of the CQE communities may request to be issued charter halibut permits (CHPs) and/or Pacific code endorsements for nontrawl ground fish licenses for lease to residents.

In 1995, the Gulf of Alaska Coast Communities Coalition (GOAC3) was formed to obtain fishing QS for the Gulf communities. Unfortunately, the Village of Perryville and other neighboring villages were not included in the initial allocation of QS and therefore late to obtain quota allocations for halibut and sable fish. This led to having everything allocated to other communities, which had a dramatic effect on the Gulf of Alaska communities as they did not have shares to fish. As a result, in 2000, the Village of Perryville and other GOA3C communities petitioned to obtain CQEs, and this became the start of the Perryville CQE in 2004. Although the CQE was technically formed, it never got off the ground and has remained dormant (non-operational) over the past 10 years due to a lack of resources to cover the administrative start-up needs of the organization. Perryville applied for SEDS-AK funding in order to update the bylaws for the entity, apply for a 501(c)(3) determination from the Internal Revenue Service, hire staff to run the CQE, develop a business plan/management plan, and confirm the board of directors. Once operational, Perryville's goal for the CQE is to develop an IFQ program for the community and engage in targeted activities that will increase the number of commercial fishermen in the community and the number of young people (ages 25 and younger) who become involved in the commercial fishing industry.

Project Outcomes and Results

For the duration of the project, Perryville experienced many challenges. Community depopulation, decrease in fishing involvement, smaller population of fish species, and the younger generation losing interest in fishing have become serious concerns. Perryville (like other rural, coastal Native communities in Alaska) is suffering from a rapid decline in the number of fishing permit holders and the disappearance of young fishing permit holders. In recent years, low salmon prices have severely impacted the Lake and Peninsula Borough's economy. The downturn has caused many fishermen to drop out of the fishery. The loss of rural Alaska permit holders is a big deal, which ultimately impacts the long-term sustainability of rural Alaskan cultural identity. The effects of community depopulation reflect the limited economic diversification leading to no or scarce employment opportunities within the community. The majority of the village population are traditional Alutiiq people who practice subsistence and live off the land, but most of the younger adults (ages 18-30) are migrating to larger cities where employment and training are prevalent. The decrease of fishing involvement is due to the decrease in fish prices, which results in lower wages for crewmen, fewer crew jobs, and higher costs for permits, safety measures, and other resources to lead to successful fishing ventures. Lastly, the younger generation has lost interest in fishing identity and its lifestyle, along with the transference of traditional fishing knowledge from Elders. However, during these challenging times, the Village of Perryville and the Perryville CQE remain committed and supportive toward the long-

term goals of the Perryville Fishery Reestablishment Project.

With the CQE operational, the Native Village of Perryville was able to develop necessary village-level infrastructure (nonprofit organization) to help village residents become successful commercial fisherman. The CQE also allowed the Native Village of Perryville to provide subsistence activities around traditional fishing practices that will help retain and revitalize traditional food sources and practices at the village level.

TEBUGHNA FOUNDATION

Tebughna Tribal Capacity Building Project
Alaska
3 years, $600,000

Project Overview

Tebughna Foundation (TF), an Anchorage-based nonprofit that supports the rural Native Village of Tyonek (NVT), Alaska, implemented a 3-year Social and Economic Development Strategies-Alaska (SEDS-AK) project to strengthen governance, planning, and financial management capacity for effective and accountable management of village-level government operations and economic growth. Through a series of financial and administrative workshops and training conferences, the project hoped to achieve this goal.

The project hosted six training events on financial management and one training on the use of accounting software to the NVT bookkeeper, tribal council treasurer, tribal administrator, and TF accountant to increase the NVT's financial management capacity to support sustainable economic development for the village. In addition, the project developed a unified, long-term community vision with village leaders, business owners, parents, youth, Elders, and other residents that resulted in the tribal council's adoption and implementation of a 10-year strategic plan for the community.

To support the tribal government, the project worked to provide nine tribal governance training opportunities for the village council members, and two workshops on tribal administration for the tribal administrator and bookkeeper. Each of these opportunities developed needed skills, knowledge, and

Tebughna Staff and Tyonek Village project participants inside tribal community hall and building.

Key Findings

- 10-year strategic plan created.
- Trainings offered in administrative and fiscal management, such as accounting, audits, indirect costs, grant writing, and developing policies and procedures.

ability for NVT to function in their council and administrative roles and transform NVT into a proactive, efficient, and sustainable government.

Project Outcomes and Results

The project created a yearly schedule for the tribal council members of the NVT on available trainings. Trainings included financial management such as basics of accounting, completed by Alkaq Accounting, which covered reading and understanding financial statements, grant compliance, creating a tribal budget, introduction to QuickBooks, tribal audit preparation, and indirect cost. This training was taken by the accounting department and the tribal council together for a total of 12 participants. Another training was completed by the tribal council on purchase procedures, as revisions surrounding purchasing procedures and procurement policies needed to be updated. These financial management trainings continue with meetings held twice a month with the tribal council and fiscal office.

The council members and staff attended a variety of trainings. This included a 4-day Bureau of Indian Affairs (BIA) Providers conference in Anchorage on tribal governance including tribal constitutions, election procedures, tribal ordinances, and intra-tribal disputes. This provided an opportunity for tribal members to meet and connect face to face with federal agencies to build tribal capacity. During the third year of the project, four youth were selected to attend the BIA Providers conference to receive training on all facets of tribal ordinances and development. The council thought it was important to involve youth in trainings to develop the future of the community. The last year of the project included a 3-day training on developing and managing tribal grant project budgets, which included the Tebughna school student council. A drug education event was hosted with the council that shared information from multiple organizations from around the state, including 50 participants such as 20 youth in the Tyonek school.

A variety of other trainings were provided, including tribal council roles and responsibilities and an extensive 3-day grant project management training to understand roles and responsibilities of managing federal grants. The project worked to infuse culture such as visiting an art museum or learning about traditions. The tribal council president and the NVT bookkeeper attended a 3-day tribal administrator workshop in Fairbanks, Alaska, to learn about budget information grant-writing management, all facets and responsibilities of the fiscal office, and other administrative role topics. Through these trainings, policies and procedures were updated as a result. In the last project year, the council attended the Alaska Federation of Natives convention. This is a forum where Alaska Native communities can voice their needs and desires for addressing critical issues of public policy and government. The convention includes thousands of delegates and participants from across the state. By attending this conference, the council members were able to share their voices and connect with others. Through these trainings, the council learned several skills, such as how to review a budget and host a talking circle for healing, and even created a drug task force after education on drugs.

By building this capacity and increasing access to trainings, the community was able to develop a 10-year strategic plan through community and council input. The strategic plan includes documentation on priorities developed by the community, maps, photographs, and other information to support the vision of the community. Ongoing communication supported this work, with meetings and additional phones calls to update leaders, Elders, and youth. Strategic planning meetings were held throughout the project period with community members, contractors, and partners, like the Alaska Department of Public Safety.

Youth were involved in sharing their long-term goals for the community as well. The youth requested that NVT be drug free and this was placed as a top priority for the 10-year strategic plan. Youth also expressed interest in a cleaner village, and then the village decided to hold a clean-up after hearing this feedback. The youth encouraged each other to go to meetings, and NVT held three strategic planning meetings with youth attendees. The youth took pride in this, and one youth said, "Youth will be on the council one day and we will be in charge of changing things." Village council members shared the importance of youth in this process as it acted as "decolonizing" for the youth and they had the ability to share their voices in a direct and honest way. The council is showing leadership for the youth so the youth can go forward and lead the community.

"The strategic planning gave a voice to the youth and they used it. Youth are shaping the future and walking the walk."

-Janelle, Project Director

NATIVE AMERICAN SAMOAN ADVISORY COUNCIL

Promoting Paradise, Protecting Posterity: Developing Community-Driven Ecotourism American Samoa
5 years, $1,548,403

Project Overview

Native American Samoan Advisory Council (NASAC) Foundation, a nonprofit that supports rural American Samoa, implemented a 5-year Sustainable Employment and Economic Development Strategies (SEEDS) project. The goal of the project was to equip Native American Samoans with the knowledge and skills in traditional culture and business as an avenue to prepare them for successful ecotourism business ownership, involve them in the territory's economic development and the preservation of Samoan culture and environment, and launch a community-driven ecotourism industry.

Prior to the project, American Samoa faced a lack of employment opportunities with the closing of one of the two tuna canneries, destructive natural disasters such as hurricanes, limited resources for venture capitalists to start businesses, and a want of training for potential entrepreneurs. NASAC saw potential in the many assets American Samoa already had within its shores and wanted to foster a new industry focused on ecotourism.

To begin to build this industry, the project looked to first train Native American Samoans in financial, business, marketing, and ecotourism skills essential to successful ecotourism commerce. The skills and knowledge that the participants gained could then augment ecotourism business and preserve culture and the environment.

A sign that points to a new eco-excursion campsite created through the project on the remote island of Aunu'u.

Key Findings

- 5 ecotourism sites and new businesses established.
- Trained entrepreneurs, youth, and community members in business and financial skills.
- New local business association to be created to further the ecotourism industry.

Through developing these skills, the project supported the creation of five new ecotourism businesses, expanded one existing ecotourism business, and established a locally controlled ecotourism industry by the end of the fifth year of the project.

Project Outcomes and Results

The project brought together local entrepreneurs and those interested in learning more about business and traditional Samoan practices through trainings and workshops. Trainings were offered to all ages, including youth, on a variety topics, such as an introduction to policies, how to get into business from beginning to the end, traditional cultural knowledge, budgeting, finance, business paperwork, learning about pricing models, and other topics. Local partners, business owners, and traditional experts helped provide these trainings to participants. During these trainings, there was an emphasis on the balance between social culture and material culture, as most items consumed on American Samoa are imported. For Project Director Tilani, it is important that the project tried to emphasize sustainability through promotion of traditional cultural practices and local resources. She states, "To me it is really important to put our money where our mouth is as far as sustainability." Participants came to trainings and learned not just from trainers but from one another. Topics included traditional cooking, farming, gardening, arts, marketing, and business support. Participants reported that it felt "good to connect" with each other and that they no longer felt they were "pioneering on their own." There were on-site trainings as well that allowed participants to learn in person from each other's businesses and spark new ideas. By meeting together, the participants were gaining networking opportunities and helpful avenues to promote their sites. With new business deals on the island, it has become a village effort to promote these local businesses.

The project provided participants with these skills so that they could become entrepreneurs and create their own ecotourism sites. Throughout the project, 18 different sites were established, though challenges such as communal land barriers, rising sea levels, powerful storms, medical emergencies that required off-island support, or other personal reasons impeded some sites from continuing. Five ecotourism sites were successfully developed and these businesses will continue to operate even after the project period ends. These include the Hideaway Getaway traditional mangrove area, Pava Healing Garden, Passion Ridge Farm with accommodation area, Aunu'u Eco-excursions, and Vaitogi Shores, which shares the story of the turtle and the shark with locals and tourists alike. One business, Tisa's Bar and Grill, had the ability to expand by partnering with another site, Passion Ridge, for local produce to utilize during traditional Samoan feasts.

Each of these businesses seeks opportunities to grow and work together in the future. Passion Ridge hopes to expand to provide an accommodation area for locals, scientists, agricultural projects, and tourists to stay on the farm and learn about local produce. Passion Ridge also supports youth in understanding traditional agriculture, water systems, and growing sustainable food of their own. Pava Healing Garden is working with a

neighboring brewery to provide local plants for their products and a relaxing sitting area for visitors. Hideaway Getaway is looking to expand potential kayaking or activities to reach their secluded location, and Vaitogi Shores hopes to work with cruise ships for access to tourists wanting to learn more about traditional sites. For new business owner Jack, a retired veteran who lives on the remote island of Aunu'u, the project provided him the skills he needed to build his own walking tour and eco-excursion venture. The project supported, motivated, and kept him mobile as he built a business from scratch. Now as a part of the association, he looks for further ways to build his business skills and add a potential campsite for visitors.

These sites look to be only the beginning for a growing ecotourism industry for visitors and locals alike in American Samoa. Project staff saw a growing desire among local people for cultural knowledge including access to maps with trails and places to go so that they do not infringe on communal land. Due to this project, a new business association was created to support local communities that want to keep culture and the traditional areas where they share this culture continuing. NASAC has provided the access to important resources and shared best practices, but in the end, it is the enduring drive and tenacity of the entrepreneurs that helped each site and each other to be successful.

"We come together, work as a team, to provide something sustainable for others as an island should be. Visitors finally come to a place on the island that they can consume the organic."

—Tisa, local business owner

SAN CARLOS APACHE TRIBE

A grant to increase employability, professional development, and entrepreneurship of San Carlos Apache community members residing within the exterior boundaries of the San Carlos Indian Reservation Arizona
5 years, $1,317,881

Project Overview

From 2014 to 2019, the San Carlos Apache Tribe, a federally recognized tribe located in eastern Arizona, managed a Sustainable Employment and Economic Development Strategies (SEEDS) grant to establish a college to increase employability of tribal members on and near the tribe's reservation. This project was developed as an idea from the current tribal chairperson who used to work at Tohono O'odham Community College (TOCC) in southern Arizona. When he became tribal chairman of the San Carlos Apache Tribe, the tribe decided to write the grant proposal.

The project would expand on the San Carlos Training Institute (SCTI), which was developed to prepare people to enter into the Freeport McMoRan's Mine Training Institute. This trained tribal members to perform various jobs at the mine located near the reservation. This was only one pathway to employment, and the tribe wanted to diversify employment options through training and college coursework, so they decided to establish the community college.

The main campus of the new San Carlos Apache College.

Key Findings

- New tribally operated community college established.
- Over 200 students enrolled.
- 4 graduates as of May 2020.
- New business school developed.

The project underestimated the time needed to open a college and was severely delayed through the first few years. They hired professionals from surrounding colleges including TOCC and Diné College, located in northeastern Arizona. At the time there were no facilities and no course classes.

Project Outcomes and Results

The San Carlos Apache College (SCAC) was able to identify a board of regents in 2015; however, it was not able to identify a fit for the president and the provost of the college until 2017. Once on board, the president and provost radically changed the trajectory of the college. The college received a few tribally controlled buildings. The tribal council unanimously approved the college to be given the former tribal administration building. This is the current location of the main campus. The newly formed SCAC partnered with TOCC to share their accreditation until they are able to obtain their own accreditation. This allows students to be able to transfer credits should they want to go on to another 4-year institution.

In 2017, the tribe moved the Workforce Innovation and Opportunity Act program, which provides adult education and family literacy programs and employment and training services, under the auspices of the college. This allowed for the program to continue to run and provide needed funding through grants to the college. Through this program they developed a dual-credit program to allow students to gain their high school equivalency and college credit toward an associate degree. They offer Native language classes through the college and many count toward the dual-credit program.

The college also brought on an IT director and is now offering computer classes. They have had a much bigger online marketing presence and learning platforms as well. Through their connections with Diné College, SCAC was able to bring on a business school professor. This has expanded their activities related to supporting Native entrepreneurs. They have offered many business classes through the past semester. The tribal college also recently renovated another building and converted it into a new business school building. The college also offered a *Shark Tank*–type competition for tribal entrepreneurs. Businesspeople could pitch their business plan to a panel and could win $5,000 to put toward their business.

Through the strength and dedication of the newly hired professors and other faculty, the college was able to have 100 students enrolled in the spring semester of 2019 and another 100 students enrolled for the fall semester. The college expects to graduate its first class May of 2020. The development of the college allows tribal members an option to begin their higher education close to home and better prepare for a college experience at a 4-year university if they choose. Some students who went away to school off of the reservation have found their way back to higher education at the SCAC.

YAVAPAI-APACHE NATION

Yavapai-Apache Environmental Code Development Project
Arizona
2 years, $211,884

Project Overview

From 2017 to 2019, the Yavapai Apache Nation (YAN), a federally recognized tribe located in Arizona, operated an Environmental Regulatory Enhancement (ERE) grant to develop a tribal environmental code. The YAN reservation lands are spread across five land bases in Arizona, which are near each other but not contiguous. Approximately 3 miles of the Verde River, one of two "wild and scenic rivers" in Arizona—as designated under the federal Wild and Scenic Rivers Act—also flows through the Middle Verde Area of the Yavapai-Apache Nation.

The tribe's environmental department was reorganized in 2014, and they decided to draft, pass, and implement an environmental code throughout the reservation lands. They applied for an ERE grant to help them in this process. The Environmental Protection Agency (EPA) mandated that tribes have tribal environmental plans (TEPs). These plans outline how the tribe and EPA will communicate with each other and coordinate decision making for the tribe's environmental objectives. Through the TEP development process, the tribe realized it needed an environmental code. YAN had identified issues effecting seven environmental areas, which include surface and ground water, waste management, wildlife resources management, toxic substances, above and underground storage tanks, air quality land use and development, and worker safety.

Seal of the Yavapai-Apache Nation.

Key Findings

- Environmental code developed.
- Code enforcement form templates created.

Project Outcomes and Results

The project was slightly delayed as the consultant they had originally brought on did not work out with the project. They hired another consultant and were able to finish out the project and better navigate department heads and the tribal attorney general's large caseload and have him review the codes. The

original draft was written as individual codes, and then they tied it together as one environmental code. They solicited input from all of the department heads, as most of the activities covered under the codes touch their departments in part.

Once drafted, the tribal environmental outreach team hand-delivered the code to all of the households on the reservation, approximately 400. The project wanted to be as transparent as possible and make sure that tribal members were as well informed of the environmental code as possible. There was positive reception of the code.

The code was passed by the tribal council on September 12, 2019. They did not have public drinking and wastewater codes as the tribe is still in a water rights settlement and will complete those after the settlement is complete. The next steps are development of compliance and enforcement guidelines and getting response and buy-in from department heads and leadership.

The tribe will now work on the enforcement of the codes. They have developed some permit applications and violation templates. They need to train the law enforcement and wildlife personnel on how to identify and address violations of the code. They are initially going to issue warnings and remedies to violators.

BIG SANDY RANCHERIA OF WESTERN MONO INDIANS OF CALIFORNIA

Big Sandy Health and Wellness Project
California
3 years, $671,567

Project Overview

From 2015 to 2018, the Big Sandy Rancheria of Western Mono Indians of California, a federally recognized tribe located just east of Fresno, operated a Social and Economic Development Strategies (SEDS) grant designed to increase the health and wellness of tribal members. The original application was written by a consultant of the tribe and was focused on diabetes intervention and prevention. As the original application was written, the project participants would voluntarily submit to blood work and tracking. Through the course of the project's activities, the participants' blood test results demonstrated lower blood sugar levels.

In 2017, the Big Sandy Rancheria hired a new tribal administrator and he saw there was a clear disconnect between the application and the actual needs of the local community. The administrator reviewed the grant and suggested the tribe pursue a different direction while maintaining the goal and scope of the project of improving the wellness and lifestyles of tribal members. Big Sandy Rancheria decided they were going to focus on healthy lifestyles such as increased exercise and healthy eating habits versus addressing the diabetes rate through tracking A1C levels.

The Big Sandy Rancheria of Western Mono Indians of California community garden.

Key Findings

- 5 partnerships developed.
- Community garden and jungle gym built.

Tribal leadership supported this shift, and with ANA approval, they modified the activities to better address tribal members' needs and interests.

They developed activities for three age groups: kids, adults, and elders. They also developed a community garden to provide fresh fruits and vegetables to tribal members

and also taught tribal members about healthy eating.

Project Outcomes and Results

The project hired on a gardener to develop a community garden. The gardener was new to the field, and with a lot of guidance and assistance from the tribal administrator, one of the Elder participants, and the local agriculture extension service, they planted a vegetable garden with several fruit trees. The gardener harvested the crops, packaged them up, and took them to the Elders for them to cook. Elders really enjoyed receiving the fruits and vegetables that were grown through the year. This was one of the favorite activities the project had.

Youth really enjoyed working in the garden and being outside. Children also learned about gardening and wildlife during the after-school program the tribe ran in the activities center. They were provided a snack and activities to do indoors or outside at the garden. They built birdfeeders as well. The project was able to purchase a children's jungle gym and install it just before the end of the project.

The garden suffered from some issues at the start of the project, and one of the Elders was integral in troubleshooting these issues. The location of the garden is in a runoff field. This area is typically an arid climate, and when it rains the rainwater flows right through the garden space. The Elder and the gardener developed a set of barriers to divert and break up the rainwater flow so the seeds and plants do not get washed away. They also built fencing to keep wildlife out and a greenhouse to be able to grow in the colder months and start seedlings in the spring.

There is an Elders group that holds meetings due to the project. Some of the Elders have not seen each other on a regular basis in years even though they are related. The project staff cooks meals for the Elders and provides activities. There are seated and mobility exercise classes the Elders really enjoy and getting active helps longevity and vitality. The project was able to hire an athletic trainer who worked with the Elders and the adults.

The adults' classes were more aerobics and running as exercise. The tribe hosted a half-mile race and one of the tribal councilmen participated. Many of the adults who participated in the project acknowledged that it was hard sticking to the routine, but they had a lot of motivation among themselves and from the trainer. The tribe also allowed the participants to use work time to be able to exercise. This was a great motivating factor. The project bought cardio equipment and circuit machines for an indoor gym.

In addition to all of the exercise classes and the garden work, the project provided several field trips. This part of California is filled with mountains and rivers to have activities. For example, they went on a few kayaking trips, did berry picking, and went trail hiking. All of these activities were intergenerational in nature as Elders, adults, and children were all invited to participate. They taught the younger participants the meaning and culture of the traditional lands that are in the surrounding area.

The tribe experienced challenges through the California wildfires in 2018, which provided a learning opportunity to teach traditional

firefighting and prevention techniques. The project also worked with the youth to counsel them through the tragedies of losing homes and property.

Despite the fact that they diverted from the original plan for activities, the project achieved a lot to bolster the health and wellness of the tribal members who participated.

California Indian Museum and Cultural Center

Tribal Ambassadors through Business Project, California
5 years, $1,352,748

Project Overview

From 2014 to 2019, the California Indian Museum and Cultural Center (CIMCC), a nonprofit organization located in Northern California, had a Sustainable Employment and Economic Development Strategies (SEEDS) grant to develop a gift shop in the museum and provide job skills to Native youth in the surrounding area. CIMCC has run youth programs for many years. These programs included a native language camp, which evolved into a story-telling theater with an emphasis on public speaking skills. They then shifted to a technology project teaching youth global imaging systems (GIS) technology, where youth would learn to map historical Native places and developed a map of schools that were still using Native Americans as their mascots. CIMCC wanted to elevate the youth services provided to another level and provide job training and higher education preparedness skills to Native youth.

Project Outcomes and Results

The first year of the grant was spent planning. The museum had a conference room and planned to convert it to a museum shop space. This needed major renovation to add a window, a door, shelving, and a cashier's podium. By the end of Year 2, the museum store was opened. CIMCC involved the local community and advertised the grand opening as a craft fair. They had planned to offer the craft fair once a year, and it was so popular

Museum storefront located at the California Indian Museum and Cultural Center.

Key Findings

- 58 percent of youth participants gained full-time employment.
- Museum Store established.
- 19 partnerships established.

they decided to hold it quarterly. CIMCC has a lot of vendors involved in the craft fair and museum. These venues are also a way to showcase a micro-enterprise developed by the youth. Through a previous project, they developed acorn protein bites. These are protein balls made from acorns, which are important to the Native Americans in the area.

CIMCC worked to develop an intern employment handbook. CIMCC worked with a contractor who put together a manual; however, it was not strengths based nor was it appropriate for Native youth. So CIMCC brought the curriculum development in house and developed a robust curriculum that addressed not only life and job skills, but also historical trauma and issues affecting Native youth and the specific struggles they face, such as bullying, discrimination, and trauma. They focused on the youth's mental health. Through the handbook, they were also able to teach employment law and train youth in their rights as employees. For example, if they are let go from their internships, then the project staff can train the intern to advocate for themselves. In the beginning of the project, there was a great turnout for participants but then the attendance started to dwindle. There are competing youth programs in the immediate area who give iPads and computers for participation. CIMCC then decided to give stipends with consideration of how much participants were involved; the stipend was larger the more they participated.

The project worked with the Indian Health Service and also the local schools to provide counseling services. CIMCC has a trained social worker on staff and she acted as an advocate for the youth participants. One of the youth participants was in danger of being expelled from school for lack of performance. Due to the intervention of CIMCC, this participant actually graduated ahead of schedule. He was able to gain credit reinstatement since he worked on several projects with CIMCC. They also were able to assist the youth participants in navigating the college application process and also connecting with their college counselors once enrolled.

Once the participants completed the internship training, they were able to be placed in other businesses. The student mentioned above was placed at a local vineyard. He trained as a welder and became one of the best apprentice welders at the vineyard.

After the fires in 2017, CIMCC acted as a healing place. Youth were all able to come together in a neutral location to share experiences and heal. Some families in the area historically have not gotten along. An unintended benefit of the project was the youth can come and connect with each other without added pressure from rival families.

FEDERATED INDIANS OF GRATON RANCHERIA

Graton Tribal Languages Project
California
3 years, $271,143

Project Overview

The Federated Indians of Graton Rancheria (FIGR) is a newly restored tribe as of 2000 and located in Northern California. From 2015 to 2018, the FIGR managed the Graton tribal Native Language Preservation and Maintenance (P&M) project to survey the language, develop a learning application for computers, and teach citizens of the tribe. The tribe operated a planning grant in 2003 and a group of citizens has met monthly since that grant ended. There are two languages spoken by the tribal members, Coast Miwok and Southern Pomo. Approximately 6 years ago, the group started looking at using technology and how to connect those living off reservation to learn the language and keep it alive.

There are over 1,300 members of the FIGR. Because the tribe was terminated by several legislative efforts, many of the tribal members moved away from the area. In an effort to bring citizens back to the tribal community, the tribe hosts several events per year to rebuild community and reconnect families. Since the tribe does not have tribal land where citizens can live, it began focusing on how they can address the distance-learning needs of those who live far away from the community. The tribe established a tribal library 5 years ago and this serves as the cultural center. They provide language

Sarah Smith Ballard, last known fluent speaker of the Bodega dialect of the Coast Miwok Language, passed away in 1978.

Key Findings

- An online introductory language learning portal in both the Coast Miwok and Southern Pomo languages created.
- 3 partnerships established.

material in the library, including a dictionary they developed with an earlier ANA grant. This is available to tribal citizens and is very popular. The popularity of the dictionary drove the current project. Citizens wanted to be able to hear the sounds rather than just seeing the posters and dictionary.

Project Outcomes and Results

The project first conducted a survey of its citizens to assess language proficiencies, language learning needs, and preferences on language learning resources. The survey results let the project know that the languages are being spoken mainly at tribal events and ceremonies and the citizens are most interested in learning at tribal events and through self-guided learning.

One of the first activities was to build the advisory committee. This six-member committee was initially meant to guide the project. An unintended benefit was that one of the committee members was doing a dissertation for graduate school. She was able to call in to the committee meetings, and subsequently the committee work assisted with her dissertation on Native language preservation.

For the next part of the project, FIGR partnered with Sonoma State to digitize documents and clean up recordings. Historically, there has been more investment in Coastal Miwok. Sarah Smith Ballard, who passed in the late 1970s, was the last Coastal Miwok speaker. The tribe took a lot of time to record her speaking the language. They also have many interviews with tribal members Tom Smith and Maria Copa, who were recorded by archeologists. These recordings were originally collected for an academic project but were able to be used for this project. FIGR also developed new children's books that are adapted from Sarah Smith Ballard's recordings.

Throughout the project, staff learned that people are not going to put down their dictionary, but they want to know how to better pronounce the words and letters. The project built a database where citizens can go to learn how to speak the words. They took the dictionary and built out lessons and augmented a lesson book developed by one of the linguists. The project was able to put together volumes of lessons from classes that were taught over the years. In the online portal there is a pronunciation guide and at the bottom of each page there is a recording. They also built in a comment feature where users can ask questions to the community of users.

The project partnered with an archeologist and staff from the University of California, Berkley, and Washington State University to identify a database platform. FIGR selected Mukurtu, an open-source digital stewardship platform, to house the Native language database. Further, California Indian Museum and Cultural Center held a training on Mukurtu, and the tribe can get more training over the phone on computer programming. They also contracted with a new Native-owned web designer in Oregon to increase the capacity of the portal.

Every section of the database was approved by the tribal council as it was developed and rolled out. Shortly thereafter, the project

found that people were accessing it and the lessons on their phones. They realized they needed to develop it for the phone. Many tribal citizens do not have in-home internet, but most have cell phones. The tribe partnered with a couple of nearby tribes that have already built phone apps. The project wanted to have an app that is not so sophisticated that they need to bring people back to update the app all the time. They want to allow users to record from their phones and upload to the database.

The tribe has diversified their programming to attract participants. The project has done a genealogy series that has brought interest in the culture, brought people together, and broken down barriers between families. During the last series, they did an exercise on kinship terms (*cousin, uncle, aunt,* etc.).

The program's next step is to develop a citizen portal space through the website that will take users to the Mukurtu site. Currently, there is a citizen portal where they can opt out of getting hard copies of the newsletter and get photos from events. The tribe is working on developing the policies of access and rules of behavior. The tribe is being very cautious on how information is accessed and uploaded.

PALA BAND OF MISSION INDIANS

Pala Comprehensive Environmental Code Project
California
2 years, $251,382

Project Overview

Pala Band of Mission Indians is a federally recognized tribe located in Southern California that implemented an Environmental Regulatory Enhancement (ERE) grant focused on building comprehensive environmental codes.

Prior to the project, the Pala Band of Mission Indians lacked adequate laws and regulations, compliance and enforcement capacity, and community awareness and understanding necessary to effectively protect, conserve, and enhance important natural and environmental resources throughout the Pala Indian Reservation. These resources were being threatened and harmed to the detriment of the current and future generations of the Pala Band.

To address this need, the first objective of the project was to develop and adopt a comprehensive Pala environmental code and necessary regulations that cover air resources, environmental review, hazardous substances, natural resources, waste management, and water resources. No such environmental codes existed for the reservation and the project hoped to bring together tribal leadership, partners, and community members to create an environmental path forward.

While creating these codes, the project sought to additionally enhance the capacity of the tribe to effectively promote, monitor, and enforce compliance with the Pala environmental code and associated regulations. This would require working with a variety of internal departments and fostering coordination across the reservation to eventually be able to effectively enforce any regulations that were created by the project.

The "Pala Bird" is a mural focused on environmental goals completed by youth attending a tribal outreach event.

Key Findings

- First comprehensive Pala environmental code created and reviewed.
- 12 chapters developed to regulate air resources, environmental review, hazardous substances, natural resources, waste management, and water resources.

In order to maximize initial and ongoing community awareness and understanding of the new laws and associated environmental issues, the project worked to develop and implement an outreach and education campaign for all ages. The Pala Band hoped eventually to offer training and resources to assist other tribes to build their own environmental compliance and enforcement capacity.

Project Outcomes and Results

Through this project, a Pala environmental code was created with 12 chapters that included six to seven articles each covering air resources, environmental review, hazardous substances, natural resources, waste management, and water resources. The process to developing these codes involved reviewing legal documents, completing an inventory of past policies, analyzing other tribes' environmental codes or best practices, hosting multiple stakeholder meetings, obtaining tribal member feedback, speaking with community experts, and building coordination across several different departments such as fire, utilities, housing, law enforcement, business managers, and elected officials.

A final review of the codes was completed by the tribal executive committee through an additional year no-cost extension of the project. This final review of the comprehensive Pala environmental code was a significant accomplishment for the tribe as there was no prior detailed environmental code available for tribal departments or members. The project hopes to continue working on different regulations that will benefit the community, such as health and safety codes, which could assist during inspections of tribal businesses. The tribe is now also interested in hunting regulations, such as deer hunting and how to effectively provide access to tribal members to this type of hunting.

While the project was able to create an environmental code and welcomed community input, monitoring or enforcement of these codes was a more challenging aspect of the project. This involved coordination across tribal departments, including the tribal court and appeals board. Processes, such as developing a method to handle challenges to an enforcement of the code, had to be developed and formalized. Other regulations, like for solid waste and increasing the separation of recycling, involved those that were completing services, such as garbage pick-up. The tribe had to build a way for the codes to be actionable and enforceable by tribal departments.

To increase understanding of the codes and knowledge of environmental opportunities throughout the community, the project developed trainings and outreach events and leveraged Environmental Protection Agency (EPA) funding to create a website and materials for a "Planet Pala" campaign. Culturally relevant curricula, such as the Coyote or Wildcat Clan, were utilized to engage youth, and factsheets about pollution prevention, bees, and mountain lions were produced and distributed to families at events. The outreach campaign wanted to emphasize "no shame" and highlight neighborhood role modeling as youth even placed outreach signs in their yards.

Through meetings, events, media resources, and other outreach, the project found avenues to bring together all ages to foster new understanding of environmental opportunities. Tribal members became more aware of green alternatives, practical eco-friendly tips, and tribal conservation efforts. Overall, this project provided the ability for the tribe to create their first-ever comprehensive environmental code, engage the community, and establish a foundation to further protect the tribe's important natural resources.

"This code impacts everybody and benefits everybody. Impact is downstream. The impact is even off-reservation because if our water is clean then it is clean downstream."

—Shasta Gaughen, Project Director and Tribal Historic Preservation Officer

PECHANGA BAND OF LUISEÑO INDIAN TRIBE

Chámmakilawish Luiseño Language Project
California
3 years, $727,661.48

Project Overview

Pechanga Band of Luiseño Indian Tribe, a federally recognized tribe located in southern California, implemented a 3-year Esther Martinez Immersion (EMI) grant. The Chámmakilawish Luiseño Language Project focused on Pechanga Luiseño-speaking students within the tribe's bilingual or immersion language tribal school and wanted to increase Luiseño language speaking proficiency and cultural knowledge.

The project wanted to develop innovative strategies to provide improved Luiseño language support to tribal students, who were not able to engage in proficient Luiseño speaking. The priority population to be served by the project included 100 students in preschool to 5th grade between the ages of 4 and 12, as well as 8 teachers and the students' families. Tribal student participants were to be enrolled Pechanga tribal members and residents of the 7,300-acre Pechanga Indian Reservation.

To address the needs of this student population, the project specifically looked to implement seven core Luiseño immersion curriculums for each grade level with 10 types of supplemental language materials and offer at least 30 cultural activities or events. By the end of Year 3, the project hoped 45 of the 100 students would increase their Luiseño cultural knowledge and language conversational proficiency. This 15-per-project-year increase in the number of Luiseño speakers would be reached through enhanced methods of instruction,

Culturally relevant handcrafted dolls especially created to use in activities in the pre-kindergarten classroom at the Pechanga Tribal School.

Key Findings

- Over 12 Luiseño language books were created and printed by tribally owned Great Oak Printing Press.
- 56 participants reached the beginner level, 40 participants achieved the proficient level, and 2 participants obtained the highest knowledgeable level.
- 1 Luiseño language application was developed with 8 learning language games for families to download.

motivational incentives, teacher training, and parent support.

The conceptual framework for the Chámmakilawish Luiseño Language Project was based on tribal language strategic focus areas guided by the tribe's "School-Wide Action Plan" and input from teachers, parents, and the community. Increased student support, enriched teacher impacts, access to innovative language materials, enhanced cultural language activities, and a comprehensive network of collaborative tribal community departments and specialists were essential components.

Project Outcomes and Results

The Chámmakilawish Luiseño Language Project supported immersive language instruction an average of 6 hours per school day and created lesson plans, standards, books, classroom materials, and computer applications to effectively enhance the language program at the Pechanga Tribal School. Luiseño language was incorporated into all aspects of a student's day starting with a traditional blessing in Luiseño every morning, followed by a full day of dual-language instruction, and supported with weekly cultural activities.

Dual-language core curriculum was developed through the project that utilized total physical response strategies and covered a variety of topics such as traditional games, life science, mathematics, alphabet awareness, and other academic areas. Lesson plans contained multiple elements to assist teachers, such as the lesson rationale, behavior expectations, learner outcomes, learner objectives, differentiation, adaptation, accommodation strategies, independent practice, and assessments. For example, one lesson on "what do bears eat" focused on animal science and anatomy with relevant cultural knowledge and seasons integrated.

Culturally relevant materials such as acorns, baskets, and dolls in traditional dress created by a tribal member specifically for the pre-kindergarten classrooms exposed students to both modern and traditional aspects. To further support classrooms and foster at-home learning, the project developed and distributed to families over a dozen standard-level books in the traditional language and in English. The illustrations were done by local artists and the printing was completed in house through the tribally owned Great Oak Printing Press. A Luiseño language application was produced to utilize in the classroom as well and is now available for families to download, containing eight language learning games.

The project worked to restructure a language assessment strategy that included receptive learning and reviewed different methods to operationalize proficiency of the complex Luiseño language. To evaluate students, oral assessments were conducted by proficient Luiseño speakers or the Luiseño linguist. At the end of the third year of the project, 56 participants reached the beginner level, defined by the Pechanga Tribal School as "having the ability to understand specific concepts identified or spoken in the Luiseño language." Forty participants achieved the proficient level with "the ability and confidence to respond in Luiseño language," and two participants obtained the highest knowledgeable level by "becoming literate in the Luiseño language, engaging in

conversations using formal sentence structure and responses and questions, and applying the Luiseño language to majority of assignments." The project hopes to continue to strengthen assessment tools and move toward an online platform that would align with other required state testing.

In addition to students learning, teachers gained new skills and became more fluent speakers of the Luiseño language through the project implementing an intensive summer language institute. Teachers felt with this dedicated time to language learning they were becoming better able to teach the Luiseño language and two teachers earned a teaching credential in Luiseño. Through these new language opportunities, including classes, materials, and cultural activities, students, teachers, and community members alike were learning. Overall, 12 adults and 132 youth in the community increased their language proficiency through this project with many becoming ambassadors for the importance and power of learning the language.

"Students were empowered to become 'youth cultural bearers' within their own community, becoming language teachers within their homes and greater community."

—Rebecca Tortes, Grant Project Specialist

TOLOWA DEE-NI' NATION

Si~s-xa Lhee-wi; Si~s-xa Shu' Netlh-'ii~-ne (Ocean Balance: Ocean Stewards)
California
3 years, $628,999

Project Overview

The Tolowa Dee-ni' Nation, formerly known as the Smith River Rancheria, is located in rural Del Norte County, California, and situated along the Pacific Ocean Coastline. The tribe had an Environmental Regulatory Enhancement (ERE) grant from 2015 to 2018, which aimed to build their marine program capacity to better manage the marine resources within their ancestral waters and thereby improve the health, diversity, and vitality of these important resources for future generations.

The project established scientific and traditional knowledge of marine resources and habitats by collecting baseline conditions of keystone species, creating a programmatic framework for on-the-ground enforcement and education on marine resources, and developing a marine customary harvest code.

Staff collected baseline data for six keystone species utilizing both Western science and traditional knowledge. They conducted quarterly and monthly on-the-ground monitoring of three keystone species (smelt, mussels, and razor clams) for 3 years to establish baseline data. This included data collection of rocky intertidal, marine biotoxins, and smelt spawning habitats at five sampling sites. Then an additional three keystone species' data was collected utilizing traditional knowledge: night smelt, redtail

Staff survey and collect data at low tide, looking for smelt.

Key Findings

- 36 ethnographic and cultural interviews conducted.
- 3 years baseline data collected on 3 keystone species.
- Finalized Si~s-xa Watchman Framework.
- Monthly biotoxin monitoring conducted.

surfperch, and seaweed. The project collected traditional knowledge for all six keystone species through ethnographic interviews of Elders and harvesters and review of archival records.

The project developed a collaborative Marine Ocean Team comprised of the Tribal Self-Governance Resource Department, Culture Department, Tribal Heritage Preservation Office, and Natural Resources Department, who met monthly. During the first 2 years, the Ocean Team met monthly to collaboratively develop a culturally appropriate marine customary harvest code that is based on traditional stewardship practices and laws. It was an iterative process that included significant community input and review by the Fish and Game Committee and Culture Committee. In the final year, they utilized a consultant and environmental lawyer to help finalize the harvest code.

The staff also participated in learning exchanges and trainings with tribal and Indigenous environmental land and marine enforcement programs in the Pacific Northwest, Canada, and Australia. The staff gained valuable training, professional development, and best practices in enforcement. Based on these experiences, they developed a strength-based Si~s-xa Watchman framework for environmental enforcement.

Project Outcomes and Results

Prior to the project, the tribe had no enforcement nor codified laws to protect their marine habitat. Furthermore, the tribe did not have the capacity or ability to collect and monitor keystone marine species. At the time of writing the grant, the tribe lacked the capacity to co-manage their customary marine resources and use areas, including within two state-designated marine protected areas that allow for "tribal take."

The project compiled an extensive multilayer marine geological database that contained ancestral tribal lands, essential fish habitats, and marine protected areas. The database totaled more than 20 layers, which were combined with the on-the-ground monitoring of six different sites to form 3 years of baseline data on six culturally important keystone species.

Through the collection of data at sampling sites and conducting more than 36 ethnographic interviews from Elders, the tribe was able to translate traditional knowledge and Indigenous law, protocol, and culture into tribal law and regulation. Now, the tribe has the capability to monitor species that are culturally and spiritually significant to their people. The tribe now conducts monthly biotoxin monitoring of razor clams and mussels at two sites and sends the samples to the California Department of Public Health. Through this partnership, the tribe is able to inform health advisories and closures for the state and warn their Tolowa community when the mussels are toxic and inedible.

Since the Tribal Natural Resources Department has developed baseline data and a regulatory framework, the State of California now sees the tribe as a leader. Based on their increased marine resource management capacity, the tribe has exerted its tribal sovereignty and increased co-management with the state. The tribe is on the California

Fish and Game Commission, the state regulatory body that makes hunting and fishing laws. Additionally, the tribal natural resource director is now one of three tribal representatives on the Marine State Protected Area (MPA), a statewide commission. Additionally, the Tolowa Self-governance Department is on the Science Advisory Team of Ocean Protections Board, a California state group working to protect the ocean. Furthermore, this Administration for Native Americans project has allowed the tribe to collaborate with the Humboldt State University, which has led to more higher education partnerships.

According to the tribal natural resources director, "The Harvest title has allowed the tribe to translate traditional and Indigenous knowledge to be understood by the state and non-Native population—in a regulatory framework. The history is brutal and ugly. The Harvest title has allowed cultural revitalization and perpetuation of cultural knowledge and governing in a Smith River Tolowa Dee-ni' centric perspective."

By January 2019, the tribal council approved a Harvest Code for six keystone species and finalized the Harvest Commission Rules and Procedures. Moreover, the project created and established a Harvest Commission, which will implement a culturally based mediation process to handle offenses to the harvest code, rather than a Western, retributive form of punishment.

By the end of the grant, the project had finalized a Si~s-xa Watchman Framework for marine enforcement that was ready to be implemented.

Looking forward, the tribe will soon appoint members to serve on the Harvest Commission and fully implement the harvest code.

FIRST NATIONS OWEESTA CORPORATION

Supporting Economic Activity Through Native CDFIs
Colorado
5 years, $1,499,786

Project Overview

Rural Native communities face a number of challenges when it comes to generating economic activity and creating high quality jobs. The isolated nature of these communities combined with the unique challenges that reservation-based communities face make starting and growing a business extremely difficult. Access to resources to help support business start-up and growth is a critical challenge for rural Native communities. These resources include access to markets, capital, and business expertise.

First Nations Oweesta Corporation is a Native Community Development Financial Institution (CDFI) intermediary offering financial products and development services exclusively to Native CDFIs and Native communities. Specifically, First Nations Oweesta provides training, technical assistance, investments, research, and policy advocacy to help Native communities develop an integrated range of asset-building products and services, including financial education and financial products. Asset-building tools stimulate reservation economies by providing tribal members the opportunity to acquire financial management skills and build and accumulate assets through small business creation, homeownership, education, and much more.

Participants at the Financial Skills for Families training.

Key Findings

- 406 full-time jobs created.
- 243 part-time jobs created.
- 244 Native-owned businesses created.

In 2014, First Nations Oweesta implemented a Sustainable Employment and Economic Development Strategies (SEEDS) grant to build the capacity of five Native CDFIs in order to support them in providing increased capital and business development services that support fueling local economic activity, helping to start and grow businesses, and create new jobs within each of their Native communities.

Project Outcomes and Results

The First Nations Oweesta Corporation set out to build the financial and management capacity of five Native CDFIs: Wisconsin

Native Loan Fund in Lac du Flambeau, Wisconsin; Chehalis Tribal Loan Fund in Oakville, Washington; Native American Community Development Corporation in Browning, Montana; Northwest Native Development Fund in Nespelem, Washington; and Council for Native Hawaiian Advancement in Kapolei, Hawai'i. By partnering with five different institutions in four different states, First Nations Oweesta was able to reach many beneficiaries and the project served over 2,400 people in the communities through one-on-one training, creation of full-time and part-time jobs, business creation, and business expansion. First Nations Oweesta provided support to the Native CDFIs, improved technical assistance, provided train-the-trainer opportunities, held training and development webinars, and improved overall Native CDFIs' operations.

First Nations Oweesta partnered with the Native CDFIs so that they could increase the CDFIs' lending capital. They created a space for Native CDFIs to meet investors and build capacity and also provided 40 hours of technical assistance annually to each of the five Native CDFIs. First Nations Oweesta held an annual Capital Access Convening. The annual convenings were well attended with 45 Native CDFIs represented at the 2019 convening. The convenings addressed capacity issues of the attendees through a variety of workshops, panels, and presentations that informed the Native CDFIs of innovative strategies to access affordable capital for operations and lending.

First Nations Oweesta created the Opportunity Through Impact System (OTIS) through a partnership with Sweet Grass Consulting Group, a software/technical assistance data-collection tool that the Native CDFIs used to track the overall impact of the CDFIs over time. The OTIS software made such an impact on the CDFIs that four of the five have decided to buy their own impact-tracking software. First Nations Oweesta worked with the five Native CDFIs in this project as a pilot program and is now expanding beyond these first five partners to work with other Native and minority-based organizations through the OTIS software and are onboarding five to seven organizations annually.

Through their partnership with First Nations Oweesta, the Native CDFIs leveraged $1.1 million in Year 1, far exceeding their initial goal of $400,000. First Nations Oweesta helped the CDFIs build up their capital and increase the amount of money they were able to lend. This made them more attractive to investors and further increased the funds they were able to leverage. The Native CDFIs continued to exceed their goal and leveraged $4.4 million cumulatively by Year 4 to finally leveraging a total of $13.66 million over the 5 years of the grant. This demonstrates the hard work and commitment of the Native CDFI partners.

First Nations Oweesta worked with the Native CDFIs to build the financial and business capacity of local, Native entrepreneurs and make microenterprise and small business loans. Each of the Native CDFIs provided one-on-one technical assistance training to local Native entrepreneurs each year, once in each quarter, for a total of over 2,404 people trained for the 5 years. There were additional trainings offered through organizations such as the

Native American Business Network, Indianpreneurship, First Peoples Fund, and others. Through the work of the Native CDFIs, 406 full-time jobs were created and 243 part-time jobs were created. Through leveraging funds, the Native CDFIs made over 250 small business loans to Native entrepreneurs over the 5 years. Two hundred forty-four Native-owned businesses were created, and other businesses were expanded. The two areas with the most interest were art and agriculture. These trainings and loans helped develop local economies by creating businesses, jobs, entrepreneurs and empowering tribal members to achieve their financial goals.

500 SAILS, INC.

Improving Health Outcomes Through Traditional Maritime Activities

Commonwealth of the Northern Mariana Islands

3 years, $584,376

Project Overview

The Commonwealth of Northern Mariana Islands (CNMI) is comprised of 14 Micronesian Islands located in the North Pacific about 1,465 miles southwest of Tokyo, Japan. The Chamorro people settled on the islands from Austronesia over 4,000 years ago. Starting with the Spanish, colonial powers have asserted control over CNMI since the 16th century. In 1815, the Carolinian people from typhoon-devastated Satawal requested and were granted permission by the Spanish governor to settle on Saipan. Together, the Chamorro and Carolinians make up today's Indigenous people of the CNMI and most still live on Saipan, Rota, and Tinian.

On April 18, 2013, then-CNMI Governor Eloy S. Inos issued a non-communicable disease (NCD) emergency directive wherein he stated, "The health burden in the CNMI has transitioned to non-communicable diseases. This is a result of the changes that the CNMI has gone through over time in its journey toward modernization as access to technologies have led to more sedentary lifestyles; access to high calorie processed imported food, tobacco and alcohol is made easier; and the movement away from traditional lifestyles which require more physical activities and access to traditional foods…NCDs cause a significant loss in longevity, quality of life, and loss in workforce productivity in the CNMI. The current generation is dying prematurely or losing functionality because of NCDs."

500 Sails lifeguards and swim instructors.

Key Findings

- 43 Indigenous youth participants completed the Gamsum Project, a swim instruction program for youth.
- 21 Indigenous adults participated in the canoe-building program.
- 20 Indigenous adult and youth participants joined the sailing program that was led by 4 trained Indigenous instructors.

The 2010 CNMI Census revealed 37.4 percent of the 15,363 Indigenous Chamorro and Carolinian individuals were living below the federal poverty guideline level, including 33.6 percent of the CNMI's 3,913 Indigenous families. Indigenous unemployment was at 16.3 percent, with 516 families identified as having no workers. A 2014 CNMI Broadband Survey showed a worsened situation with Indigenous unemployment as high as 25.5 percent.

The decline in traditional cultural practices and rise in poverty are clearly barriers to the health and well-being of the Indigenous people. The transition from a primarily subsistence-based society to one based on a capitalistic and jobs-based economy that began when the Northern Mariana Islands became a U.S. Commonwealth, has led to an epidemic of NCDs in the Indigenous community—a situation closely tied to a marked decline in traditional cultural practices and healthy lifestyles, a poverty rate of 37.4 percent, and an unemployment rate of 25.5 percent.

500 Sails, Inc., is a CNMI nonprofit corporation, headquartered in Tanapag, Saipan. In order to improve the health status of the Chamorro and Carolinian population, 500 Sails, Inc., implemented a Social and Economic Development Strategies (SEDS) grant from 2016 to 2019 that established a canoe house on Saipan where Indigenous participants could gather to help each other build, sail, maintain and learn about traditional Chamorro and Carolinian proas and traditional maritime activities.

Project Outcomes and Results

In order to improve the health status of the Chamorro and Carolinian population, 500 Sails first established a canoe house on Saipan with the help of the governor of CNMI and the Carolinian Affairs Office. The canoe house is fully tooled and provisioned for fiberglass proa construction from traditional designs, has provided participants with the material and infrastructure needed to build proas, and serves as the primary venue where an Indigenous maritime community engaged in healthy physical activity is based.

The next primary activities of the grant were to build and launch fiberglass proas of traditional Chamorro or Carolinian design providing participants with oceanic food resources and recreational opportunities that will improve their health.

And finally, to further address the health concerns throughout CNMI, 500 Sails worked to create learning programs that taught participants how to build and safely sail a proa and how to swim, creating in the process a skilled and knowledgeable Indigenous maritime community able to perpetuate learning and sustain the maritime community and the improved health outcomes that the practice of traditional maritime activities brought.

MUSCOGEE NATION OF FLORIDA, INC.

Muscogee Nation Micro Farm and Land Development Project
Florida
3 years, $661,370

Project Overview

The Muscogee Nation of Florida, Inc., implemented an ANA Social and Economic Development Strategies (SEDS) grant by developing economic infrastructure through an agri-tourism business and an ecotourism micro farm with learning paths, greenhouses, orchards, and aquafarming. The Muscogee Nation Micro Farm and Land Development project created a walkway that encircles the tribe's natural environment of ponds, trees, and plants with guided educational signs, which identify the traditional indigenous forage for this environment.

Located in an area known as the Panhandle region of Northwest Florida, it is approximately 15 miles inland from the Gulf of Mexico coastline. With a population of 594 tribal members, they are predominantly residing in the central part of Walton County. Sixty-five percent of the tribal members reside within a 30-mile radius of the tribal council house that is located in unincorporated Bruce, Florida.

This site is unique in that it has both agri- and ecotourism on one site. There are walking trails, farms, orchards, greenhouses, tribal historical buildings, and heritage sites with a museum. The location provides farming land supported by walking trails and sustainable

Cypress trees and pond surrounding the walking trails adjacent to the micro farm.

Key Findings

- 7 acres for ecotourism were made accessible with approximately 2,500 feet of paths and indigenous plants with educational signage in Muscogee Creek.
- 2 greenhouses with hydroponics and misting systems were constructed with various heirloom vegetables.
- 300-gallon tilapia tank was installed for aquafarming with tilapia.

greenhouses that include hydroponics. The walking trail encircles the micro farm for over 6,000 square feet with two learning walkways that are approximately 620 feet long. This trail has become a learning path for children and visitors to see wetland cypress ponds and

traditional native plants that were used for medicines by the Muscogee (Creek) people while living on the Florida coastal land.

Project Outcomes and Results

The Muscogee Nation of Florida's project has attracted many facets of the community. School-age students and visitors come for educational purposes and/or active involvement within the greenhouse.

While observing the beauty of this micro farm, there are still remnants of one of the most disastrous and catastrophic storms that ravaged this small community. On October 10, 2018, Hurricane Michael, a Category 5 hurricane with winds over 130 miles per hour, hit this tribal area. The farm and community were subjected to downed trees and flooded waters. The 120-inch greenhouse was shifted off its base but was still intact despite the extreme winds and isolated tornados. With debris scattered from the storm, various plants on the micro farm suffered a tremendous setback. Even with setbacks from this natural disaster, the micro farm has withstood and has brought back to life the essence it was portraying prior to the hurricane. The progression was slow but with feedback and direct support from the tribal community members, the focus has shifted toward rebuilding, plan adjustments, and the success of this project.

The micro farm continues to develop and at completion will have two full working greenhouses with raised beds for traditional vegetables, a hydroponic complex with tilapia tanks, and an orchard of traditional berries. Surrounding this compound there will be various traditional plants and an array of flowers that are indigenous to this area with signs identifying them with both English and Creek translations.

Many school-age children and youth have been visiting the micro farm. One of the tribal youth shared her experience of how this program and farm affected her academically and personally. She learned valuable skills in hydroponics and aquaponics farming, grounds management, carpentry skills, and a better understanding of environmental factors leading toward remedies during a natural disaster. With the understanding of hydroponics and aquaponics farming, she was able to complete a science project that was awarded at the state level for her ideas and creativity from what she learned at the micro farm.

HI'ILEI ALOHA, LLC

Native Hawaiian Construction Business Accelerator to Create Jobs
Hawai'i
2 years, $407,221

Project Director Mona Bernardino sits with participants at an entrepreneurial workshop.

Project Overview

Hi'ilei Aloha, LLC, implemented a Sustainable Employment and Economic Development Strategies (SEEDS) grant from 2016 to 2018 to develop the capacity of Native Hawaiian-owned businesses and to create permanent full-time jobs for Native Hawaiians within the construction industry.

Hi'ilei Aloha, LLC, is a nonprofit sub-entity of the Office of Hawaiian Affairs, a state agency formed through the State Constitutional Convention in 1978. Hi'ilei Aloha's mission is to identify, promote, develop, and support culturally appropriate, sustainable opportunities that benefit Native Hawaiians.

Data collected from construction company owners and union leaders helped Hi'ilei Aloha staff identify that many Native Hawaiians in the construction industry are unemployed or underemployed due to a lack of skill, experience, and licensing necessary to take advantage of business opportunities that would provide self-sufficiency.

Another element contributing to high unemployment among Native Hawaiians in the construction industry is due to the union "job call" system. This is when someone works on a specific job for a few days or weeks, then gets laid off as the job is complete. Their name then goes to the bottom of the job call list until they work their way back to the top of the list. During this time of unemployment, it is common to apply for unemployment insurance and receive only 58 percent of their prior earnings. They immediately lose their life insurance benefit and, if unemployment lasts more than a few weeks, they lose their medical insurance benefit. This instability in employment makes it difficult to gain economic self-sufficiency.

Key Findings

- 30 Native-owned businesses created or expanded.
- Over 40 permanent, full-time jobs were obtained.

It causes economic instability within their family; makes it difficult to provide adequate health care; and causes issues with stability in housing, transportation, childcare options, and better educational opportunities for their children. The only way to get around the job call system is for someone to create their own construction business and obtain their own state contractor license.

In order to combat this, Hi'ilei provided workshops, entrepreneurship training courses, and prepared branded business tools (e.g., logos, business cards, brochures, websites, business development plans), and training, as well as costs for the exam for the state contractor license.

Project Outcomes and Results

Throughout the course of the project, Hi'ilei provided two different cohorts of workshops that helped support 11 different types of construction contractor licensing across a variety of industries (e.g., electricians, plumbers, and asbestos contractors), and among 30 different participants.

The workshops provided opportunities for aspiring business owners to study for licensing exams and familiarize themselves with the burdensome application process that many project participants describe as overwhelming. There was time for one-on-one mentoring for business development plans, business cards, and websites. Furthermore, an unintended positive impact was the networking environment that Hi'ilei was able to foster when the project participants were able to learn and express similar challenges together.

As a result of the project, 30 Native Hawaiian businesses were created and/or expanded. Over 40 permanent, full-time jobs were obtained by Native Hawaiians that paid at least $20-$35 per hour.

Hi'ilei will use funding from the Office of Hawaiian Affairs to continue the workshops to help more Native Hawaiians in the construction industry obtain a contractor license and continue to sustain the benefits realized as a result of the project.

Hi'ilei will pivot their focus to preparing licensing applications and studying for licensing exams as that was by far the most impactful aspect of the project. Hi'ilei learned the reasons for not obtaining a contractor license are sometimes beyond lack of funds—it could be due to fear of written exams, inability to obtain a tax clearance due to tax debts, desire to improve one's credit rating, etc. These are all factors that may hinder someone from obtaining a contracting license.

Project participants were able to gain better awareness and overcome fears of the contractor license application process. They gained an appreciation of having fellow participants to go through the process with and talk to about their concerns. Once project participants acquired specific contracting licenses for trades they already had years of experience in, they were able to become more economically self-sufficient, which in turn directly related to positive benefits for participants' families across the areas of health, education, and child care.

INSTITUTE FOR NATIVE PACIFIC EDUCATION AND CULTURE

Financial Literacy Empowerment Project
Hawai'i
5 years, $1,040,961

Project Overview

Institute for Native Pacific Education and Culture (INPEACE), a nonprofit organization based in Kapolei on the island of O'ahu, implemented a 5-year Native Asset Building Initiative (NABI) project. Prior to this project, generational poverty and predatory lending practices plagued Native Hawaiians on the Wai'anae Coast where structural inequity, low economic opportunities, lack of financial knowledge, and low educational attainment perpetuated the cycle of poverty. INPEACE surveyed the community to find out if constituents were interested in pursuing postsecondary education. They identified that the lack of financial resources was the number one barrier to successful college attendance and degree attainment.

INPEACE developed this NABI project to specifically address those financial and social needs of nontraditional, first-generation college students. The goal was to establish a cultural and educational financial literacy empowerment project utilizing individual development accounts (IDAs) and trainings to build financial assets for higher education or training programs and expand economic security for low-income Native Hawaiian community members on the Wai'anae Coast. By establishing and implementing IDA empowerment cohorts, community members would work toward degree attainment by focusing on Native Hawaiian cultural best practices and ongoing financial education trainings. In addition, financial literacy training would provide 60 community

INPEACE participants, staff, and ANA staff member standing in front of a mural created by a local artist.

Key Findings

- Over 650 people were supported through workshops, IDAs, tax education, FAFSA, and volunteer tax assistance.
- 130 new IDAs opened.
- $131,345 used for tuition, books, and supplies with IDA funds.

members annually with knowledge about personal finance education, saving behavior, and understanding assets to increase economic and social self-sufficiency.

Project Outcomes and Results

Over 650 people were supported through workshops on building IDA savings, tax education, and completing the Free Application for Federal Student Aid form, and gained access to volunteer tax assistance over the course of the project. The project helped to open 130 new IDAs with $131,345 used for tuition, books, and supplies. Ninety-three percent of these IDAs were for asset purchases for higher education and 7 percent were for small business capitalization. Over 116 people completed financial literacy trainings as well—many more than the original target of 60 people. By focusing on higher education and small businesses, the project partnered with students already working in the education field and other college-age or nontraditional college students. While eligibility requirements could be a challenge, if someone did not qualify for the IDA program, the organization leveraged funds to offer $500 scholarships to support education pathways for these individuals.

For the IDA program, it was important to, first, educate people about how IDA and savings accounts work. The project brought in partners with knowledge on financial assets and college planning like the American Savings Bank, Kamehameha Schools Resource Center, and Pacific Rim College Planning. Project Director Saddye Pojas stated, "I wanted people to understand the power of leveraging match savings." One IDA participant was able to repair their credit by 100 points and, through IDA match savings, pay off three loans and more than $10,000 in debt. Another IDA participant was able to use IDA match savings to support his dream of furthering his education. He went from being a student in the community college to going to the University of Hawai'i at West O'ahu to obtain a bachelor's degree to become a math teacher. The IDA was a huge support for this to happen for this participant as he started with a $60-a-month deposit into his IDA savings to increasing this to a $100-a-month deposit. Many of the IDA participants were able to reach their savings goals, including 49 IDA savers that successfully met their savings goal of $500.

The financial education and services participants received was infused with Native Hawaiian values, called *financial lio*. For example, the project included legacy planning from the context of Native Hawaiian culture, such as leaving a financial legacy with wills, trusts, and estate planning. Other workshops included a Financial Kai Workshop Series on spending plans or credit management, Paying for Child Care and Preschool, and a Paying for College Workshop series to support students. The project offered at least one workshop a month and online modules through "Moneysmarts" were available as well. By offering child care and providing dinner, this helped families to overcome challenges to attend the trainings. INPEACE continues to look for opportunities to reach families like participating in Financial Fitness Fairs and potentially hosting a single mom cohort to provide important social and financial resources to mothers. Through INPEACE's work, young families, multigenerational households, students, and all different ages participated in trainings and

were provided with culturally relevant and critical financial support.

"It has been beautiful to see how the program has grown. To know I can cover expenses, I sleep better at night and am motivated to do my best. I want to succeed and want others to succeed."

—Rudy, IDA and Project Participant

KANU O KA ’AINA LEARNING ’OHANA

Ke Ala ’Ike—The Way to Knowledge Project
Hawai’i
5 years, $2,002,452

Project Overview

Kanu o ka ‘Aina Learning ‘Ohana (KALO) is a Native Hawaiian educational organization located in Waimea on Hawai’i Island. KALO received a 5-year Sustainable Employment and Economic Development Strategies (SEEDS) grant to implement the Ke Ala ‘Ike, or The Way to Knowledge project, to address the issue of economic disadvantage through a teacher training and licensure program and school leadership master’s program for teachers and staff in Native Hawaiian charter schools. At the time of the grant application, there was a shortage of culturally competent teachers and school administrators from the Native Hawaiian community and high teacher turnover rates of non-Hawaiians teaching in these charter schools.

The project primarily targeted and served the 17 Native Hawaiian charter schools and their communities across all seven islands of the state. KALO partnered with Chaminad University and Na Lei Naau’ao Native Hawaiian Charter School Alliance (NLN) to establish and implement two education, training, and licensing programs for teachers and staff working within the NLN.

KALO in Waimea with a member of ANA staff.

Key Findings

- 71 teachers licensed.
- 17 students receive master’s degrees.
- Average 61 percent salary increase for project participants.
- 100 percent employment for program graduates.
- 1 state-approved teacher education school.

Project Outcomes and Results

KOLA partnered with Chaminad University to implement a master’s program and leadership professional development training program. The program is focused on the acquisition of leadership skills in financial

management, education law, managerial communications, personnel issues, effective decision-making, and group dynamics. The coursework for the cohort was structured into three tiers, each of which is comprised of four courses. The three tiers are Educational Leadership Level I, Educational Leadership Level II, and Master's of Education Degree. The project contracted adjunct professors with backgrounds in Native Hawaiian community and charter schools to teach the courses. The master's program is comprised of 11 courses and takes nearly 33 months to complete. Participants were all recommended by Native Hawaiian charter schools and committed to investing in their communities. All coursework was delivered online with some video conferencing availability. Participants met at the beginning and end of each course to begin and close out coursework. Teachers were asked to host 1-day meetings at schools to talk about local and cultural issues. During the project, there were two master's cohorts with approximately 20 people each. The master's cohort students received a master's degree in Educational Leadership for Charter School Administrators.

The project also developed a strong and vibrant licensure program for staff at NLN to become certified teachers. This program delivered a post-baccalaureate certificate of teaching that takes 18 months and is comprised of 31 credits that upon completion leads to a license issued by the Hawai'i Teacher Standards Board (HTSB). This licensure program was a combination of in-person, weekend, and residential activities and online coursework. Each term was 3 months. There were six weekend-long residents per cohort and two courses online per term. There was a 3-week practicum per term to implement learned course work for a total of five terms. In the sixth and final term, teacher licensure candidates spent 450 hours learning and teaching in a classroom with a teacher. In the teacher's licensure program, there were four cohorts credentialed for 6th-12th grade secondary education over a course of 18 months. The fifth cohort credentialed was in elementary and secondary accreditation.

During each term of the licensure program the students have a "residential" on Friday, Saturday, and Sunday, which focuses on cultural activities. These residents taught cultural values, responsibilities, cultural and spiritual history, and the importance of place and connection to community and local organizations. Through the residents, student teachers worked with local Hawaiian organizations and were able to help with taro farming, rebuild a stone wall to raise the water level so families have access to clear water, and rebuild traditional salt ponds in Kauai. Moreover, these weekend residents reinforced values around service and allowed student teachers to make new connections with Native Hawaiian communities across the islands. Once they received licensure and were teachers, they could bring their students to these places for service learning and to be taught Native Hawaiian culture.

Due to their new education and licensing, the 71 participants in the program averaged a 61 percent salary increase and 55 percent fringe benefits increase when including retirement and health benefits. Everyone who completed the program is licensed as a teacher and in full-time employment. Every student, except one, is employed as a teacher and has been in a position continuously since

graduation. Moreover, some of the teachers in the teacher licensing program went on to the master's program and completed master's degrees.

Prior to the teacher licensure program, many Native Hawaiians in the Native Hawaiian charter schools were employed as educational assistants (EAs) and received social services, health care, and other benefits from the government. With the teaching credential, students transition from EAs earning $18,000 per year and receiving social services to earning more than $48,000 per year as a licensed teacher with employment benefits. Without licensing, these students could only teach for a maximum of 3 years, after which they could only be used as short-term substitutes without benefits. The additional income and access to benefits and ongoing employment is a significant life-changing event for these graduates.

With support from the program and classes, one of the licensure students developed a cultural and social curriculum based on the Na Nea Wai Wai system, or the Hawai'i-based values system. Moreover, this newly licensed teacher said the "paper" degree almost doubled her income and has helped her acquire other jobs and opportunities.

The state recognized the KOLA school as a state HTSB, which credentials teachers. As a state HTSB-approved teacher education school, the project can continue to train more and more Native Hawaiians within the charter school as credentialed licensed teachers and ensure their pay is commensurate with their cultural knowledge, skills, and values. Furthermore, the locally trained and licensed teachers within the many Native Hawaiian charter schools will decrease teacher turnover rates and reduce the reliance on short-term teachers from the lower 48, who often leave after only 1 or 2 years of teaching in the community. The project provided excellent outcomes for participants in terms of salary and employment, while also benefiting children in schools by having a stable workforce comprised of graduates that understand the target audience fully.

With the help of ANA funds, the project applied for and went through the process to receive multiple accreditations from several independent bodies. KALO and five NLN schools received accreditation to validate their pedagogy from the Western Association of Schools and Colleges and Hawai'i Association of Independent Schools. KALO was accredited by the Accrediting Counsel for Independent Colleges and Schools (ACICS), which will allow participants access to federal subsidies and supports. KALO also received accreditation by the World Indigenous High Education Consortium (WINHEC) to validate Indigenous cultural integrity.

These accreditations both validated the rigor of KALO's academic programs and provided students with the economic means to undertake programs leading to state licensure and full-time employment in schools.

Moreover, the ACICS and WINHEC accreditations provide potential alternative business models to enhance financial sustainability of the programs into the future.

NA KALAI WA'A

Project Hanauna Ola—Sustaining Generations Through Voyaging

Hawai'i

3 years, $1,164,327

Project Overview

Na Kalai Wa'a (NKW) is an education-based, nonprofit, Native Hawaiian organization dedicated to the cultural values, knowledge, and practices of deep sea voyaging utilizing the double-hulled sailing canoe, *Makali'i*. NKW is located on the Big Island of Hawai'i. At the time of grant writing, many of the crew and voyagers were aging and the community needed to train a new generation of crew to carry on the voyaging tradition. NKW received a 3-year Social and Economic Development Strategies (SEDS) grant to train younger crew through a voyage and bring the Hawaiian communities together.

NKW relied upon Master Navigator Shorty Bertelmann to teach the knowledge, practices, and skills of advanced voyaging by training and evaluating canoe crew trainees to serve as captains, navigators, watch captains, quartermasters, and crew. The trainees ranged from 14 to 60 years old, but the predominant ages of trainees were between 20 and 40.

Master Navigator Chadd Paishon and 24 knowledgeable adults and Elders taught the knowledge and practices of voyage support to 500 support crew trainees so that they could cultivate plants in canoe gardens and prepare the food. Elders also taught

Crew and community members steering the Makali'i.

Key Findings

- 10 canoe provisioning gardens expanded.
- 34 crew members trained and completed journey.
- 1,300-nautical-mile voyage completed.
- 500 students trained in protocol and chants.

school children and teachers how to traditionally process and create cordage for canoeing, proper chanting, prayers, and protocol for the voyage ceremonies, and traditional plant and food knowledge. NKW partnered with 10 school groups and community organizations to enhance and build new school and community gardens with a stipend to purchase supplies. Many Native Hawaiian public charter schools and other schools and community gardens across all the islands of Hawai'i participated in planting, growing, cultivating, and harvesting food to provision the month-long canoe journey. To preserve the food, the community used three methods: canning, dehydrating, and freeze drying.

During the final summer of the grant, canoe crew trainees and the master navigators embarked on the *Makali'i* for a 1,300-nautical-mile voyage to the islands of Nihoa and Mokumanamana to demonstrate the cultural knowledge, practices, and skills learned by their 3 years of voyage training. Most legs of the journey lasted approximately 24 hours, during which time they traveled between islands and ensured the crew received ample training in many different skills. The master navigator taught the crew how to navigate between the islands using the traditional seafaring knowledge like starlines. During each leg of the journey between islands, the canoe would blow a conch shell acknowledging each island and Native Hawaiian fishing village they passed. Students from the provisioning gardens would take part in traditional canoe send-off and arrival ceremonies.

Project Outcomes and Results

By the end of the project, 42 people were trained and 37 crew trainees were selected for the voyage. Although three could not participate due to medical reasons, 34 trainees successfully crewed *Makali'i* and her escort *Alaka'i* from Hawai'i Island to Mokumanamana and back. Prior to the grant, all master navigators and navigators in the community were over the age 50. Now, there are numerous trained crew in their twenties and thirties to carry the practices and knowledge forward.

Voyaging to Mokumanamana provided the opportunity for the next generation of voyage leadership to emerge for *Makali'i*. Voyage leaders consisted of canoe crew trainees who have been crew members with *Makali'i* for over 10 years (some almost 20), but this voyage was the first time they were able to participate in a leadership capacity. This leadership legacy development has ensured that another 20 years of voyaging can be obtained by *Makali'i*.

To support the voyage, two community gardens were started and eight community school gardens enhanced by at least doubling in size and capacity. The project trained over 500 students on the methods for producing 'aipono foods that are preserved for voyaging. This gave the communities a way to participate in the organizing of the voyage. Many students wrote notes on the containers of food to encourage the crew during the journey. According to one community member, "The provisioning of the canoe and growing the food was a way for the whole community to be a part of the voyage—to go on the canoe, too. It was like the community

was there on deck with them bringing them message of wishes from students." Moreover, this also taught them how to provide food for their own schools and homes. Schools are now looking to use these methods of canning, dehydrating, and freeze drying to provision classroom emergency lockdown kits, and some organizations have begun to sell their homemade products to fundraise for new endeavors.

Since the voyages in 1976, the foods on the canoe would be highly processed, high in sodium, and come from big box stores. After more than 2 weeks of voyaging, crew members would come home with gout and high blood pressure due to this diet. Through the efforts of the provisioning gardens across the many islands of Hawai'i, the food was more culturally appropriate, increased morale, and was much healthier. On the voyage for this ANA project, no one got gout and crew members lost weight in a healthy way.

This new method of provisioning the canoe also reduced food waste, because people loved eating more familiar and delicious food, and reduced trash that was no longer thrown in the ocean during the voyage.

With grant funding, the project revived kaula arts by teaching communities the many uses of plants in their environment. For example, the project created cordage by processing banana fibers. In the collaboration process with community members, participants also learned that people from Satawal use the same method to extract fibers from bananas to weave traditional wraps. The exploration of this process allowed a bridging in the communities between Native Hawaiian practitioners and their cousins from Satawal who live in their community.

The Hanauna Ola project provided activities and resources to directly support multiple generations of community members to seek food and fiber resources from their land and their environment, rather than purchasing items from retail stores. This engendered a deeper relationship to their communities and natural resources, helping them to become more aware of seasons, the health benefits of eating local, and the economic benefit of supporting local farmers and producers. Families and schools returned to farming, fishing, and traditional cordage-making because of the encouragement of this project. Canoe crew trainees elevated their practice through this project as well. The trainings provided deeper understandings of ancient arts of weather observation, navigation by the elements, and the importance of protocols to ensure safe voyage for the mind, body, and spirit of the crew and the canoe.

Through the canoe voyage, crew increased their knowledge of canoe-building, sailing, non-instrument navigation, and ceremonial protocol. Additionally, they acquired advanced skills as captains, navigators, watch captains, quartermasters, and crew. They also increased their physical fitness from the training exercises and tests. The adults, teachers, and students who participated in the provisioning gardens increased their knowledge of plant cultivation to support the voyage with food. They also learned more about ceremonial materials and increased their knowledge of chants and prayers for voyage ceremonies. Participants also participated in a cultural practice connecting ancestral knowledge with natural elements.

Moreover, project Hanauna Ola provided activities and trainings that directly supported healthy physical, spiritual, and psychological health and well-being. Participants are more knowledgeable of healthier ways of sourcing, eating, and preserving food for future meals. Participants have become familiar with their surrounding environments through their activities of growing and harvesting for food and cordage for the voyage. Canoe crew trainees have also developed confidence in themselves individually and as a collective crew whole, to clear obstacles and paths through ritual and protocols (to commune with elements), and through hard work and perseverance.

"At each leg of journey, the canoe dipped the strands of chords in the waters of each island. This chord dipped in the waters of each island, and the sacred island of Mokumanamana or the island of the Gods, binds us together. This chord connects our islands together and is an umbilical cord that connects our ancestors, ourselves, and our future generations to come."

—Auntie and crew member

WAIPA FOUNDATION

Huliamahi: Community Learning and Enterprise Project
Hawai‘i
3 years, $568,790

Project Overview

The Waipa Foundation is a Native Hawaiian-serving nonprofit located on a 1,600-acre ahupua'a, or the traditional Native Hawaiian land division bounded by watersheds from the mountains to the ocean, located on the North Shore of the island of Kaua'i. Due to the island's explosion of resorts and expensive real estate, Native Hawaiians in the area have lost cultural knowledge, skills, and opportunities for cultural practice while struggling with limited economic opportunity that embraces authentic Native Hawaiian culture. Moreover, the erosion of community resources, culturally relevant jobs, and skyrocketing expenses has made it very hard for Native Hawaiians to survive. The Waipa Foundation received a Social and Economic Development Strategies (SEDS) grant to provide training to help entrepreneurs and get people back to work.

The Huliamahi Project brought together three major project activities to develop a Native-driven economic and cultural ecosystem that leveraged community resources, needs, and opportunities to strengthen cultural identity; increase cultural practices; build other life skills and entrepreneurial competencies; and provide more meaningful work opportunities to Native Hawaiians within the communities of Kaua'i's North Shore.

Waipa community processing taro into poi.

Key Findings

- 1 successful Native Hawaiian sausage company launched.
- 85 project participants reported they consistently practiced workshop skills.
- 127 Native participants reported increased social, personal, or financial well-being.

The first major project activities, or Huli i ka Ike activities, partnered with 38 cultural practitioners and resource experts to develop and implement cultural trainings and workshops for Native Hawaiians. The trainings consisted of both introductory and advanced workshops on numerous cultural practices. The project

conducted cultural workshops at least five times a month. Cultural workshops included weekly hula, carving, sailing camp, seabird lei making, farming and processing taro into poi, makahiki ceremonies, kava, and many more activities. Over 3 years, the project held week-long intensive camps focused on mixing cultural practitioners. These intensive camps mimicked traditional Hawaiian communities with weavers, sailors, and wood carvers coming together to share expertise, trade knowledge, and skills.

The second considerable Huli i ke Ola activities focused on building Native Hawaiian community competencies for life, professional skills, and social enterprise by leveraging new partnerships with education, business, and career resource providers. Through the partnerships, the project provided monthly training on professional skills, life skills, and economic and social enterprise. These trainings were offered at least four times a month. The project encouraged and provided scholarships to a few Native Hawaiians to use the commercial kitchen space at Waipa. Training included entrepreneurship and developing professional paths. Classes offered included finances, cooking, small business training, farming and processing, and kitchen skills use. Classes were sometimes on weekends or after school. Classes and workshops were multigenerational. Courses were geared to adults, and child care was provided so that adults were able to attend. Life skills trainings were a mixture of one-time classes or a series of nine classes such as the cooking classes or drivers' education classes for teenagers. There were also restaurant skills and food handling classes that covered learning how to place food and clear tables properly. Food preservation and canning classes were offered as well.

The third major project activity, the Huli i ka 'Aina, was to launch weekly activities geared toward visitors to generate income while introducing authentic cultural perspectives, values, and practices. The project developed and implemented cultural tours, cultural experiences, and a local farmers market in Waipa. The project partnered with a few hotels to reach a larger tourism market. Unfortunately, soon after launching this initiative there was a massive flooding event in the community. Due to safety and infrastructure issues, visitors were not allowed to visit Waipa for a significant time period of the grant.

Project Outcomes and Results

The Huli i ka Ike project strengthened cultural identity and increased cultural practice and learning by leveraging Waipa's relationships, natural resources, and facilities.

With ANA funding, the community now has active cohorts of both youth and adult practitioners engaged in learning and practicing la'au lapa'au (traditional medicine), hula, gardening, and cooking with local and Native foods, carving, lauhala weaving, academic research, environmental and farming internships, and much more.

More than 85 project participants reported they consistently practiced or used one or more skill sets as a result of their engagement with Waipa activities, thus enriching their sense of identity, competence, and well-being. Additionally, 127 Native Hawaiian

collaborators reported increased social, personal, or financial well-being.

The project was able to financially support 38 practitioners who shared their cultural knowledge and skills with the community during workshops and trainings. Through the farmers markets and other activities at Waipai, the lauhawa weavers have organized a booth to sell their wares to help the more skilled practitioners to increase their income.

Every year of the grant, Waipa provided paid learning opportunities to Native Hawaiian teens who helped with Waipa's various cultural, farming, food, and stewardship projects. Waipa has offered ongoing paid work opportunities to about half a dozen former interns over the years who are now valued regular staff.

Now, the project supports active cohorts of hula, la'au lapa'au (traditional medicine), carvers, weavers, wa'a (canoe navigation) and navigation practitioners, and much more, which has contributed to a shared sense of identity, community, and spirituality. Staff expertise has grown considerably in managing logistics and developing/implementing curriculum, especially for adults, as prior expertise was mostly youth related.

Moreover, the project provided space and teaching through the grant for the development of a residential hula halau (dance school) for young Hawaiian women, which is the first new one in this community in 50 years. Similarly, the lauhawa weavers now meet regularly to teach, weave together, and sell their products.

With the scholarship funding for space in the commercial kitchen, a Native Hawaiian participant and family was able to launch and expand a successful, local sausage company called Po'o Kela Sausage Company. The company sells sausage in several farmers markets across the island and caters community events.

Moreover, the project reports the sense of community among Native Hawaiians and their families has strengthened over the last 4 years. Based on a participant survey, nearly 100 participants said engagement and participation with Waipa activities and opportunities has significantly increased their well-being over the project period. This was especially significant as the community experienced a Federal Emergency Management Agency-scale natural disaster during the project, which caused significant financial and emotional hardships to the families Waipa serves. This was reiterated by one project participant who said, "It's our community. Because Waipa is that central community and it creates a home for people and places to practice and come together with all generations." Now the community is much more engaged than it was 4 years ago, especially among adult haumana (students), who express pride in their new skills and practices, including very deep aspects like prayer, which for many are significant due to Western religious influence of the past.

Moving forward, Waipa plans to continue supporting the hula halau (dance school), la'au lapa'au (traditional medicine), and weaver cohorts, as well as those interested in wa'a (canoe navigation). The project hopes to continue to expand academic offerings available on site with the University of Hawai'i system partners.

"I feel like we've been able to do more than I could imagine here at Waipa. All the 'ohana [family] workshops and being able to have it be 'ohana incorporated, with a wide variety of workshops like summer program, the family cooking classes.

Waipa has been home base for us and life changing. First it started off with me as a keiki [child] here at Waipa and now for my kids to come and utilize the programs plus more! It's evolved so much since I was a teenager here. It helps my extended 'ohana and many friends, the list is never-ending."

—Participant

INDIAN TOWNSHIP TRIBAL GOVERNMENT

A Multi-Component Language Immersion Model for Teaching and Restoring Passamaquoddy

Maine

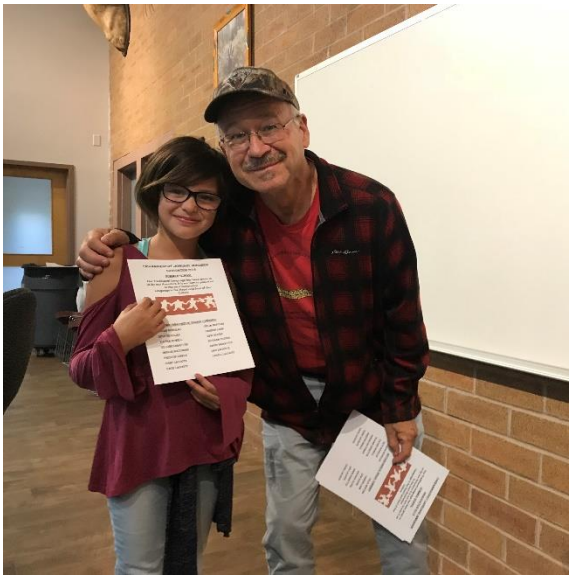
3 years, $774,765

Project Overview

The Passamaquoddy Tribe is a federally recognized tribe in rural, eastern Maine. The tribe received an Esther Martinez Immersion (EMI) grant to develop an early childhood immersion preschool and train teachers. At the time of grant application, the Passamaquoddy had lost many Elder fluent speakers. The goal of this project was to create new speakers of Passamaquoddy through a synchronized set of experiences beginning with a total immersion preschool learning environment and extending to family participation through outreach, with reinforcement through learning activities in the home.

At the beginning of the grant, the project recruited teachers. They found fluent speakers with teaching skills who worked well with children, although they didn't have a formal college degree. The project provided the Elder teachers training on how to teach. The project also hired fluent comprehenders as teaching assistants in classroom. A fluent comprehender is someone who grew up with the language and has understood Passamaquoddy fluently since childhood but by school age was discouraged to speak the language.

The project held training for tribal master speakers for 6 months. A tribal Elder and retiree provided some training and oversaw the training by other experts. The project also hired an outside expert to provide language immersion acquisition methods. The training was 4 to 6 hours a day, 5 days a week for 6 months. A large portion of the training for the fluent comprehenders focused on



Speaker and Elder at a language graduation ceremony.

Key Findings

- 2 preschool language classrooms established.
- 1 language portal updated.
- 37 families received supportive language outreach and resources.
- 5 fluent comprehenders received training.

intergenerational trauma and overcoming the mental barriers that prevented them from speaking Passamaquoddy due to the systemic trauma from their education and schooling growing up. The training utilized storytelling to work through language trauma and discussing their language journey.

After the first 6 months of training, the project developed and implemented two language immersion classrooms for 3- to 5-year-olds; one classroom in Indian Township and the second in Pleasant Point. Elder language teachers and five comprehenders were in the preschool classrooms and became very great speakers. Immersion preschool classes were taught 4 days a week from 8 a.m. to noon, and then teachers and comprehenders would spend another 5 hours a week developing curriculum.

Finally, the project facilitated school–home and school–community family interactions to assure a broadly supportive language-learning environment by enhancing and modifying a pre-existing Passamaquody Language Portal to be more family friendly.

Project Outcomes and Results

With grant funding, the project created an interactive language portal, www.pmportal.org, which served as an integral language education resource for school and home. The project provided training and education to facilitate more robust use of the portal by families and parents. Through high-impact outreach and training at parents' homes, the project reached over 37 families in 3 years. This training and support reinforced the language use at home that corresponded with the language learning at school.

During the 3 years, the project implemented two immersion preschool classrooms and served 14 students the first year, 20 students in the second year, and 28 students in the third year. Each week, students received 16 hours of language immersion instruction throughout the school year.

By the end of the grant, five fluent comprehenders were on their way to being fluent speakers in Passamaquoddy. The project provided extensive training to fluent comprehenders and trained another generation of teachers for the community. Moreover, the project and staff encouraged one fluent comprehender to pursue a linguistics degree at MIT. After 6 months of being a part-time teacher in the preschool, he began his master's in linguistics and was able to incorporate much of the academic research and theories into his classroom when he came back to teach at the preschool. Prior to the project, he would only speak Passamaquody with a few people and it was infrequent. Now, he has graduated with his degree and considers himself a language entrepreneur. He teaches community class and many people come to him to learn the language.

The projects also connected families and children to more cultural practices by picking sweet grass, picking shells at the beach, and learning medicine. One mother remarked, "My daughter brought it home and reminded me of the language."

Over the past 3 years, the tribal government is taking notice and prioritizing language. There has been stronger and more integrated community effort to revitalize language and boosting confidence of learners. According to the project director, "There were pockets that spoke the language, but not everywhere. Now

because of the grant there is more awareness. It brought community awareness of language and the need to do what we need to do to preserve language and keep it from dying. This grant has given people a sense of hope and a need to speak the language and made it more acceptable to speak language in the community." The tribe has been supportive of employees attending language classes while at work. The project hopes to continue the language program for both fluent comprehenders and children, to continue language classes, and to develop more language resources.

"The language is culture. It makes you different. It is the world view of our ancestors and is carried through the language. There is more awareness of language. They took a song off of wax cylinder and taught the children. The children love the song from the 1800s… Our traditional language has been given to us by our ancestors, it is our turn to pass it on to the next generation. Language is the heart and soul of our culture."

—Donald Sacotonah, Elder

WÔPANÂAK LANGUAGE AND CULTURAL WEETYOO, INC.

Mukayuhsak Weekuw: The Children's House, a Wôpanâak-Montessori Immersion School
Massachusetts
3 years, $889,357

Project Overview

The Wôpanâak Language and Cultural Weetyoo, Inc., a nonprofit organization registered with the Commonwealth of Massachusetts, implemented a 3-year Esther Martinez Immersion (EMI) project. This organization first started with the vision of Jessie "Little Doe" Baird, who earned a master's degree in Algonquian linguistics from Massachusetts Institute of Technology (MIT) in 2000 and continued with the collaborative efforts of members of the Assonet Band of Wampanoag, the Mashpee Wampanoag Tribe, the Wampanoag Tribe of Aquinnah, and the Herring Pond Band of Wampanoag, to return fluency to the Wampanoag Nation as the principal means of expression.

The organization worked to reach their mission of building fluency through a variety of community language opportunities, such as year-round, all-ages language classes in five locations; weekly language and cultural programs for elementary students, titled "lunch bunches;" an annual 3-week Summer Turtle program; and twice-weekly tribal Elder lunch-and-learn language classes. However, the Wampanoag community still needed an avenue to provide tribal youth, up to age 7, with crucial full-time language immersion programs to accelerate language acquisition and create bilingual speakers.

Students and teachers of the Wôpanâak-Montessori Immersion School.

Key Findings

- Mukayuhsak Weekuw: The Children's House, a Wôpanâak-Montessori Immersion School, created.
- 4 teachers certified to teach in Montessori schools.
- Immersion students received 900 hours of instruction over the course of the 180-day school year.

To address this need, the Wôpanâak Language and Cultural Weetyoo, Inc., utilized this EMI project to specifically focus on full-time language immersion

through a Montessori-based language immersion school and a goal of inculcating children with their birthright of Wôpanâak language and culture at a young age in order to support life-long language usage and learning.

Project Outcomes and Results

The project first worked to train and certify individuals in the Montessori method so they could become full-time Montessori teachers at the Mukayuhsak Weekuw immersion school. Four teachers completed rigorous Montessori methods training through the Institute of Guided Studies that included how to incorporate and adapt instruction in the Wôpanâak language. Through 240 seminar hours, a six and half week summer sessions, lectures, writing assignments, an early language listening and oral proficiency assessment, a 3-hour written and cross-disciplinary knowledge exam, and ongoing training while teaching, teachers received tailored site-based instruction, became certified Montessori teachers, and gained new skills to effectively implement an immersion program. Training was not just to advance teachers' own Wôpanâak speaking abilities, but to cover math, literacy, geography, and other subjects that would be taught in the language.

With trained teachers, the project wanted to pilot and grow a Wôpanâak-language medium immersion school to accept up to 35 students in grades pre-kindergarten through first. In September 2016, Mukayuhsak Weekuw: The Children's House, a Wôpanâak-Montessori Immersion School, first opened with 10 preschool students who were enrolled members or household members of one of the four Wampanoag tribal communities served by the project: Mashpee, Aquinnah, Assonet, and Herring Pond. By 2019, the school grew to serve 25 students up to second grade and at maximum capacity the immersion school now has a waiting list and increasing interest from families to add further grade levels.

The school day begins at 8:30 a.m. and ends at 3:30 p.m. followed by an hour of after-school time. Teachers provide 5 hours of language immersion instruction and 1 hour daily of English instruction for students ages 5 and older. In total, students receive 900 hours over the course of the 180-day school year. Elementary classes are conducted inside a newly built, sustainable, round yurt. Through leveraging funds, donations, and partnerships, the yurt classroom provides a unique and effective circle area for youth to learn. The project worked to ensure classrooms were transparent for parents by educating families on Montessori terms, tracking attendance records, and providing consistent updates on content so caregivers could see exactly how curriculum is associated with activities. Curriculum was culturally and language specific, including seasonal items such as beans or squash for the harvest season or learning about the community and sister tribes. Montessori—or as the project calls it, "Wôpessori"—was the preferred method as it gave the school the opportunity to modify materials to reflect Native American history.

The largest draws for parents to the school were the language and cultural aspects. The project worked to develop students' "ceremonial skill sets," which staff reported was "not just about academics, but learning about culture as a tool students can turn to

build resiliency and a coping mechanism." With the opioid crisis, some youth were dealing with addiction or substance abuse in their families, so the project developed prayers in the language for those struggling. Other supportive services were provided to families such as monthly family or community nights that included all different family members. By leveraging Department of Education funding, the project included a meal instead of a potluck so parents did not have to worry about making food, which boosted attendance with an estimated 45 or more people at each event. The project was able to provide books to families, which were content-specific language materials that parents could use in the home. For example, with the prayer books, some families reported saying a prayer in the language at mealtime and bedtime. Mukayuhsak Weekuw provides student-centered schooling and will continue beyond this project to give families this important access to language immersion.

"Our students will change the perception in the future, they will be tribal leaders."

—Jennifer, Project Staff

BAY MILLS COMMUNITY COLLEGE

Develop an Online Bachelor of Arts in Early Childhood Education Program
Michigan
3 years, $332,720

Project Overview

The Bay Mills Community College (BMCC), a fully accredited, tribally controlled college located on the southeastern shore of Lake Superior within the Bay Mills Indian Community (BMIC), implemented a Social and Economic Development (SEDS) project that developed an accredited online Early Childhood Education Bachelor of Arts (B.A.) program that focuses on Tribal Head Start, early Head Start, and child care programs. The project "Develop a B.A. in Early Childhood Education Program" provides students in the early childhood education sector an opportunity to be prepared as teachers, family service workers, educational managers, and administrators within the Native American Head Start facilities nationwide. This online curriculum provides students in this program a focus on young children ages birth to 8 years old while working with a parallel program with their families and/or caretakers. By providing additional understanding of developmental patterns in areas of cognition, emotion, social interaction, and physical growth, students acquire skills to fulfill the early childhood program.

Importantly, this program focuses and develops a better understanding of Native American culture, which applies to the well-being and education of the child. In recent years, BMCC developed a technological

Early Childhood Education (ECE) Program – Foundation of Knowledge.

Key Findings

- 5 baccalaureates in early childhood education (ECE) will graduate.
- 39 new students have enrolled for the ECE baccalaureate program since the start of this program.

infrastructure that allowed them to offer an online instruction nationwide.

The curriculum offered three complete online degree programs:

- Early Childhood Education
- Native American Studies
- Accounting

With interest from prospective students in the field of child care and traditional students who wanted to further their education in early childhood education, the Early Childhood Education Program formed an inclusive advisory committee with local early childhood organizations and employees. This committee met for discussion to implement a program, which advanced from certificates and associate degrees to a B.A in Early Childhood Education.

Project Outcomes and Results

BMCC's new curriculum expansion of the Early Childhood Education B.A. program created an opportunity for students to progress in their education. In May 2020, five students formed the first graduating class to receive their B.A. diplomas in Early Childhood Education from BMCC. All the prospective graduates either have secured a higher level of employment with the early childhood education sector or will be advanced within their present jobs to an administrative level in neighboring tribal facilities. The staff of BMCC attributes the program's success to the creation of a supportive environment where culturally appropriate service delivery models incorporate Native American cultural perspectives of the relationship between children and families.

KEWEENAW BAY INDIAN COMMUNITY

Wetland Baseline Data Collection Project to Strengthen Sovereign Management Capacity of the Keweenaw Bay Indian Community

Michigan

2 years, $322,980

Project Overview

The Keweenaw Bay Indian Community (KBIC) of the Lake Superior Band of Chippewa are a federally recognized tribe located on the L'Anse Indian Reservation along the abundant waters of Lake Superior. The tribal boundaries contain more than 3,000 acres of wetlands, 80 miles of river, and 160 lakes that are vital to the ecosystem of Lake Superior. The tribe implemented a 2-year Environmental Regulatory Enhancement (ERE) project to increase their capacity to monitor their aquatic ecosystem to better understand their wetlands. Prior to the project, the tribe mainly focused on monitoring wildlife and overlooked their aquatic resources. In the few instances of marine monitoring, the information was scattered across tribal departments and information was only utilized for single short-term initiatives.

The tribe conducted a pilot baseline data collection project to prepare for long-term monitoring and stewardship of their wetlands.

The project hired a contractor biologist to collect aquatic plant surveys across 14 sites in Year 1 and 14 sites in Year 2. These sites included bogs, fens, marsh, ponds, wet meadows, and swamps communities. Each of these wetland systems have different plant communities that are important to the ecosystem and yield culturally and spiritually important plants and medicines. The biologists primarily utilized point intercept and relief plot methodologies to collect data. As part of the data collection and monitoring, the project staff inventoried the plants, water and sediment, macroinvertebrates, and

Natural Resource Staff monitor and collect wetland data.

Key Findings

- 28 wetland sites monitored.
- 1 wetland monitoring database created.
- 1 community survey implemented.
- 1 technical report completed.

wildlife use at all 28 sites. These inventories provide a better understanding for classifying the wetlands in the appropriate eight categories. The project also conduced site maps, including soil types, cover types, and aerial photographs at each testing site to better identify the types of wetlands on the reservation. The project followed standardized measures to ensure comparability between sites and conducted sampling events of standard surface water parameters, nutrient levels, and metal levels three times per year.

Additionally, the Natural Resource Department developed a community survey to gauge tribal members' values and priorities relating to wetland resources. The survey included an informative cover letter explaining and defining wetlands. The survey development was community informed and asked about environmental, community, and cultural benefits of the wetlands. The community results from the survey informed the work and monitoring of the Natural Resources Department.

Project Outcomes and Results

In tandem with the data collection, the staff created an extensive and integrated database to house all the wetlands information. The ambient water quality monitoring system includes a regional database of water quality, analysis of wild rice, wetlands, surface water, and sites that exceed the threshold for mercury.

The project developed, compiled, and analyzed the following: wetland biological inventory, aquatic plant inventory, water quality data, sediment samples, and macroinvertebrate samples.

This database with the sampling collections and geospatial database allow the Natural Resource Department to generalize similar data and landscapes for sites that are not accessible because they are located on private lands. The intensive data and collection can be generalized to similar wetland sites with similar typography. Additionally, the project compiled a final technical report summarizing the biological data at the 28 wetland sites and survey summary report. The project has further enhanced the tribe's understanding of the relationships between wetland sites, pollution, and the surrounding watershed and environment.

Over 800 paper surveys were sent out to every adult tribal member living on the reservation. The tribe had a 20 percent response rate. The survey results reinforced that the tribe's current efforts were well aimed, since the top two results focused on restoring and monitoring wetland habitats.

With ANA funding, the tribe was able to increase its capacity to monitor and collect baseline wetland data in its first phase to develop a tribal wetland program in preparation to apply for Environmental Protection Agency funding.

According to staff, the project has built collaboration between the tribal environment, land management, wildlife, water, and plants departments. The department has become more engaged and integrated into the community.

The monitoring has also improved human health and safety and reduced the accidental overharvesting of culturally and spiritually important plants and medicines. Traditional healers from the community now reach out to the project to protect the wetland resources and not take too much. Staff let the community know you can go to one spot instead of another spot to save resources and harvest them safely. Through water testing, the tribe can monitor mercury levels in the wetlands and warn tribal members of bioaccumulation and danger. The tribe is also better able to protect wild rice since mercury causes wild rice to grow smaller and produce less.

As the ANA project ended, the tribe received funding from the EPA for 3 years to implement phase II, which is to develop a wetland program plan.

"In the Anishinaabe language *bog, swamp,* and *medicine* are related. These places are connected to people and health and wellness. Some community members informally call wetlands a medicine cabinet."

—Project Director

LITTLE TRAVERSE BAY BANDS OF ODAWA INDIANS

Little Traverse Bay Bands Mobile Manufacturing CNC Lab Michigan
5 years, $1,500,000

Project Overview

From 2014 to 2019, the Little Traverse Bay Bands of Odawa Indians (LTBB), a federally recognized tribe, implemented a Sustainable Employment and Economic Development Strategies (SEEDS) project, LTBB Mobile Manufacturing CNC Lab Michigan. Located in the northern part of Michigan, this project provided a sustainable economic base and training opportunities in the field of computer numerical control (CNC) programming for tribal members. With a population of 1,250 individuals on the reservation, 37 percent of LTBB families live in poverty and have an average of $17,399. This indicates a crucial part of the labor force was either unskilled and/or untrained and could not take advantage of local skilled manufacturing opportunities. With the introduction of CNC training to this community, employment in this industry reduces unemployment and poverty, which in turn increases economic diversity and provides the community of LTBB with the means to become successful.

CNC programming prepares students to work in manufacturing factories and machine shops where CNC technology is utilized. Before the integration of CNC technology, manufacturing workers manually controlled the heavy equipment used to cut, shape, and form products from wood and metals. Today, a programmer or operator can input highly detailed instructions into a computer

LTBB's Mobile Digital FAB Lab.

Key Findings

- Out of the 403 individuals who entered the program, 179 individuals completed the program.
- Overall, the program has a 90 percent retention, with 172 out of 179 being retained at least 3 months in employment.
- Native American placements have remained at 100 percent with significant increases in wages. In total, the program recognized a total of 176 placements of which 62 are career placed (manufacturing), 27 career placed (other than manufacturing), 4 military, and 83 have continued in education.

system that will guide robotic arms and tools to perform precision machining jobs.

Project Outcomes and Results

This project has helped participants attain critical skill sets necessary to find employment within the CNC program. Of 403 participants, 39 dropped from the program. Some employers were willing to hire individuals who had completed some of the training courses but not the entire program, showing that even partial completion of the training helped fill a critical need for employers. Though opportunities exist within industrial manufacturing, the region struggles to train, attain, and retain a skilled workforce due to lack of training programs. Increased employment in this field has impacted the individuals gaining employment, their families, and the broader LTBB community that benefits when tribal members have more income to spend within the community.

In order for the specialized training of CNC programming to be available to the LTBB reservation, a "Mobile Fab Lab" with a classroom has been developed and was utilized for training. As well as being a training facility on wheels, the Fab Lab is a place where multigenerational and multicultural events are provided. It has provided opportunities for Elders, adults, and youth to submit copper artwork. Copper is a traditional metal that has been used among the Anishinaabek people, and the CNC Fab Lab machine has given multiple generations the ability to work together with their hands with this traditional metal, using their language and cultural motifs. An example of this type of project would be when Elders share traditional designs used on regalia and they are engraved on copper pieces.

Over 60 months, the CNC mobile lab attended approximately 365 community events including annually participating in the LTBB Homecoming Pow-Wow, Sovereignty Day, Annual Community Meeting, and the year-end Celebration for high-school Native American students. At each of these events, the lab has been open for tours and project demonstrations. This encourages continual interest in the program and is a strong form of project recruitment. Several culturally based projects have been made by CNC students and represent the tangible way the LTBB culture is embedded within this training program.

The LTBB region faces several economic limitations that hinder development of a self-sufficient and economically stable community. High rates of poverty and unemployment, low educational attainment, and barriers to technical training opportunities, combined with rising costs of living and basic needs gaps, have left the region in a severe skills deficit. Overall, the program has a 90 percent retention rate, with 172 out of 179 being retained at least 3 months in employment, well above grant expectations. To date, all Native placements have been retained and have earned significant increases in wages. As a result, more LTBB community members have financial security and self-sufficiency through employment in a stable industry.

Today, 172 program participants continue to be retained, of which 145 work in manufacturing. The average starting wage for participants was $13.38, increasing to $13.99 at 3 months, $14.66 at 6 months, $14.89 at

9 months, $15.34 at 12 months, and $17.01 post-12 months. On average, the increase from start to 12 months is 19 percent, increasing to 23 percent post-12 months. For the 27 participants who entered in a career other than manufacturing, the average starting wage was $11.47, increasing to $11.77 at 3 months, $13.57 at 6 months, $13.71 at 9 months, and $14.30 at 12 months. Though the program did not meet their goal of 40 percent native enrollment, native placements have remained at 100 percent with significant increases in wages.

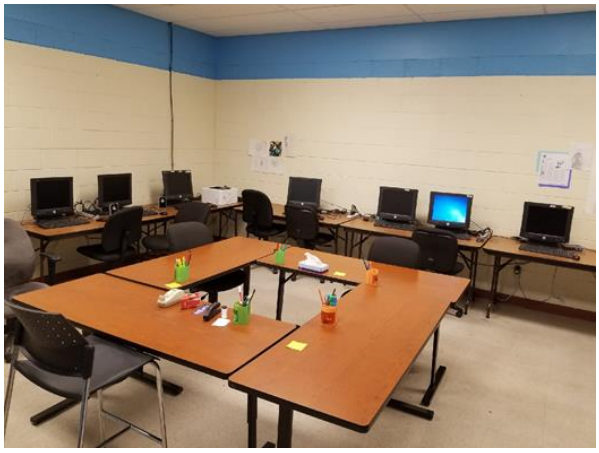
AMERICAN INDIAN OPPORTUNITIES INDUSTRIALIZATION CENTER

American Indian OIC Sustainable Employment and Economic Development Project
Minnesota
2 years, $294,267

Project Overview

American Indian Opportunities Industrialization Center (AIOIC) served participants from 38 different tribal nations across 10 different states. Participants lived in or near Minneapolis, but were affiliated with tribes across the country. The tribes most represented by AIOIC participants were the Red Lake Band of Ojibwe (19 percent), White Earth Ojibwe Nation (18 percent), Leech Lake Band of Ojibwe (11 percent), and Mille Lacs Band of Ojibwe (11 percent). AIOIC's Sustainable Employment and Economic Development Strategies (SEEDS) project featured workshops in the career pathways available in the information technology (IT) sector in order to allow project participants from the community to address their limited exposure and knowledge of a range of possible IT careers. The workshops provided insight on what jobs are available in the field, what types of career progression workers can pursue, required abilities and education, and anticipated earnings.

AIOIC's SEEDS project offered two educational pathways. The first pathway was for participants who have been identified as being in need of remedial education. The students needed to brush up on foundational



American Indian OIC's computer training lab.

Key Findings

- 3 individuals completed their GED; 6 completed a post-test in preparation for their GED.
- 18 American Indian students from Takoda Prep High School attended AIOIC's Technology Career Pathways Workshop.
- 12 individuals enrolled into Takoda Institute's technology-related training courses.
- 1 participant gained an industry-related postsecondary credential.
- 5 participants have begun developing a professional profile.
- 1 participant began a job search.
- 1 participant earned their GED and obtained employment.

courses like applied mathematics and reading for information before pursuing a postsecondary education. These courses also helped students lacking their high school diploma attain a GED. The second education pathway was postsecondary job training. AIOIC operates an accredited career college known as the Takoda Institute of Higher Education, which trained students for in-demand occupations. The long-term community goal of greater stability for Minneapolis' Native residents can be reached by leveraging AIOIC's internal services and programs like its accredited career college to address our beneficiaries' career pathways.

Project Outcomes and Results

AIOIC's SEEDS project relied heavily on building relationships, making the project friendly and accessible, providing personalized support, and celebrating successes along the way. They formed a partnership with Takoda Prep High School to get students involved. The goal was to expose students to what computers can offer beyond social media and Microsoft Office.

The project was focused on exposing individuals to the IT field who would not have normally thought about it as a potential career field, targeting members of the Native American community around the Phillips neighborhood in Minneapolis, Minnesota.

AIOIC had a large number of community members come through during the open house and Dream Big event. AIOIC was finding that many participants did not have computers or haven't been on a computer to the point of having a comfort level. The community was able to participate in a quicker version of the IT Exploration Workshop where they were able to learn more about computer safety and how a computer works. These participants were also encouraged to enter into the full workshop and the 9-month Computer Support Specialist (CSS) Program.

The CSS program helped prepare participants for jobs like IT help desk representatives or support services. There was a larger education/digital gap than expected and many Natives who did enroll in the CSS program were not able to continue, either dropping out or academically terminating. AIOIC refocused toward building the capacity of their participants. AIOIC had to shift more of the instruction on remedial work and digital literacy skill building, with a focus on training through courses such as Intro to Keyboarding, Intro to Internet Skills, Computer Basics, and Intro to Microsoft Office. AIOIC had hoped to get more Natives involved in the IT field as a career but realized that is a longer-term goal that cannot be addressed until core digital literacy skills are strengthened in the target population.

INDIGENOUS PEOPLES TASK FORCE

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

Project Overview

Indigenous Peoples Task Force (IPTF) has developed and implemented culturally appropriate programs for over 26 years to prevent transmission of HIV, increase access to traditional and Western medical services, and improve the quality of life for clients, families, and communities. IPTF had a 2-year Social and Economic Development Strategies (SEDS) grant from 2016 to 2018. The project's purpose was to expand IPTF's capacity to provide healthier food options for American Indian babies.

Through dialogue and workshops as part of a SEDS conference, it was clear that reducing childhood obesity was a major priority and that traditionally cultivated and wild-gathered Native foods and medicines were the key to healthy nutrition and disease prevention. IPTF also gathered input for their plan via community gatherings involving community organizations such as Dream of Wild Health, All Nations Church, the Minneapolis American Indian Center, organic farmers, and the IPTF board of directors. The Chair of the IPTF board, Rep. Susan Allen; secretary/treasurer of the IPTF board, Don Crofut; and a former owner of a vineyard all weighed in on the project concept with ideas for resources to develop and implement the project. Organic growers, such as Moonstone Farm and several Indigenous farmers, have been contacted about being a source for some of the produce and wild harvested food needs that the project is not able to supply.

Indigi-Baby baby food logo.

Key Findings

- 5 types of natural, organic baby food developed.
- Project Curriculum: Giikinnoo-Amaage-Gidiwin was created directly as a result of ANA funding.

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

The project also relied heavily on the partnerships created and future potential

partners interested in helping IPTF. Herb Man Farms provided greenhouse space, land for planting, plants, and technical assistance on gardening.

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

A future potential partner for the IPFT Indigi-Baby Maternal and Child Nutrition Initiative project is the Special Supplemental Nutrition Program for Women, Infants, and Children (WIC), through linking Native women to information on health benefits for Native American foods. In addition, the Center School's SABE Project, a former ANA grant project, participated in many local events to demonstrate how their project could both work within a cultural context and support the growth of the students needed for specific cultural purposes.

Project Outcomes and Results

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

IPTF's three partners who contributed the most to the success of the project were the Global Institute for Food Security and International Agriculture (GIFSIA) at NDSU, Herb Man Farms, and Lori Watso, who created the recipes.

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

The project served participants within their households and prepared these young adults to lead the next step of improving access to healthy baby foods—test marketing and launch of Indigi-Baby. Project participants learned leadership skills such as communication, teamwork, and creative thinking as they took part in business strategy sessions. In addition, they took on a leadership role on the farm by leading various assignments related to soil preparation, planting, and harvesting crops on the farm.

Teaching the farm interns how to grow food, gather food, and create the baby food was very rewarding. IPTF has identified six recipes that when analyzed by GIFSIA at NDSU showed high levels of antioxidants and minerals and also helped to promote good gut microbiome.

Developing a baby food product based on indigenous foods allowed the project to contribute to infant and child health and identify some specific sustainable farming practices that improved yield but also reduced weed pressure.

MIGIZI COMMUNICATIONS, INC.

Native Youth Futures Project
Minnesota
5 years, $1,069,549

Project Overview

Migizi Communications, Inc., is a Minnesota-based nonprofit that was established with the goal of countering the misrepresentations and inaccuracies about Native people in the media. Migizi's first weekly radio production, *The Native American Program,* set the stage for First Person Radio and its nationally distributed programming. Today, First Person Productions is a multimedia training effort for Native youth aimed at providing state-of-the-art storytelling skills, enhancing self-esteem, and improving academic performance. However, Migizi has expanded its efforts well beyond that to also address youth needs in jobs, culture, leadership, and more.

With the highest dropout rates and lowest 4-year graduation rates of any racial or ethnic group in the city of Minneapolis, American Indian youth in 2012 were in imminent danger of being "left behind" in the 21st century economy, where 70 percent of all jobs and 85 percent of new jobs require some level of postsecondary education (All Hands on Deck, Governor's Workforce Development Council, 2012).

In order to address these disparities, Migizi Communications, Inc., implemented a Native Asset Building Initiative (NABI) grant from 2014 to 2019 with the goal of providing 150 low-income American Indian youth, ages 12–21, with the asset-generating opportunities and supports needed to prepare them to become financially independent adults.

Participants and staff in Native Youth Futures Project training.

Key Findings

- 109 IDA accounts opened.
- 60 participants completed an asset purchase.
- Over 95 percent of participants met requirements for paid internships.

Project Outcomes and Results

Miizi Communications, Inc., addressed these disparities by recruiting student youth to the project to successfully complete paid internships in high-demand, high-growth careers. The youth that were recruited to the project completed a financial literacy and 21st century skills training. Through this training and participating in the project, participants developed an ongoing relationship with a career mentor or coach. The youth participating in the paid internship

contributed 25 percent of their earned income to an individual development account (IDA) specifically for postsecondary education.

As a result of the grant efforts, a total of 109 participants (95 percent) opened IDAs. Sixty of those participants (52 percent) have completed an asset purchase. Fifty-eight of the participants completed the 21st century skills training.

This financial literacy training included six different lesson plans with flexibility for the time and locations of classes. The project also incorporated online modules, which were found to be useful to fit busy youth schedules and accommodated larger populations. During sessions, participants would learn about how to view wealth, set goals, manage credit, actively think about financial behaviors, bank, and other 21st century skills. While online modules were effective for completion and to reach larger audiences, the project still provided one-on-one coaching as an option and as an avenue to build a trusting relationship in which clients could open up about their financial habits and needs.

Native Youth Financially Independent (NYFI) initiative successfully provided Native Youth with the wealth-generating experiences and opportunities that were not available to previous generations but are required to achieve economic independence in today's economy. The project connected students with internship opportunities to earn income and contribute savings to IDAs targeted for postsecondary education. The internships and IDAs, coupled with financial literacy and mentorship, provided youth with the motivation and awareness to believe that postsecondary education is, indeed, within their reach.

MINNEAPOLIS AMERICAN INDIAN CENTER

Minneapolis Native Fitness and Nutrition Project
Minnesota
3 years, $1,161,782

Project Overview

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

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

Native Fitness and Nutrition logo specifically created for this project.

Key Findings

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

Through a community survey sponsored by the Notah Begay III Foundation, it was determined that community members were low-income and faced four barriers to prevention. These barriers include (1) a lack of knowledge regarding healthy nutrition and how to prevent diabetes, heart disease, and

cancer; (2) lack of access to affordable healthy food, and lack of knowledge of how to prepare those foods; (3) a lack of access to affordable options for physical activity, compounded by safety concerns in the neighborhood; and saddest of all, (4) an expectation among many in the Native community that having diabetes and other chronic diseases is inevitable.

The MAIC's Native Fitness and Nutrition (FAN) Project, a 3-year Social and Economic Development Strategies (SEDS) grant from 2015 to 2018, was aimed at reducing the high rates of obesity and obesity-linked diseases in American Indians. MAIC serves a low-income, urban American Indian population in the Twin Cities of Minneapolis and St. Paul. The strategy of the project is to increase access to and participation in physical activities and provide nutrition education to people of all ages. Physical activities range from volleyball and basketball to walking groups, yoga classes, traditional dancing, and circuit training. Education ranges from nutritional cooking classes to diabetes prevention and management. Additionally, FAN offers monthly support groups for those living with chronic diseases and cancer, quarterly health screenings, and a quarterly pow-wow to provide a culturally focused opportunity to stay active.

Project Outcomes and Results

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

The first objective focused on physical activity and was highly successful with 8,393 duplicated attendees at 1,082 events held throughout the 3-year period. Initially, gym memberships were to be subsidized through a neighborhood gym. The neighborhood experienced a large change in ethnic population and MAIC members were not comfortable. To remedy this challenge a large storage area was converted into a fitness center with weights, treadmills, and an elliptical machine, and a workout coach staffed the room to assist members in workout routines and proper equipment use. The Police Activities League partnered with MAIC and helped to host volleyball, basketball, and softball activities, which also aided in fostering better relationships between the community's youth and police officers. Youth and family activities such as canoeing, horseback riding, and hoop dancing fostered intergenerational relationships and provided an opportunity to preserve cultural teachings and awareness. One of the participants, a long-time community member named Mr. Rice, spoke about MAIC's newly renewed status as a community hub. He stated that when he was in his 20s he hung out at the center most days all day and would "shower, sauna, play ball, and hang out," which he noted "kept him out of trouble," and he is happy to see the hub is now returning after a time of limited activities —especially the fitness gym.

The second objective focused on healthy nutrition and was also quite successful, with over 37 nutrition and cooking classes held. As a result of the education, MAIC participated with the Indigenous Food Network and implemented a no-sugar-added beverage policy at the organization, which was

also adopted by six nonprofits and two urban tribal offices. A new restaurant, Gatherings Café, was opened in the facility, which serves fresh, locally grown foods that are indigenous and prepared in healthy ways, including wild rice from Minnesota, harvested by tribal members. One of the participants noted he "was down 260 pounds as a result of now eating good-tasting healthy food and working out in the affordable gym." Getting families to attend classes proved to be challenging. To overcome this, the project held Family Fun Nights, which had multiple events and served healthy meals with learning opportunities for recipes and nutritional values.

The third objective focused on health screening and disease management, which was successful but needed to be modified after poor attendance at several prevention workshops and screening events. To adapt, the program hosted a "Wellness Fair" at MAIC. Attendees were able to see various providers and are screened and assessed to determine their current blood pressure, height, weight, BMI, cholesterol, blood sugar, body fat levels, and lung capacity. Additionally, there was an opportunity for participants to be tested for HIV and hepatitis C. A "Monthly Diabetes Breakfast" was also hosted to work toward disease management. Support groups for those living with cancer, diabetes, and other chronic diseases each have core group of regular attendees.

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

MISSISSIPPI BAND OF CHOCTAW INDIANS

Annopa Tikbishtiya (Carry the Language Forward)
Mississippi
3 years, $847,220

Project Overview

The Mississippi Band of Choctaw Indians (MBCI) implemented the Annopa Tikbishtiya—Carry the Language Forward project with goals to reduce language barriers within the households of the tribe by increasing the amount of time for children to learn and acquire the Choctaw language. Within the community, 60 percent of the adult population self-identifies as fluent in Choctaw but less than 3 percent of all elementary and secondary students have achieved above a low novice proficiency level. From 2016 to 2019, this Esther Martinez Immersion (EMI) project created a program to teach the Choctaw language to six elementary schools within the Mississippi Band of Choctaw reservation. From receiving Choctaw language lessons, the children became aware of ways they can communicate with their parents in Choctaw by using hand or body movements with the word they want to get across. The frustration of not being able to communicate certain things seems to be decreasing with families. The barrier is starting to decrease as the children and/or parents are also learning to speak the language. With assessments like the Early Language Listening and Oral Proficiency Assessment (ELLOPA), which was given in the spring and fall sessions, the program demonstrated a slight increase toward novice low listening comprehension. The oral fluency of the first and third graders assessed showed evidence that the language barrier is slowly decreasing.

MBCI tribal school emblem.

Key Findings

- 95 percent of teacher assistants are certified, with 10 percent of teachers having obtained a B.A. degree.
- 580 students received instruction in Choctaw at 3 elementary schools.
- 234 students (40 percent) were accessed with the Choctaw ELLOPA summative assessment.

Project Outcomes and Results

Because of this project, the community has Choctaw language classrooms for every elementary school under the Choctaw Tribal Schools—MBCI. The children in pre-K through third grade are receiving Choctaw language instruction by the MBCI language-certified instructors and language aides to assist them in the restoration and maintenance of the Choctaw language. With the additional support of workshops, family gatherings, and one innovative project that involved a puppet show for the younger students, this project has gained great achievements within the Choctaw language project. The funding also increased the organization capacity of the tribe's language program. For example, the project provided ongoing professional trainings for language teachers, creation and expansion of language curriculum, and the ability to hire two full-time language interns. By the third year, two interns were hired as full-time language staff. Additionally, some staff attended courses and training on applied linguistics, applied teaching methods, and curriculum development. Through their partnership and staffing, the Choctaw Indian Tribe has begun to assist the language program to develop a robust language immersion program.

At the end of the project, the language program developed a 6-week pilot program for digital media, technology, and language learning for engaging and teaching Choctaw students. Students who attended this online multimedia program are able to develop new language skills via media, film, and storyboards. Because of the changes, the tribal members became aware of the need for the tribe to restore the Choctaw language and how to maintain the language so the barriers would not be part of the communities. The parents and students involved in the activities realized that there was a definite need for them to learn how to communicate with one another instead of resorting to English for clarification. Most importantly, the children learned how to ask more questions in Choctaw and how to use body language for clarification of interactions in the Choctaw language.

NATIVE AMERICAN COMMUNITY DEVELOPMENT CORPORATION FINANCIAL SERVICES, INC.

Growing Financial Capability and Business Development for Montana's Native Communities

Montana

3 years, $366,175

Project Overview

Native American Community Development Corporation Financial Services, Inc. (NACDCFS) is a Native Community Development Financial Institution located in Browning, Montana, on the Blackfeet Indian Reservation. Their mission is to encourage economic development and enhance the quality of life for communities and residents located on or near Montana's Indian reservations by assisting entrepreneurs with training, business incubation, and access to capital.

NACDCFS serves all seven reservations in Montana, as well as the state-recognized Little Shell Tribal Community in Great Falls, encompassing 11 tribes. The reservations are all located in rural, isolated areas of the state and cover broad geographic areas. Other than agriculture, there is very little private sector activity and tribal and federal governments are the largest employers. The levels of economic distress are extremely high in these communities, where unemployment is rampant and more than one in every three families lives in poverty. Twenty-one percent of people are unemployed, compared to just

NACDCFS Executive Director Angie Main displays an artist-created traditional back scratcher.

Key Findings

- 76 trainings conducted, reaching 1,209 people.
- 166 loans given, totaling $2,057,055.
- 49 Native artists expanded their businesses.

5.7 percent for the state. The average household income for reservation families is $31,998, only 74 percent of the state's average of $43,872. Bureau of Indian Affairs and tribal offices estimate unemployment and poverty rates to be substantially higher.

Microenterprise and small business ownership is a proven strategy to help lift families out of poverty by supplementing income and helping to build assets. Lack of access to credit and capital is one of the greatest barriers for individuals and business owners living on the reservation. Because so many Native Americans must live paycheck to paycheck and have accumulated little financial wealth, few have the required collateral or equity required to obtain a small business loan.

Native American communities in Montana and elsewhere have long ranked among the poorest in the United States due to inadequate access to mainstream financial services and inadequate knowledge about banking and personal finance. Limited exposure to business and financial concepts among Native people in Montana has resulted in a large number of people with credit scores below 600, which inhibits their ability to access capital for business development and to build assets. This forces Native people to seek high-interest loans and other types of credit that strain their already-stretched resources and intensifies their debt, diminishing their ability to start a business, create jobs, or contribute to the economies of their communities.

In order to broaden the reach of NACDCFS's programs to the Crow, Northern Cheyenne, Blackfeet, and Fort Belknap Reservations in Montana, NACDCFS implemented a Social and Economic Development Strategies (SEDS) grant from 2016 to 2019. This grant was used to help Native individuals, families, farmers/ranchers, entrepreneurs, and artists build or improve their credit, allowing them to access capital to start small businesses and take control of their financial futures.

Project Outcomes and Results

NACDCFS worked to accomplish project goals through adult financial literacy and credit management trainings conducted for participants from the Crow, Northern Cheyenne, Blackfeet, and Fort Belknap Reservations to improve financial skills and understanding of how to prudently use and maintain credit to improve their scores, allowing many to eventually access capital for business development.

NACDCFS implemented small business plan trainings, Native artist professional development trainings, farm/ranch business development trainings; these were facilitated on the Crow, Northern Cheyenne, Blackfeet, and Fort Belknap Reservations.

NACDCFS supported artists in selling their work and in providing programs, resources, and education for Native entrepreneurs and small business owners. Artists could apply for a Native artist line of credit and NACDC Financial Services also offered a Native Artist Professional Development course to four Montana Reservations. The course taught Native Artists important business skills and the knowledge to support themselves as full-time artists.

NEBRASKA INDIAN COMMUNITY COLLEGE

School to Work Program
Nebraska
5 years, $1,947,341

Project Overview

The Nebraska Indian Community College, a 1994 tribal land grant institution, provides higher education opportunities to the Omaha, Santee Sioux, and other students on three campus locations in rural and urban Nebraska. From 2014 to 2019, the Sustainable Employment and Economic Development Strategies (SEEDS) project developed and established coursework and educational tracks in entrepreneurship, nursing, and construction trade training.

The college began by partnering with Nebraska Methodist College (NMC) to establish and implement the Certified Nurse Assistant (CNA) Course and Training Program. NMC provided initial instructor training and oversight of the adjunct nursing instructors for the first 2.5 years of the grant. Through this partnership, NMC provided CNA curriculum, oversight, assistance to the professors, and extended their accreditation and credentials to the college. During this time, the college and adjunct nursing professors completed their own accreditation process. The nursing professors completed training and a competency evaluation program. The nursing course eventually received approval and accreditation from the Nurse Aid Training and Competency Evaluation Program and further licensing from the State of Nebraska. Halfway through the project, the college received these approval and accreditations to implement the course without oversight by NMC. The project created their own testing, final exams, and state testing that was approved by the State of Nebraska. Since ANA paid for the materials and employed the adjunct professors, students received the credit hours at no cost. Beginning in the second year, the

Nursing professor demonstrating with mannequin.

Key Findings

- 164 students became CNAs.
- 74 students employed as CNAs.
- 2 students employed in business.
- 1 Native American business created.
- 4 students completed associate degree in entrepreneurship.

college offered between five and nine CNA courses per year.

The college also launched and implemented both an entrepreneurship degree program and a carpentry degree program. The project hired two full-time staff to implement both degree programs, each teaching four courses per semester. The entrepreneurship degree included the following classes: introduction to entrepreneurship, feasibility study, marketing, developing business plans, finances, and legal issues. The carpentry degree included the following: introduction to carpentry, math, blueprints, reading, framing, and finishing. The college also began offering certificates in these two degree programs.

Project Outcomes and Results

Over 5 years, 325 students started the CNA course and 164 students completed the course and were certified to become CNAs. A small number of students have pursued further education and pursued a nursing degree to become a registered nurse, but most students that have received certification have gone on to become CNAs. The adjunct professors helped many students find employment throughout the wider region and local communities. Based on the available information from the college, at least 74 students gained employment as CNAs. Additionally, a few students received training and certification to better care for their aging elders and family members on the reservation. The project also allowed community members with a lapsed CNA certification to retake the CNA testing at a reduced rate to help people gain employment. Furthermore, since CNA certification is a requirement to attend nursing school, the CNA course is a stepping stone for employment and advancement within the health care field.

As a part of the CNA training, the professors helped students develop soft skills for employment, including improved communication skills and personal and professional development. The staff also provided students positive encouragement, support, and referrals to social services. The CNA training increased enrollment at the college and their presence in the community.

Over 5 years, 239 students registered for at least one carpentry course. Out of those students, 112 students completed at least one course. During the project, one student received an associate degree in carpentry. A few more students were projected to receive carpentry certificates in May 2020. Throughout the project, 159 students began at least one entrepreneurship course and 93 students completed at least one course. Four students graduated with an associate degree in entrepreneurship. Additionally, 10 students graduated with an associate degree in business, many of whom took a considerable number of the entrepreneurship courses. Moreover, one student who received his associate degree in entrepreneurship and business administration has now transferred to Wayne State University. He has successfully launched and expanded his own catering business. He conducts healthy cooking classes at the Indian Health Service clinic utilizing traditional foods and caters many other events throughout the community. According to him, "We have to bring back tribal food identity. Now I have a degree and the will to speak about food and food sovereignty." One other student who

completed the entrepreneurship program also found employment in the business field.

Because of ANA's funding for CNA accreditation, the college can use existing structure and programing to expand the CNA program to include medication aid training, which is a step above CNA on the career ladder.

With the help of ANA funds, the college has begun the accreditation process and started to develop the curriculum for the medication aid training program. The college hopes to continue training tribal and community members as CNAs and in the area of medication aides going forward.

NEW MEXICO COMMUNITY CAPITAL

Native Entrepreneur-in-Residence Program
New Mexico
5 years, $1,720,087

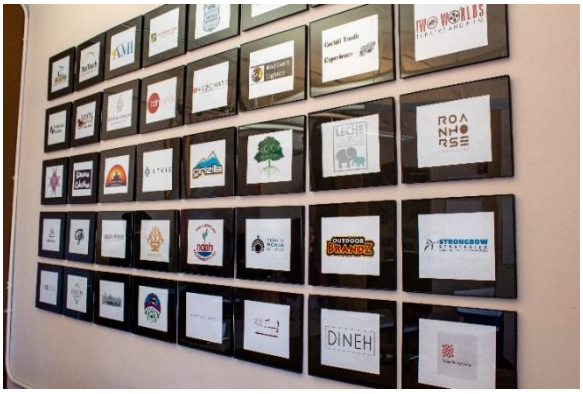
Project Overview

New Mexico Community Capital (NMCC) is a Community Development Finance Institution (CDFI) established in 2004 that serves the Albuquerque area. Through their involvement in the area, they noted that there was a lack of professional support for budding Native entrepreneurs in the Southwest. NMCC piloted the Native Entrepreneur-in-Residence (NEIR) program and from 2014 to 2019 managed a Sustainable Employment and Economic Development Strategies (SEEDS) grant to take their pilot to the next level.

NMCC's approach to supporting entrepreneurs is to invest in their businesses, share knowledge through mentors, and have a shared office space so participants can learn from one another, not just their mentors. The mentors NMCC recruited are successful business people in the Albuquerque, New Mexico, area.

Project Outcomes and Results

In order to become a participant in the project, the applicant went through a rigorous application process. Once they applied, there was a series of interviews either by phone or in person, depending on their location. Upon acceptance into the program, the participant received a $15,000 stipend and their participation was expected to be like a job.



The Native Entrepreneur-in-Residence "wall of fame."

Key Findings

- 46 entrepreneurs graduated.
- 20 tribes were served across 7 states.
- 60 percent of the participants were women.

Then the participant had one-on-one mentoring opportunities with established businessmen and businesswomen in the Albuquerque area. Project participants were expected to meet with their mentors for 6 months through an intensive mentoring process. There were written criteria for both the applicants and mentors so both parties knew what was expected of them. The project participants built strong relationships with their mentors and many of the entrepreneurs still keep in contact with their mentors even though their mentoring phase is complete. Through the 5 years of the project,

46 Native entrepreneurs were served by the project. The businesses were very diverse, ranging from a florist, to a clothing designer, to a cold brew coffee brewer, and even a brewery.

The project developed communities of practice with each yearly cohort. Different entrepreneurs in the project ended up partnering with one another in businesses as they were connected through the NEIR program. For example, program graduate and owner of Red Moon Ale House is selling a fellow program graduate's Spirit Mountain Coffee in their restaurant as a featured specialty coffee.

The project sought to attract and invest funds into capital-ready businesses to increase business productivity and/or hire employees to support future growth. NMCC was able to partner with larger organizations such as the W.K. Kellogg Foundation, the Shakopee Mdewakanton Sioux Community, and Forest County Potawatomi Foundation, among others. This allowed NMCC to provide the influx of capital to project participants to further increase the capacity of the participants' companies.

The success of this project was intricately tied to the generosity of the mentors. They really took pride in sharing their knowledge with the participants. The mentors noted that flexibility was key to working around life changes and other outside commitments. Due to this, mentors were available through a variety of communication formats—email, phone, and even text.

The participants gained knowledge and experience they would never have received without the project and mentorship opportunities. Some participants needed help starting with the basics, some participants needed assistance with establishing bank accounts or credit cards, and others were able to take their businesses to the next level. Many entrepreneurs in the program went from a business concept to a fully scaled business. Through the project, NMCC lifted many people out of poverty by supporting their businesses and helping them grow.

"Poverty is not a lack of money. It is a lack of hope."

—Peter Holter, NMCC Staff

PUEBLO OF POJOAQUE

Poeh Sustainable Employment and Economic Development Project
New Mexico
3 years, $875,603

Grounds that the Poeh Museum can use for the Arts Fair or events.

Project Overview

From 2016 to 2019, the Pueblo of Pojoaque managed a Sustainable Employment and Economic Development Strategies (SEEDS) grant to increase the capacity of the Poeh Museum, a tribally owned business. The Pueblo of Pojoaque is a federally recognized tribe located near Santa Fe, New Mexico. They built the Poeh Museum in 1988. This museum houses exhibits dedicated to Pueblo tribal nations throughout the Southwest and is located in the Santa Fe Arts Center.

For the past decade, the museum has operated mainly with funds from gaming revenue and staff from outside of the community. The new leadership saw a need to develop staff capacity from within the tribal community. They also wanted to diversify the operating funds for the museum. Additionally, the tribe wanted to support and develop small business owners and artisans.

Key Findings

- Arts fair operating regularly.
- 2 art vending machines created.
- 7 new businesses were created.

Project Outcomes and Results

The Poeh Sustainable Employment and Economic Development Project had three objectives. First was to hire and train new staff and a mentor, thereby developing a new generation of tribal staff. The other two objectives were to support small business entrepreneurs and develop a diversified revenue stream by developing new tribal enterprises.

Instead of hiring from outside, the museum promoted from within, which has been successful. They identified the gaps in employment and looked at the assets within the tribal organization. They adjusted the responsibilities of each staff person in the program and matched the needs and workloads of the staff in the project. The project staff has increased its skill set and increased the capacity of the museum gift

shop. The realignment and hiring of new staff has worked out well for the museum and gift shop.

The Smithsonian Institution has also trained staff on collections care and display, allowing the museum to be a training center not only for artists but also for museum professionals. The museum wants to become a hub for other tribal museums and so are expanding their collections and partnerships while remaining focused on their mission to be a living cultural center versus a static "under glass" museum. They are receiving a large collection of pottery native to the area soon and are looking for ways they can partner with other pueblos and tribes in the area. The museum has been able to increase its class offerings and utilize their space in more ways. In addition to pottery classes, there are painting, jewelry making, and weaving classes, taught by six main instructors. The museum is able to offer classes on weeknights. Class subjects have changed due to community needs. For example, after the recession there was a lot of downsizing in art, so the sculpture classes morphed into jewelry classes. They are now looking at smaller project-based classes that run for shorter periods to ensure stronger participation. Many of the students in the classes can now use what they have learned as a source of revenue. Some are also making pottery for their family or regalia for ceremonies. All classes include the importance of cultural awareness. One participant learning how to make regalia relayed that the classes "taught her a new appreciation of the artwork other people do."

Taking the classes to the next level, the museum is looking at how they can redesign the arts program to develop professionals. They want to help students develop small businesses.

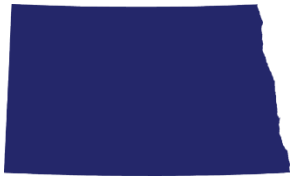
Outside of classes, the project developed art vending machines. These are located in the casino and in a truck stop across from the museum. They are restocked with native art on a regular basis. They were going to try to sell in the hotel attached to the tribal casino, but since it is commercially owned, there was a high fee. The museum gift shop has adjusted, shifting from higher-end pottery to more traditional dance items. They advertise before dances and festivals.

The tribe also developed an art fair. In the first year, the art fair had high overhead due to rent payments. They moved the art fair and received another grant to purchase equipment, such as tables and a 40-foot tent to shelter from the New Mexico sun. This tent now serves as a revenue generator, as it is available to rent as a facility. The project also expanded art markets in the area. There are now three markets, typically hosting 100 vendors in the summer and 60 in the winter. The market is also partnering with other events to increase registration and sales, such as a local half-marathon.

The project brought in trainers from First Peoples Fund to train students and other participants who are interested in developing businesses. They are teaching them business skills such as tax planning, initiating and cultivating new relationships with buyers, and how to describe your craft—from an "elevator pitch" to broader public speaking trainings.

They have brought in trainers from different parts of the country to provide various perspectives and expertise.

SITTING BULL COLLEGE



Wichakini Owayawa Project
North Dakota
3 years, $848,604

Project Overview

Sitting Bull College is a tribal college on the Standing Rock Reservation in Fort Yates, North Dakota. At the time of grant writing, the college operated a language immersion nest but there were no immersion education opportunities beyond the preschool level. Moreover, there were no opportunities for the current Lakhol'yapi Wahohpi preschool students to sustain and increase their language skills. The Esther Martinez Initiative (EMI) project aimed to adapt, pilot, and implement a Lakota Montessori immersion approach while expanding the number of students and grade levels to serve kindergarten through third grade.

The project developed two classrooms, split into 3- to 6-year-olds and 6- to 9-year-olds, that utilized modified Montessori techniques for early childhood education. The immersion school implemented a self-directed learning approach based on Montessori and Waldorf pedagogy with a foundation in Lakota values, language, and culture. Typically, each classroom had one teacher with an elementary or early childhood teaching degree and one fluent Lakota Elder.

As part of the project, the school worked with the state to find out the requirement to be an approved school in the state. The project decided to complete the requirements to be an approved school. However, a certified school requires English testing at the end of year, which the project did not intend to

Immersion school teacher preparing breakfast with a student.

Key Findings

- 15 students achieved age-appropriate Lakota/Dakota proficiency.
- K-3rd grade Lakota immersion implemented.
- K-3rd grade Lakota curriculum developed.
- 1,070 hours of Lakota immersion instruction each year.

institute. For the application process, the project provided documentation of principle teachers, such as teaching credentials, curricula, and teaching methodology and philosophy.

In the first 3 years, each classroom was 100 percent Lakota immersion. In the fourth year, the younger class remained 100 percent immersion and the older classroom was a bilingual classroom at 20 percent Lakota and 80 percent English, and taught students math, reading, language arts, and other subjects.

The project also developed curricula and modules based on different seasons. The curriculum development was focused on creating new content as a new grade was added each year. The curriculum developer would make curricula the month before implementation. Then the development staff would modify the curriculum based on students' use and understanding. The monthly modules consisted of lesson plans, activities, and books.

There were monthly opportunities for families to come and participate in language. Throughout the project, parents had the option to attend the summer institute, intensive parent language nights (that offered babysitting), or language classes at the college.

The project focused on a family cohort and parent activities, with babysitting for children. Typically, it was a 2- to 3-hour language dinner for the parents and beginner language learning was taught. On average, seven to eight families would attend the language parent nights. Often times it was mom, dad, and grandma or other extended family support. Normally, they had about 8 of 15 families in attendance. Parent language nights were held every other month.

The project required parents to attend at least one weekend-long language-learning session with 4- to 8-hour blocks, and then required ongoing language building through online classes and in-person parent classes. The project partnered with the tribal language department to provide adult parent classes at various levels of language proficiency. Parents attended language classes at Sitting Bull College.

The project also held community-wide language events. The school would hold a midyear and an end-of-year showcase/performance. For example, the kids would put on a play or skit singing in Lakota. One year, the kids did a science fair in Lakota. Each event included the children singing in Lakota. The twice-yearly showcases invited the whole community. Normally 45–50 people attended the events, including aunts, uncles, parents, grandparents, elders, community members, and college staff.

Project staff and teachers received training and professional development by attending the Lakota Summer Institute (LSI), which is a partnership between Sitting Bull College, Standing Rock Language College, and the tribal language department and culture institute.

The project partnered with the tribal language department to assess the students in the language nests.

Project Outcomes and Results

With the help of ANA funding, the school expanded the previously existing Lakota

immersion program for 3- to 5-year-olds to include programing for 5- to 9-year-old students, while ensuring the content was culturally grounded in the Lakota values and language.

During all 4 years of the project, the school provided 1,070 hours of Lakota immersion instruction. In Years 1, 2, and 4, 17 students attended the school. In Year 3, 21 students attended the school. By the end of the grant, a total of 15 students had achieved age-appropriate Lakota/Dakota language proficiency.

The project also provided healing and space for the Elders to engage in the community. According to an Elder named Grandma Grace, "The gatherings allow Elders a place to come speak. It is a place for all the Elders to speak and teach the kids their Lakota value system. This school lets Elder speakers come in and teach children their old ways of living and values—like making choke cherry patties, bopa ju [soup], and all the animals, buffalo, and deer."

According to several parents, the community language classes and school encouraged and empowered the parents to become more involved in the culture and ceremonies. One mother remarked, "As we were learning language, we got more spiritual. As parents we got more confident in ourselves and going to more ceremony. Before I didn't know much culture or ceremony or would not have thought to go to ceremony but now we go to ceremony as family."

By the end of the project, teaching and project staff of the Wichakini Owayawa received professional development including participating in four intensive intense summer best practices trainings, quarterly trainings in advanced language learning, translating, and language immersion techniques. Each summer, the teachers received six college credit hours for attending LSI. The institute would last for 3 weeks. One class focused on immersion and the second class focused on types of learning, language learning, and creating new words. Through ANA funding, the project hired experts in immersion and Montessori methodology to teach at LSI.

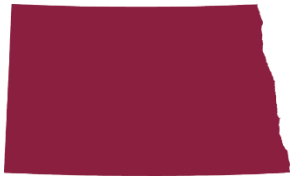
The school follows both the North Dakota state standards and the South Dakota Lakota language and culture standards, Ocheti Shkowin essential standards. Being an approved school does not entitle the school to receive state funding, but it does mean that the school has more assessments and records.

"It made me feel less self-conscious that people can change. When I learned language, my dad took me to the sun dance and I could speak the language. It felt good to speak it in front of elders and community school feels like family. It makes me feel good—speaking language in classroom. Everyone treats me as like family. When I feel happy, I sing Lakota. It keeps me from bad things in the world. It [Lakota] brings me peace. I learned to respect elders. We call everyone *aunty* and *uncle* and *grandparent* in class, instead of *miss*. I wish we could live here [at the school]. It feels like our family—we tease each other and laugh.

Teachers are nice here—they do not yell at you when you do something bad—you go to a room and they ask what is wrong quietly. They (teachers) care about your feelings."

—Student at the school.

STANDING ROCK SIOUX TRIBE



Institute of Natural History: A Community Endeavor for Economic Change

North Dakota

4 years, $1,440,801

Project Overview

The Standing Rock Sioux Tribe is located on the Standing Rock Indian Reservation in rural North Dakota and South Dakota. The tribe's Paleontology Department received a Sustainable Employment and Economic Development Strategies (SEEDS) grant to launch and market a new museum called the Institute of Natural History. Prior to the grant, the Paleontology Department had very limited ability to display and educate the community on the tribe's rich fossil history and resources.

During the first 2 years of the grant, the project focused on developing and opening the museum. The project partnered with the Science Museum of Minnesota to help design the layout of the museum and to curate the pieces by identifying and deciding which fossils would be displayed. The project remodeled a portion of their existing building to create the museum and redesigned the floorplan to showcase the fossils. The project also installed murals, put up displays, installed a children's dig site, and purchased two large-scale replicas of dinosaurs that would have been found around Standing Rock. The project also interviewed and recorded an Elder telling tribal stories of history and culture for the museum.

Museum staff giving a tour.

Key Findings

- 1 Institute of Natural History opened.
- 225 annual visitors received.
- 70 school group tours received.

In 2016, the tribe had their grand opening of the museum with tribal dignitaries, tribal council, and community members.

The project also opened a gift shop at the museum, which sells local tribal artist wares and museum merchandise. The project hosted monthly craft fairs to highlight local artists so that they could sell their art and allowed a vendor to sell Indian tacos to increase foot traffic. As part of opening the artists' gift shop, the museum partnered with the First Nations Development Corporation and Sitting Bull College to provide

introduction to business and marketing training.

Additionally, the project also continued to dig and excavate more fossil remains on the reservation. Each season, the project staff conducted fossil excavations, collected materials, and then processed some of the fossils for the museum.

Project Outcomes and Results

Through the use of grant funds, the tribe was able to open a brand new museum on the Standing Rock reservation. The project funded the fossil preparation for the museum displays, including T-Rex teeth fossils and a complete softshell turtle shell fossil. Prior to the project, these fossils were on a shelf or contained within plaster but had not been repaired for display at a museum. The T-Rex teeth, turtle shell, petrified wood, and Triceratops horn specimens are very significant. Without ANA funding, the project would not have been able to process and display these valuable and rare fossils.

By the end of the project, there were more than 15 independent artists represented at the gift shop. The artists gained valuable skills and training in business, traditional and social media marketing, and finances. The museum gift shop and craft fairs have provided many small artists with a new venue and opportunity to make extra money, which is particularly helpful as there are otherwise very limited spaces for people to sell their handmade jewelry and crafts.

The project hosted numerous school groups at the museum, including elementary, junior high, and high school students from the reservation. In total, the project hosted over 70 school group tours, each averaging about 20 students per tour. During one summer, a group of college students joined the dig site to learn hands-on archaeology and helped discover more fossils for the museum.

Unfortunately, due to massive protests and police check points, no one could get to the museum for more than a year and it has been hard for the museum to increase visitors and revenue. Each year, the museum has averaged approximately 225 visitors.

According to the project director, the museum has brought "more Native pride—it is jaw dropping coming from Standing Rock. It is part of our culture. It takes a lot to get youth excited, but to see them walk in and they are interested… Kids say they want to be the dinosaur man when they grow up because they can't say *paleontologist*."

The museum hopes to continue trainings and holding craft fairs. The project has started a small "Dig Pit Thrift Store" to raise money by selling donated items. The project hopes to receive funding from the tribe to continue the museum.

NATIVE AMERICAN INDIAN CENTER OF CENTRAL OHIO, INC.

Honoring Our Past to Ensure Our Future Project Ohio
3 years, $680,961

Project Overview

The Native American Indian Center of Central Ohio (NAICCO), an urban Indian Center located in Columbus, Ohio, serves American Indian and Alaska Native community members and families across the state. NAICCO received a 3-year Social and Economic Development Strategies (SEDS) grant to increase the local sense of community and cultural identity and provide authentic cultural and traditional programs and services. At the time of grant writing, Native peoples in central Ohio reported significant disconnect in their lives and a lack of culturally sensitive resources in the state.

Starting in 2016, NAICCO began hosting a wide range of cultural programs, events, and services to community members. Most of the activities were all-day and night events. The project facilitated several community events utilizing the "Gathering of Native Americans" curriculum. Activities and community gatherings were held at least twice a month, often on the weekend to accommodate community members driving from 2 to 3 hours away. The project created opportunities to bring people together with both cultural activities and contemporary activities. Activities included talking circles, ceremonies, sweats, powwow song and dance classes, swimming, fishing, movie nights, graduation ceremonies, and many more activities.

NAICCO staff presenting awards to community members.

Key Findings

- 109 community gatherings and activities held.
- 120 community members trained and certified.
- 638 community members served.

NAICCO also conducted a series of cultural trainings for a smaller, core group of individuals throughout the project to build the local capacity of the organization and provide skills for community members to host and

implement additional cultural events throughout the year. During the first and second years, a smaller number of volunteers attended trainings out of state. In the third year, NAICCO hired experts to host the training onsite to teach even more community members. These trainings taught leadership skills, strengthened culture and identity, fostered community, developed youth leadership, and taught community members how to facilitate and lead events and trainings.

Additionally, NAICCO provided three to four cultural sensitivity presentations to partners and stakeholders each year in an effort to raise awareness about the local native community, shed light on current initiatives being undertaken at NAICCO, strengthen and develop partnerships, and help establish a more culturally sensitive environment in the central Ohio area. The presentations also shared the current context of Indian identity today and provided education on historical and generational trauma connected with contemporary issues.

Project Outcomes and Results

With the help of ANA funding, NAICCO hosted more than 30 community gatherings during the first 2 years, and nearly 45 gatherings during the third year. Gatherings ranged from 6 people to 45 people but averaged 20 people. Over the 3 years, the project served 638 unique individuals representing 64 different tribal affiliations. The activities and gatherings were inclusive, intertribal, and intergenerational. They allowed the whole community to come together, encouraged the transfer of Indigenous and Elder knowledge, and built a strong sense of community, family, cohesion, and a support system to help each other. Moreover, the trainings and gatherings honored traditional value systems found across all tribes, like honor, respect, and inclusion.

During the 3 years, more than 120 community members were certified in a variety of expert trainings. The project also strengthened the Elders council that provides guidance both to the organization and to the community members. According to one participant, "When they started the Elders council, I got interested. I live in Cleveland. I feel at home here."

Prior to the ANA project, Natives in Ohio would be lucky to see one another once or twice a year at annual events or powwows. There were not many opportunities for the Native community to come together. Throughout the life of the ANA SEDS grant, NAICCO was able to provide several opportunities for natives to engage as a community. Providing community space and gatherings both created a sense of cohesion and afforded individuals the opportunity to know one another on a deeper level and support each other. Native culture and values formed the foundation for the project implementation, and tribal values were integral to facilitating the community gatherings. The project director reported, "The gatherings and culture helped guide and protect the community as a whole; inclusive of ceremonial practices to family movie nights, and everything in between. In short, culture became a newfound source of glue that strengthened the bonds of the NAICCO community members."

One mother reiterated the sentiment, saying, "Personally, I fell this has been a family for us. Activities have cultural and spiritual connectedness for youth and adults. It is hard in an urban setting when you have no cultural support around you… My son was recently struggling with school and a community member immediately reached out and talked to him. I'm really grateful for it."

According to staff, the project provided community healing and belonging, strengthened a sense of home, fostered peer-to-peer support systems, and created a safe environment and promoted intergenerational wellness. Moreover, the gatherings and coming together as community brought a sense of pride to youth and families. The project strengthened cultural bonds through rites of passage for youth; continuation of ceremonies; language use; growing, harvesting, and processing indigenous medicines and foods; and hosting intertribal cultural celebrations.

The project plans to continue hosting gatherings and to bring the Native community of Ohio together.

"As an urban Native I enjoyed connecting with people. I grew up in a non-Native area. My grandparents were involved, but I didn't get to connect with people because a lack of money. It cemented my identity as an urban Indian. The Center is part of my family. I learned how to keep fire, language, cut wood, and just talk to people. I went home and people accepted me when I went home to my reservation."

—Gabe, teenage participant from Toledo, Ohio

CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA

Communicating Together, Speaking Bravely
Oklahoma
3 years, $880,858

HINONOEI

TSISTSISTAS

Hinonoei is the Arapaho word for "out people" and Tsistsistas is the Cheyenne word.

Project Overview

From 2016 to 2019, Cheyenne and Arapaho Tribes of Oklahoma, federally recognized tribes, implemented a Native Language Preservation and Maintenance (P&M) grant to conduct a master-apprentice project and increase availability of Cheyenne and Arapaho language education for tribal youth and adults. While headquartered in Concho, Oklahoma, the Cheyenne and Arapaho Tribes' service area includes 11 rural western Oklahoma counties. The tribal population and speakers are often geographically separated and isolated from one another, adding to the difficulty of maintaining two languages.

Key Findings

- 8 speakers who can conversationally speak the languages.
- 3 Elders involved in the project.

Project Outcomes and Results

The project had two objectives. The first was to develop a master-apprentice program for both the Cheyenne and Arapaho languages. The second was to continue to promote the use of the language by utilizing the tribes' TV station and teaching in classes at the schools.

The master-apprentice program served between six to eight fluent speakers and one to three first language speakers. Because there are two separate languages, the project split the apprentices into two separate groups and classrooms. More people in the community identify as Cheyenne and it was easier to find fluent speakers to act as master speakers. Apprentices would travel to the master speakers' homes, as most were Elders and travel to and from the language department and the Elders' homes was over an hour at times. In the beginning of the project, apprentices were spending 10 percent of their time in an immersive environment. At the end of the project, they spent 50-80 percent immersed in the language.

It was more difficult in the beginning identifying Arapaho speakers, as there were no fluent Arapaho speakers in Oklahoma. The closest speakers they could find were in

Wyoming. With the Arapaho language, the project identified linguists who have worked with the community in the past and conducted distance learning with the apprentices. The Arapaho masters and apprentices would meet over online video services on a regular basis, and they would meet in person every quarter. The teams learned traditional language vocabulary and coined new words for new products/inventions like computers and cell phones.

A new enrollee started in April at mid/low novice level and is now conversational, along with at least two other attendees. The program now has two lead apprentices. Prior to this grant, the program had been in existence for 20 years and never produced a speaker.

KAW NATION OF OKLAHOMA

Increasing Kanza Participation and Proficiency
Oklahoma
3 years, $359,716

Project Overview

From 2017 to 2019, the Kaw Nation of Oklahoma, a federally recognized tribe, implemented a Native Language Preservation and Maintenance (P&M) grant to address the long-term goal of producing a small but self-sustaining second-language, Kanza speech community in the tribal service area. To achieve this, the tribe worked to produce speakers in the Kay County service area with at least Novice- or mid-level literacy and oral proficiency in Kanza.

Project Outcomes and Results

Despite initial setbacks, the project was able to make iterative changes along the way to improve performance, such as instituting stipends. Stipends are an excellent way to attract project participants to language projects. The Kaw Nation provided shopping gift cards to project participants, but that was not providing the draw they hoped so they transferred to blankets. These blankets are important for a number of reasons. In the Kaw community, you need to pay or barter to enter into some cultural events. One of the youngest participants got a blanket and then used that to participate in a men's dance. Blankets were also used in a funeral ceremony.

The language liaison was elevated to language assistant and was responsible for creating the curriculum to be used in the classes. The language assistant was with the project, and once the original project director departed she became the project director. At first, it was difficult for the new project director since she was trying to do all of the work herself. The project brought on a new language liaison who grew up in the same area and learned from the same linguist as the language assistant. The project was then able to hire another assistant.

Over the course of the project, the Kaw Nation held classes for adults at the learning

The seal of the Kaw Nation.

Key Findings

- 3 school districts implemented a Kanza language class.
- 150 individuals in attendance at the first banquet and powwow.

center and the project director travelled to schools in Kaw City, Ponca City, and Newkirk, Oklahoma, and held a pilot class in Kaw City on Tuesdays and Thursdays. In this class there were three original learners, each 70 years old, including a married couple. Prior to this project, the community members had a lot of teachers, including at least one who treated them poorly and caused them to lose confidence. Now through the Increasing Kanza Participation and Proficiency project they are gaining that back.

The project visited the childcare center in Newkirk and provided two immersive classes: one for 2- to 3-year-olds and one for 3- to 4-year-olds. Due to increased outreach and awareness, children wanted to come after school and now have classes. The project also provided private tutoring with kids in Newkirk and Kaw City.

The project felt that having big recognition was emotionally and culturally important, so they held a banquet to celebrate project achievements. The project was able to receive donations from community members to pay for the banquet. Community members would know about and feel proud of the donations that they gave and that led to more recognition for the language program. There were over 150 people in attendance at the banquet. Chief Standing Bear from the Osage Nation (who built their own immersion school) and the Kaw Nation chairperson were also invited. After the banquet, they broke down the tables then they held a powwow.

One of the most notable accomplishments is the language program that now has full support of the current tribal leadership. The tribe decided that they wanted to continue language learning activities. There had not been such an organized effort in the Kaw Nation for a long time. The program staff are narrowing where there is the most interest to maximize activities.

CONFEDERATED TRIBES OF GRAND RONDE

Grand Ronde Chinuk Language Immersion K–3 Project
Oregon
3 years, $836,461

Project Overview

The Confederated Tribes of Grand Ronde implemented an Esther Martinez Immersion (EMI) grant from 2015 to 2018 to preserve their Chinuk language and create new speakers through language immersion instruction, teacher training, and curriculum development.

Located in northwestern Oregon, the Grand Ronde reservation was established in 1857, consisting of 27 bands speaking 7 languages across 69,000 acres. This birthed the pidgin-creole language Chinuk, which became the primary language.

With the termination of the government-to-government relationship with the Confederated Tribes of Grand Ronde in 1954, the significant loss of land and dislocation of members, and finally establishing federal recognition in 1983, members have expressed a strong need to rebuild cultural knowledge and restore and preserve the Chinuk language, a key to ensuring tribal identity. Unfortunately, many of the first language speakers have passed on. To begin addressing the loss of language speakers, the tribe, through another ANA grant, established an immersion preschool, kindergarten, and first grade. Support for the immersion program has remained high from local and regional members, ranging between 79 percent and 88 percent, according to surveys administered in 2008 and in 2015.

Key Findings

- 18 K–3 students each received approximately 540 hours of Chinuk language immersion.
- 34 linguistic and cultural trainings completed by 2 language apprentices.
- 7 K–3 place- and culture-based curricula created, including 2 literary arts, 2 math, and 2 science.
- 6 families of infants under 2 years old received basic Chinuk in-home language instruction.

The K–1 Chinuk language immersion families expressed a desire for their children to continue in an immersion learning environment to maintain their language learning. In response, the tribe developed a project to expand the Chinuk immersion classes to students in K–3, with the addition of in-home visits/basic language instruction for parents of infants. Another aspect of the project included curriculum development for K–3 instruction with concurrent training for the language teachers to effectively implement the curriculum. The third element of the project was to facilitate master-apprentice teacher training.

Project Outcomes and Results

With the expansion of the K–3 immersion program, 18 K–3 students received 540 hours of Chinuk language immersion education. The two language apprentices who assisted with the language instruction received approximately 3,400 hours of Chinuk language immersion exposure. They completed 34 linguistic and cultural trainings, including 20 hours of training to implement culture- and place-based curricula, conducted by the Northwest Indian Language Institute (NILI), one of the partners throughout this project. Finally, the apprentices completed the state-tribal Chinuk language certifications.

In addition to their teaching responsibilities, the two language apprentices facilitated socials within tribal land, in-home visits, and trainings with six families who have infants up to age 2, to support Chinuk language learning at home at an early age.

The final element of the project included curriculum development. With the assistance of a curriculum writer, they completed seven culture- and place-based units, which included three literary units, two mathematics, and two science units to be used in a K–3 immersion classroom.

Moving forward, the Confederated Tribes of Grand Ronde is excited to expand the immersion school to serve students up to Grade 5. To facilitate this, they will continue working with Willamina Public School to maintain the half-day immersion classroom that is already in place for K–3 students. The tribe's longer-term plans are to build a dedicated building designed for language immersion and cultural education.

CONFEDERATED TRIBES OF GRAND RONDE

Fish and Deer Inventory and Management Project
Oregon
3 years, $413,767

Project Overview

The Confederated Tribes of Grand Ronde implemented an Environmental Regulatory Enhancement (ERE) project from 2015 to 2018 to create the capacity to efficiently measure tribal fish and wildlife resources so that sustainable harvest levels can be established and the resource regulated and managed by the tribe for the benefit of its members.

Located in northwestern Oregon, the Grand Ronde reservation was established in 1857, consisting of 27 bands across 69,000 acres. However, with the termination of the government-to-government relationship with the Confederated Tribes of Grand Ronde in 1954, the tribe not only lost a significant amount of land, but tribal members also lost their rights to hunt and fish on the reservation. The tribe regained recognition in 1983, restoring only 10,211 acres of reservation lands, which are currently managed for timber harvest, wildlife habitat, and recreation. Unfortunately, their recognition did not restore the hunting and fishing rights and only made small allowances for hatchery return fish and ceremonial hunts, neither of which are significant enough to allow tribal members to be self-sufficient or harvest traditionally.

Project staff, Tori and Lindsey, standing in front of lab equipment to assist in DNA analysis that was purchased through this project.

Key Findings

- 1,063 black-tailed deer pellets collected and analyzed for DNA.
- 1 ARIS SONAR device purchased and installed at the fish weir.
- Increased capacity to inventory and set harvest limits for fish and deer.
- 1 staff received training on the new lab equipment in the DNA analysis process.

The tribe's long-time desire to restore their hunting and fishing rights fits within the tribe's 2010 strategic plan, which prioritizes tribal sovereignty, management of natural and capital resources, supporting tribal families, and preserving tribal culture and traditions. A step toward restoring these rights came in 2014, when the state approved the tribal

Wildlife Management Plan (TWP), granting full management authority to the tribes of Grand Ronde for the 17 fish and wildlife species covered under the TWP.

Improving access to fish and deer is a priority also held by tribal members, which is confirmed through community input meetings and membership surveys. Additionally, the Natural Resources Department (NRD) of the tribe works regularly with the membership each year on hunting and fishing and meets with the tribe's Fish and Wildlife Committee. NRD staff also meet with members during state hatchery salmon distribution, and it is agreed that catching and harvesting fresh coho salmon and steelhead is a more culturally appropriate food source.

With a unified goal of implementing the TWP in order to strengthening the tribe's capacity to develop species-specific action plans that include sustainable harvest provisions for coho salmon, Pacific lamprey, and black-tailed deer, the tribe developed the Fish and Deer Inventory and Management Project. It would not only benefit the 5,300 tribal members, but more specifically the 750 licensed tribal hunters and fishers, allowing them to eventually hunt and fish from a local supply.

Project Outcomes and Results

The first step to improve coho salmon, steelhead, and Pacific lamprey counts in order to set harvest limits required installing the ARIS sonar at fish weir. Before the ARIS sonar was installed, fish counts were conducted manually with the rotary screw smolt trap that was built in 2000. During the season, this was a time-intensive task, requiring supervision of the fish weir 24 hours a day, 7 days a week. With the fish traveling through their stream system moving at least 220 miles per hour, it was difficult to achieve an accurate count. This method was not only time intensive but required frequent maintenance as the weir was prone to filling up with debris, which requires manual cleaning and further decreases the accuracy of the fish counts. Additionally, when water was higher during about one-third of the season, the fish count accuracy was also lower.

Now, the ARIS unit can capture an entire season and record at four frames per second and can be reviewed by staff at 50 frames per second. Twenty-four hours of footage can be reviewed in as little as 30 minutes to around 2 hours. This saves staff from staffing the weir at all hours of the day and increases the accuracy of the counts. The software that accompanies ARIS facilitates measuring the length of the fish, which helps differentiate the species of fish. This piece of equipment has propelled the tribe toward creating a tribal fishing program through estimating fish populations and determining sustainable harvests, as well as updating its policies and regulations on coho, steelhead, and Pacific lamprey.

To inventory and set the harvest limits for deer, the tribe turned to genetic mark/recapture identification of deer through pellets. At the start of the project, the tribe purchased lab equipment that would aid in the analysis of the deer pellet DNA. One staff member received training on the new equipment, which can be used in all but the final step in the genetic testing process, and genotyping analysis, which can only be performed with the equipment at Oregon State University in the Center for Genome

Research and Biocomputing. The purchase of this equipment has significantly reduced the cost associated with sending out each sample for the initial genetic testing. This trained staff member is now equipped to train other staff, further increasing the in-house capacity.

The tribe is confident that, through this project, they have set the stage to gain an accurate inventory of their fish and deer and work toward setting appropriate harvest limits and working with membership to exercise their sovereignty through traditional hunting and fishing methods.

COQUILLE INDIAN TRIBE

Land Use and GIS Capacity-Building Project
Oregon
3 years, $922,195

Project Overview

The Coquille Indian Tribe, a federally recognized tribe in southwestern Oregon, was restored as a sovereign government by Congress in 1989. The tribe received a Social and Economic Development Strategies (SEDS) grant to engage in a comprehensive land use planning process and integrate land acquisition, resource management, and site development activities into a comprehensive strategy to address the needs of current and future tribal members. Since restoration, the tribe's organizational capacity development has predominantly focused on providing direct services to tribal members as opposed to undertaking long-range planning. At the time of grant writing, the tribe lacked a holistic comprehensive plan for the government that defined an overall strategic and tactical approach to acquisition, development, and management of tribal lands. Moreover, the tribe had the land to build housing but did not have the infrastructure nor a comprehensive plan to inform the development.

With the help of ANA funds, the project hired a planner, technical staff, purchased advanced computer, storage, and software to complete cultural, resource, and natural feature inventories and location-specific land use plans on all lands under tribal jurisdiction. The project also developed and demonstrated

Staff and tribal council member display maps and plan.

Key Findings

- 1 comprehensive plan developed.
- 1 land use acquisition planning tool utilized.
- 100 percent of tribal lands completed land use inventories.
- 24 site-specific land use management plans written.

predictive modeling capacity that identified specific sites and locations for acquisition based on comprehensive land use strategies. As part of the process to collect data for the inventories, the projects partnered with Oregon Lidar Consortium to collect lidar data for some reservation lands. They also joined the Oregon Geospatial Enterprise Office to obtain statewide aerial images to feed into the inventories. These inventories provided extensive information and multiple layers of data including slope analysis, cultural

resources of certain sites, land survey lines, property deeds, tree species and height, and many more data layers that were compiled into a database. Based on this new compilation of information, the project developed a land acquisition tool and process. It is a predictive tool using existing data to evaluate, establish, and identify potential acquisitions based on certain parameters to fit the tribe's needs. This land acquisition tool and process establishes a standardized decision-making process to buy land.

The project convened a 16-person steering committee comprised of four tribal members and numerous tribal departments to develop a comprehensive plan. The committee met at least once a month for 3 to 4 hours on average. The committee developed draft goals and objectives and then gathered community input. Most community feedback informed the desired use of the land and concepts were incorporated into the planned land use designation. This was an iterative process with the community and committee. Eventually, the plan went before council to review, revise, and incorporate additional feedback. At the time of the visit, the plan had not formally been adopted or formally presented to the community.

Project Outcomes and Results

The project developed the K'vn-da'Xwvn-de' Yesterday and Tomorrow-2040 Comprehensive Plan, which includes existing conditions of land the tribe currently owns, goals and objectives for the future, gap analysis and determination if they own the land needed to accomplish goals and objectives, recommendations, and a land use planning and zoning and appendix.

The project conducted and analyzed a property attribute inventory, cultural inventory survey, pedestrian survey, and forest inventory for the tribal land. Now, the tribe has a standardized decision to buy land and a snapshot at the time to determine if they should buy land or invest more tribal resources into the discussion.

According to the tribal chief, the project has improved many different aspects of the tribal government and council. The project has increased coordination of efforts across the tribe. Prior to the project, the culture department and other parts of the tribe were more siloed. Now, there has been more coordination and collaboration between the culture department, natural resources department, and among various departments in the tribe.

The tribal council, now as a government, is setting policy that is clear and responding from an informed policy context rather than what feels good at the time. As the tribe has engaged in bigger projects over 3 years, there was a clear and determined effort of the council to communicate policy issues they confronted at federal and state level.

According to Linda Mecum, an Elder who worked on tribal restoration and testified before Congress in the 1980s, "Previously, the tribe had piecemeal plans for development and land use, but this grant is the culmination of the restoration service over the past 30 years. This plan pulls all efforts to designate land for future efforts and a road map of where the tribe goes in an organized way."

Additionally, the project has brought new alignment of the best use of the tribal

employees, where employees excel, and what positions match their expertise.

There is a heightened understanding of NEPA and the National Historic Preservation Act.

Moreover, this ANA project has increased community engagement for the tribe. Now, the tribal council goes to Medford and five other county service areas and brings information to their citizens.

According to one tribal member and employee, "The project outreach showed tribal members where land is and that they can access it. People are able to better identify parcels, and know where they are and are more connected to the land. This was born out of comp plan discussion… Now my family goes to Euphoria Ridge. It is a legacy forest and it is my son's and husband's favorite place to go. There are Old Douglas firs. Old growth forest. My family goes in spring and summer on the weekends. I and other community members feel empowered to go to the legacy forest."

Looking forward, the tribe plans to use the comprehensive plan document to guide future land use development and investment.

YELLOWHAWK TRIBAL HEALTH CENTER

Social and Economic Development Strategies Project
Oregon
3 years, $585,190

Project Overview

The Yellowhawk Tribal Health Center, which serves the Confederated Tribes of the Umatilla Indian Reservation in rural Oregon, received a Social and Economic Development Strategies (SEDS) grant to improve professional development, staff training, staff retention, and efficiency of the health center.

The project implemented a broad-based professional development training program aimed at training all tribal members and Native Americans employed at Yellowhawk. This program provided a series of trainings and skills in a cohort model each year of the grant. The project partnered with a consultant team and Oregon State University to develop and implement a training that improved structural processes, work flow, and collaboration within the tribal health system.

The cohort met 6 to 8 hours per month along with additional trainings throughout the year. The program provided a wide range of training, including grant management, Microsoft Office Suite, healthcare administration, and Lean Six Sigma principles in health care to improve process efficiencies and redundancies. This professional development program was a workforce development career ladder for many of the lower-level tribal employees. Employees were encouraged to enroll in many online courses and training modules that would allow them to gain skills and move up in the healthcare clinic. As part of the training, each participant created a career development plan.

Executive Director and staff in the optometry clinic.

Key Findings

- 37 Native Americans received professional development training.
- 1 personnel manual updated and revised.
- Optometry wait time reduced by 4 months.

The Lean training focused on communication, process mapping to find solutions, working together as a team to solve a problem, standardization, networking, and utilizing all

knowledge across the clinic to find the best solution.

Once staff were trained, each team member was encouraged to implement the Lean principles and continuously improve the process flow of the health clinic through experimentation and problem solving. These improvements were implemented in many departments and units within Yellowhawk, including the health clinic, business operations, optometry department, mental health and wellness department, and dental department.

Building on the broad-based professional development program, the project also identified and conducted a more extensive leadership training program for a smaller number of tribal members at Yellowhawk. This training included the executive management team, whose members were also trained in the LEAN principles. The project also contracted with consultants to provide a number of supervisory trainings focused on both basic and advanced supervisor skills.

Project Outcomes and Results

Through the project, Yellowhawk implemented two year-long professional development and career ladder programs. The two cohorts graduated 37 Native American staff. The training helped many employees move up in the organization and increased retention for the healthcare clinic. For example, one tribal employee began as a custodian but with training became a switchboard operator and then eventually a middle-level healthcare administrator. According to one tribal member, "The workforce development pathway helped in learning more skills and opened my eyes to learn more skills to enhance my own career goals. People tend to stick to what people like and know—but this helped me to cross-train and be a renaissance employee."

In the third year, the project assembled a team to update the personnel manual. The team went through, drafted, and revised the manual. By the end of the project, the executive health clinic team had approved the new personnel manual.

The project also implemented executive-level leadership training for 12 people in the organization. Due to some staff turnover, eight staff members completed the executive level leadership training. All but two of the staff in the executive leadership training were Native American. According to the executive director, "Communication across all departments has improved getting them all at the table to identify gaps in health care and resolving them quickly."

The training instilled a sense of employee ownership in the future of the health clinic, and desire to improve the processes for patients. Staff throughout the organization felt empowered to increase the efficiencies and processes of the clinic. One great example was in the optometry department. By implementing the Lean principles, the optometry department has improved their system and built it for the patient. The patient no longer has to navigate a complicated system. Prior to implementing the Lean principles, there was a 400-patient waiting list in optometry or approximately a 5-month wait time. Now, patients can get appointments within a month. Since appointments can be made within a month

time frame rather than 5 months, the no-show rate has reduced dramatically and people attend their appointments. In the end, this saves the doctor and clinic time and money, and people receive eye care sooner.

Moreover, the clinic has improved case management for patients. According to one staff member, "Everyone is working together to case manage each patient better." Another staff member mentioned that because of the project and training, the clinic has improved their processes for purchased/referred care. Now, the clinic is more focused on how to improve the referral system and keeping personal issues out of the process.

OCETI WAKAN

Woohitaka Mani Yo (Walk Forward in Bravery)
South Dakota
3 years, $620,811

Project Overview

Oceti Wakan is a nonprofit located on the Pine Ridge Reservation in southwestern South Dakota and was created for the preservation of the Lakota language, culture, and the healing of the people of the Pine Ridge Reservation. It was founded by two Keepers of the Spotted Eagle Way, Pete S. Catches, Sr., and Peter V. Catches, 37th and 38th generation Lakota medicine men, in response to events that have devastated the Lakota people over the past seven generations. Oceti Wakan has a 22-year history of developing curriculum on alcohol/drug prevention and Lakota culturally based materials, and its founders have authored and published six Lakota language books and CDs on Lakota culture/spirtuality—all of which are shared and sold to people worldwide. Oceti Wakan had a Social and Economic Development Strategies (SEDS) project, Woohitaka Mani Yo (Walk Forward in Bravery), the purpose of which was to develop and implement a cuturally specific curriculum program that would provide the children of the Pine Ridge Reservation healthy lifeskills and resilience through an after-school program.

Prior to the project, the children of the Pine Ridge Reservation did not have the tools they needed to make healthy choices. Far too many were committing suicide due to unhealthy relationships, not being resilient to bullying, not knowing how to set healthy boundaries, not knowing how to break the cycle of addiction, and not knowing how to make choices necessary to live a healthy life. The project targeted 1,000 children and their parents, family members, and teachers of the Ogalal Lakota on the Pine Ridge Reservation. The 1,000 children targeted attended the project's after-school program in the Wolf Creek Elementary School and the Poccupine School.

View from Oceti Wakan.

Key Findings

- Development of 7 levels of culturally specific curriculum for after-school use in making healthy choices.
- Created a parent/community handbook for supporting children in making healthy choices.
- Virtue-based training was introduced to the community.

The project goal was to develop and implement a culturally specific curriculum that would provide the children of the Pine Ridge community healthy life skills and resilience through an after-school program. The staff developed a curriculum for second through eighth graders that was designed to develop the tools and habits they needed in order to make healthy choices. The curriculum and lessons focused on the medicine wheel approach that addressed a human being holistically—that is, skills and tools to develop a healthy body, emotional body, spiritual body, and the brain (intellectual and cognitive skills). Each week the children moved through the medicine wheel with exercises and activities that connected the whole child in culturally specific and meaningful ways. The project staff intended to work with the two elementary schools mentioned earlier while working with parents and teachers. Of the two elementray schools initially targeted to participate in the after-school program (Wolf Creek Elementary School and the Porcupine School), the Pine Elementary School opted out of using the after-school curriculum due to a school board member who convinced the board to opt out. The Todd County Middle School, Crazy Horse School, and the He Dog School have made use of the curriculum. Also the Ogalala Sioux Tribe Ampetu Luta Otipi Substance Abuse Program plans to use some of the curriculum that was developed.

Project Outcomes and Results

The Woohitaka Mani Yo (Walk Forward in Bravery) project staff and cultural advisors developed seven curriculum books that were being completed at the time of the impact visit. Each curriculum booklet was geared to second through eighth grade levels. Teacher training manuals were developed to summarize the central concepts provided in each curriculum book with a set of questions to ask students and the learning objectives associated with each book. In addition, over 250 traditional stories were collected by project staff to supplement curriculum Books 1–7. These stories supplemented each lesson by helping to illustrate and drive home the values and key words of each lesson. The project staff also developed posters, brochures, price lists, and t-shirts. The educational posters were intended to supplement lesson plans by highlighting key words for display in the classroom. The brochures and price lists described the curriculum and materials available from the project and were created to increase awareness of the curriculum, and the t-shirts were created as an incentive and award for participation in use of the curriculum.

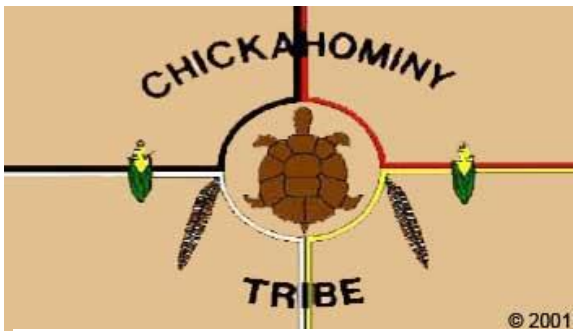
The project also developed parenting curriculum to raise the quality of parenting in the community and to provide a guide to parents on how to support their children. A Parent/Community Handbook was developed to help parents and community members better address suicide prevention for their loved ones. Discussions with parents helped the project staff better understand what worked and did not work in the community and household. The handbook was to help with parenting skills by providing information that would help parents build positive relationships with their children. The handbook was intended to provide parents with information on what to do and how to talk to their children about suicide prevention and other supportive information.

A 3-day workshop and a curriculum workbook on the language of virtues was provide to teachers. The workshop provided teachers with an understanding of virtue-based teaching methods. The workshop was based on rewarding good behavior and not rewarding bad behavior of students. Teachers were taught how they could help children in improving their behavior by asking them what they would do to change their behavior. Both teachers and community members were asked to attend the 3-day language of virtues workshop. A community member who was a teacher at the Red Cloud School attended and used what she learned from the workshop to introduce the Virtue Learning Method in the Red Cloud School. The school is interested in pursuing additional training in this methodology.

The Woohitaka Mani Yo (Walk Forward in Bravery) project developed and implemented a cuturally specific curriculum program that provided the children of the Pine Ridge Reservation healthy lifeskills and resilience through an after-school program that was offered at several area elementary schools, including Todd County Middle School, Crazy Horse School, and the He Dog. Approximately 750 elementary school students were involved in the project. The Ogalala Sioux Tribe Ampetu Luta Otipi Substance Abuse Program plans to use some of the curriculum (Book 7) for adult substance abusers who have been incarcerated.

CHICKAHOMINY INDIAN TRIBE

Chickahominy Indian Tribe Federal Acknowledgment Project
Virginia
3 years, $817,837



Chickahominy tribal flag.

Project Overview

The Chickahominy Indian Tribe, located east of Richmond, Virginia, has an enrollment of 876 people. The tribe had a 3-year Social and Economic Development Strategies (SEDS) grant from 2015 to 2018.

During the colonial period, the Chickahominy were signatories to treaties with the British government and had their own reservation. However, when the United States was formed, the tribe and its descendants, like several other state-recognized Virginia tribes, were denied a formal federal relationship primarily because their treaties were with England rather than the United States. The tribe has discussed obtaining federal acknowledgment for the past 100 years, but has not been able to receive such acknowledgment.

In 2015, the Chickahominy Indian Tribe was recognized by the Commonwealth of Virginia but not by the federal government. At that time, they applied for and received an ANA grant to support their efforts toward federal acknowledgment in order to gain eligibility for federal assistance for tribal administration, historical preservation, health, education, and economic development.

Federal recognition can be achieved through any of the three government branches. The Chickahominy had introduced legislation to Congress for acknowledgment in 2000 and reintroduced it every 2 years as Congress reconvened. Historically, congressional approval has been the easiest way to gain recognition but, until 2018, Congress had not recognized a tribe for 20 years. The ANA grant supported activities for the administrative process of recognition through the executive branch. The grant supported the tribe in satisfying the seven criteria required for advancement to Technical Assistance Review by the Office of Federal Acknowledgement at the U.S. Department of

Key Findings

- Tribe gained federal recognition through legislation.
- 100 percent of known tribal documents have been recorded and saved electronically and transcribed.
- 80 percent of membership documents have been received and stored in membership files.

the Interior. The primary goal of the project was to complete the research, analysis, and write-up of a fully documented petition for federal acknowledgment.

Project Outcomes and Results

When the tribe received the ANA grant, it had no employees, so their first activities were to create personnel and financial policies and set aside office space for two. The tribe also purchased computers, a server to store information, and filing cabinets. At the point of funding, they had a genealogist, anthropologist, and legal consultants to assist the tribe in conducting the historical research and documentation required in the federal petition. The project was heavily based on volunteers, which required lots of training, collecting and filing historical documents, managing and cataloguing documents, database management, genealogy research, and historical research methods. In total, the project developed 10 manuals to support the staff and volunteers.

The anthropologist provided a list of documents and information that was needed to support the petition, and volunteers would travel in groups to do the research. Resources included the Library of Virginia, the Virginia Baptist Historical Society, the Library of Congress, the National Archives and Records Administration, the National Anthropological Archives, and the National Philosophical Society in Philadelphia. The data was returned to the tribal office, went into the database, and was organized by the anthropologist. Another major activity was creating membership files so each member has a file with certain information. This was geared toward satisfying the federal requirements for recognition. Until this project, the tribe didn't have membership documents like birth certificates.

The original work plan scheduled the drafting of the petition to take place in the third year. Federal recognition was granted to the Chickahominy on January 29, 2018, by act of Congress. With 1 full year left of ANA funding, the project shifted gears from drafting the petition to digitizing and storing the historical and enrollment information it had gathered over the first 2 years of the project. The documentation of its history and the genealogy database is crucial for the tribe. Regardless of recognition, the information gathered is very important for the tribe and to understand its history and its historical links. Also, Chickahominy membership is based on lineal descent from the 1901 membership roll, so the tribe required a genealogical database.

INCHELIUM LANGUAGE AND CULTURE ASSOCIATION

Intergenerational Salish Language Restoration Project
Washington
3 years, $876,571

Project Overview

The Inchelium Language and Culture Association is a community-based, grassroots Native nonprofit founded in 2011 and located on the Colville Indian Reservation in rural Washington State. Inchelium received a 3-year Native Language Preservation and Maintenance (P&M) grant to build the linguistic capacity of the Inchelium community by increasing the number of fluent Salish speakers and training more teachers in the Salish language. At the time of grant writing, there were only 11 surviving Elders fluent in Southern Interior Salish on the Colville reservation and all of them were over the age of 70.

The project began by targeting adults in their child-bearing years and teenagers in order to select a population with a higher likelihood of naturally passing and transmitting the language to a child. The project selected six Salish specialists, whose time would be mostly allocated to learning Salish. Throughout the project, they lost four of the Salish specialists and replaced them with beginner learners in the evening classes. The lead teacher taught the specialists introduction to Salish and vocabulary; stories and sentences structure; intermediate Salish and stories; and more advanced, seasonal curriculum.

Project staff and two language specialists.

Key Findings

- 6 adults achieved advanced Salish speaking.
- 5 language teachers received state and tribal certification.
- 132 Elder interviews in Salish recorded and translated.
- 8 elementary and Head Start classes taught.

The specialists spent 2 hours a day at school, instructing children in Salish and would spend 8 hours a day, 4 days a week learning Salish together. The lead teacher would use 80 percent immersion when teaching the six Salish specialists for 8 hours per day. These Salish specialists knew very little Salish when they came into the program.

During the first year, the Salish specialists focused solely on learning the language. In the second and third years, Salish specialists taught in K-5 and Head Start classrooms. The language specialists taught eight total classrooms for K-5 and Head Start children, for 30 minutes, per day, for 4 days a week. There were two Salish specialists per classroom teaching at a time.

The project also instructed some youth and adult learners as Salish trainees in evening classes and during the summer. Trainees attended evening classes for approximately 12 hours each week for the duration of the grant. During two summers, the project taught the summer youth employment program interns Salish language for 6 hours per day for 4 days per week for 4 weeks, along with 2 hours of at-home language study each day.

Inchelium also worked with Elders to record personal stories and deep knowledge of the Salish people and language. They recorded, translated, archived, and disseminated Elder stories, conversations, personal histories, traditional stories, and traditional teachings. The Elder recordings were uploaded to www.incheliumlanguagehouse.com.

Project Outcomes and Results

When the project started, Inchelium only had one teacher that was certified to teach the language. By the end of the grant, five new people applied for and received both tribal certification and the Washington State Office of the Superintendent of Public Instruction's First Peoples' Language and Culture Certification, which allows these five teachers to teach in any public school in Washington State. Now, two of these teachers have been hired at the Inchelium Public Schools and at Inchelium Head Start. This teacher training has helped get more language into the public school system.

The project worked with the school system to allow Salish language to be accredited as a high school class, which was a first for Inchelium. Students attended evening classes 3 hours a night, which was more instruction time than average high school classes. Two high school student trainees received two credit hours in Salish for graduation requirements, and five high school student trainees received one credit hour in Salish for graduation. The project originally had eight part-time adult trainees that began night classes, but only two adult trainees finished because four of them transitioned into full-time Salish specialists.

By the end of the project, six adults in the Inchelium community had advanced Salish proficiency. Additionally, the community now has one intermediate mid-level language learner and five intermediate beginner learners. Of these intermediate Salish proficiency learners, three of them are youth who can continue to carry the language on for decades.

Over the project period, staff interviewed nine Elders and recorded more than 132 individual records. These stories and recordings average 45 minutes each, providing additional content for more advanced specialists and trainees to continue to learn on their own. Moreover, these recordings will be incorporated into additional advanced curriculum for the Salish language across the Pacific Northwest and Canada. Looking forward, the project plans

to continue to train more language specialist and trainees in the community.

"I'm still self-teaching now that I have learned enough. I can read the books and learn on my own. The canoe journey tied us to the language—reconnecting to our ancestral homes up in Canada. I had a DUI as a youth, so if not for the project, I never would have gone up to Canada because it was too hard. It was meaningful to take the ancestral canoe and retrace those footsteps of my ancestors. If I wasn't working in language, in community, I never would have made myself go to Canada—the support of the grant helped. The project and language reconnected me to culture. Being able to speak to each other in canoes using Salish with each other and signing Salish songs. I wouldn't have done all this without the grant. Once I get my teaching credential, I'll be a full-time employed teacher and the school will help me get a bachelor's degree in education."

—Participant

KALISPEL TRIBE OF INDIANS

Sustainable Workforce Enhancement Inititative
Washington
3 years, $990,628

Project Overview

Kalispel Linen Services (KLS) is part of the Kalispel Tribal Economic Authority (KTEA), the tribal economic development arm. Prior to the grant, KTEA built a new facility designed to focus on healthcare laundry, but it was not processing linen at capacity. KLS is a bulk linen facility that predominantly washes customer-owned linens.

When the project began, the linen facility had two partnerships and clients. From 2016 to 2019, the Sustainable Employment and Economic Development Strategies (SEEDS) project expanded the linen business by hiring a business relations manager to increase sales, build new business relationships with clients, and maintain existing business relationships. The linen facility's direct relationship manager would work with new clients to get contracts with KLS. The project also developed a website to create an online presence and a portal to submit inquiries. The project purchased and invested in equipment to ensure that the facility ran optimally, including a small van for smaller deliveries, small piece linen stacker, and other equipment. KLS aimed to maximize production and efficiency, while also creating employment opportunities.

KLS partnered with KTEA's Human Resources Department to develop and implement on-the-job trainings for both supervisors and entry-level, line service production floor employees. The project provided entry-level employment in the linen facility to many community members,

KLS employee folding linens in the linen facility.

Key Findings

- 57 new full-time positions created.
- 2 Native Americans employed.
- 1 tribally owned business expanded.
- $4.5 million in revenue earned in Year 3.
- 1 linen facility accredited by HLAC.

including some refugees and people with disabilities. Moreover, the project provided opportunities for participants who had employment challenges, and on-the-job training, soft skills development, and the ability to learn healthy job habits.

The project provided soft skill trainings for supervisory and management trainees in the staff. Project director and project coordinators received at least five supervisory trainings per year.

Additionally, project managers spent the first year and a half of the grant applying for the Healthcare Laundry Accreditation, which is an independent accreditation by the Healthcare Laundry Accreditation Council (HLAC) that ensures that healthcare laundry facilities have the highest standard of patient safety and infection preventions. This accreditation is the gold standard for linen certification. During the process, HLAC reviewed and inspected the facility, policies and procedures, training, and relationships with healthcare businesses. The accreditation included three day or night visits, along with document reviews and trainings.

Project Outcomes and Results

Prior to the grant, the project was processing 7.9 million pounds of linen. Now, the project has in place contracts to process 13.5 million pounds of linen per year—increasing capacity and processing by 5.6 million pounds of linen. At the time of ANA's visit, the linen facility was processing over 12 million pounds. The next 1.5 million pounds will be added progressively over the next 6 months. Prior to the grant, KLS had approximately 22 staff and 3 supervisors. With the help of ANA funding to expand the production capacity, the linen facility fluctuates between 70 and 80 full-time employees and 5 supervisors. The expansion created 57 new full-time positions in the area. Since the facility is not located near the reservation, the project struggled to employ Native Americans. At the time of the visit, there were two Native Americans employees at the linen facility. However, some tribal members and Native Americans that were previously employed have progressed to other tribally owned enterprises.

For first time employed tribal members and Native Americans, the project has been great for entry-level employment to start a job, demonstrate success, and then move up the career ladder into a different job in another Kalispel enterprise. Through a tribal engagement manager, the project provided services for tribal members to get employed and helped them identify career goals to move on from the linen services.

KLS has also provided employment for many people that had difficulty finding employment due to background checks and other issues. KLS has employed people without a high school diploma or GED, with limited English skills, with disabilities, or with criminal records.

With ANA funding, KLS received HLAC accreditation. HLAC accreditation lasts for 3 years. Moreover, KLS is the only facility in eastern Washington with HLAC accreditation, and there is only one other HLAC facility in the state, located in Seattle. The HLAC accreditation has helped increase business by providing assurances of high quality processing of linens for health care.

With ANA funding, the tribe was able to expand its economic portfolio and revenue streams. In Year 1, the linen facility conducted approximately $3.2 million in revenue and, by the end of the third year, conducted $4.5 million in revenue. The project allowed the tribe to develop, establish, and diversify into another economic enterprise besides gaming. KLS is a successful, inclusive business that provides sustainable employment to the region.

Moving forward, KLS plans to continue to expand its processing of linens and is strategically determining which clients to bring on to ensure that it is financially sustainable.

LOWER ELWHA TRIBAL COMMUNITY

Klallam Everywhere: Teaching Through Technology!

Washington
3 years, $537,842

Project Overview

The Lower Elwha Klallam Tribe (LEKT), located in the northern Olympic Peninsula in Washington State, is one of three bands of Klallam Indians in Washington. For the past two decades, with assistance of a tribal linguist, hard work of their Elders and other community members, and a collaborative partnership with the Port Angeles School District, LEKT has made significant strides in preserving and revitalizing the Klallam language.

Nevertheless, the Klallam language remains in a state of vulnerability because, as of 2015, all Klallam first language speakers have passed away. Despite the fact that over 20 percent of the tribal population have learned basic Klallam language in various classroom settings over the last 17 years, only 1 percent of the enrolled LEKT use the language on a daily basis.

In order to achieve the community goal of daily use of the Klallam language at community events, in tribal homes, and in all tribal facilities, the Lower Elwha tribal community implemented a Native Language Preservation and Maintenance (P&M) grant from 2016 to 2019 with the goal of preserving and revitalizing the Klallam language by expanding programs to increase the number of Klallam speakers within the tribal communities.

Klallam student and teacher.

Key Findings

- 20 percent of the tribal members learned basic Klallam.
- 227 tribal members accessed the Klallam language immersion classes.
- Public signs within the reservation are now written in Klallam.

Project Outcomes and Results

The Lower Elwha tribal community went about achieving this goal by developing a Klallam language application, which included basic vocabulary, useful phrases for the home and workplace, and accompanying audio files for previous language program products such

as grammar book models, dialogues, stories, videos, and CDs.

The Lower Elwha tribal community also utilized webinars that were aggressively advertised at community events. The language teaching staff created lesson plans and focused the webinar on pronunciation, vocabulary, and phrase building. They tracked the progress of participants through pre- and post-assessments.

In order to increase the visibility of the Klallam language throughout the community, LEKT installed Klallam road signs and language signs in tribal facilities. Tribal flags were presented to local city, county, and state agencies for display, and a Klallam language preference hiring policy was presented to the tribal council for adoption. Surveys have indicated these efforts have increased both awareness and usage of the Klallam language within the tribal community and in the surrounding locale.

QUINAULT INDIAN NATION

Northeast Neighborhood Infrastructure Improvement Plans
Washington
2 years, $289,712

Project Overview

The Quinault Indian Nation (QIN) Reservation, located in the rural southwest corner of the Olympic Peninsula in western Washington, resides on 208,000 acres of land, 26 miles of which is coastal shoreline. The Village of Taholah—the primary population, social, economic, and government center of the Quinault Indian Nation and its reservation—is threatened by severe weather, including tsunamis, storm surges, storm water inundation, and riverine flooding.

In 2010, QIN completed a multiyear hazard assessment and mitigation planning effort, resulting in the QIN All Hazard Mitigation Plan. The plan includes an extensive assessment of the threat of tsunamis and flood events to the Village of Taholah and the Quinault Nation. Following this, they developed the Taholah Village Relocation Master Plan, funded by an ANA Social and Economic Development Strategies (SEDS) grant from 2013 to 2017. The plan provided detailed information on infrastructure needs and costs, community-based design elements, phasing the move, environmental concerns, green energy options available, and policies to guide the development of the new community. Once the Master Plan was complete, the next step to ensure a successful relocation was the completion of infrastructure improvement plans and a final subdivision map. QIN received an additional 1-year SEDS grant to implement the Master Plan through the creation of infrastructure improvement plans for their Northeast neighborhood.

Blueprints of the Quinault Indian Nation Master Plan.

Key Findings

- 60 lots became available for families of 4 with a potential to house 240 people.
- Infrastructure for water pressure has implemented a water pump house to serve existing homes with a potential to serve up to 300 households.

Project Outcomes and Results

To carry out the intended work of the Taholah Village Relocation Master Plan and ensure a viable place for Lower Village residents to relocate to before disaster strikes, QIN completed infrastructure and utility plans that were drafted and presented to QIN Planning, the Planning Commission, and the Business Committee. This required securing an engineering consultant team, holding a community meeting to introduce the engineering team to the community, and publishing articles to inform the community of the relocation planning process. The plans included plans for streets, water, sewer, stormwater, and dry utilities (power, communications, etc.). Additional topographic surveys and geotechnical and infiltration exploration were also conducted. Stormwater plans developed low-impact facilities such as bioswales and rain gardens to keep polluted stormwater from entering the Quinault River.

Because of the grant, QIN was able to complete 59 lots, road rights-of-way, easements, a 2-acre park, and a parcel for multifamily residential development approved by the Planning Commission and Business Committee. Final map and civil engineering plans are in the process of being recorded with Bureau of Indian Affairs. Cost estimates were completed, and official lots have been established via signed and stamped surveyor plans.

With these plans, QIN and partners will be prepared to construct housing, public spaces, government buildings, and infrastructure in the first neighborhood of the relocation. QIN designed specific site work and infrastructure and updated construction cost estimates that can be bid; this will move the tribe to the next and final step of development and construction. After construction, residents can begin to move above the tsunami zone to safety.

Approximately 660 people reside in the Lower Village of Taholah. The QIN Head Start Day Care program reports over 150 young children attending their facilities in the Lower Village on a daily basis. The Taholah K-12 school reports 195 students enrolled and 37 employees. The entire area is a tsunami inundation zone and flood-prone area. The estimated residential population of the tsunami inundation zone and flood-prone area represents approximately 22 percent of the entire QIN enrollment (2,895), and at least 48 percent of the reservation population (1,370).

A comparative valuation of structures across the QIN reservation demonstrates one dimension of the economic catastrophe that would be caused by major flooding or a tsunami. The 2016 QIN Hazard Mitigation Plan documented 259 structures in the Lower Village of Taholah valued together at $36,338,174. Every one of these structures is susceptible to tsunamis, and at least 95 percent of them are susceptible to 100-year flood events.

Important social and cultural institutions are located in the tsunami inundation zone and flood-prone area, including the Senior Center, Head Start Day Care, Taholah School K-12, the Community Center, Veterans Park, the Taholah Mercantile, athletic facility, Canoe Carving Shed, Quinault Pride Fish House, and the Cultural Center and Museum.

Government facilities are located in the tsunami inundation zone and flood-prone area, including the police station, emergency response and fire department, senior center, community services administration offices, Temporary Assistance for Needy Families, Quinault Enterprise Board headquarters, the Public Works Department, and the Quinault Housing Authority. Government facilities and departments in the Lower Village at risk of tsunamis and flooding include ones that provide essential, federally mandated, and required services. These are services that save lives, are legal obligations, or maintain public health and safety. At least 60 employees of QIN work in the Lower Village on a typical weekday.

As a result of the Northeast neighborhood infrastructure improvement plans, the QIN people, cultural institutions, and government facilities that provide important social and civic services will be in a far better place to avoid damage as the result of an inevitable tsunami or flooding.

SPOKANE TRIBE OF INDIANS

Implementing a Language Nest Immersion School
Washington
3 years, $900,000

Project Overview

The Spokane Tribe of Indians is a federally recognized tribe in a remote area of Washington State with a dwindling number of fluent Spokane Salish language speakers, all of whom are advancing in age. Unfortunately, at the time of the grant award, no fluent speakers had been produced since the Elders were children. The Esther Martinez Initiative (EMI) project established and implemented a Salish language nest, developed language lessons, and provided professional development and language training to language teachers.

The tribe established and opened the "Back to the Heart" language nest immersion school to serve 3-year-olds at the beginning of the first year of the grant. Each subsequent year, the school added an age group to serve up to age 6 in the third year. The project held classes for the students for 6.5 hours per day, Monday through Thursday, and focused the remaining part of the day and all day on Friday on building teachers' language fluency. The language nest consisted of four language teachers with two language trainees. Two language teachers taught full time at K-12 public schools. These teachers taught Salish at the elementary, middle, and high schools each day except Friday, from 30 to 50 minutes per class.

Language immersion nest students on a field trip.

Key Findings

- 1 language immersion nest opened.
- 1 online dictionary created.
- More than 600 hours of language immersion instruction per year provided.
- 7 language teachers trained.

One of the main goals of the project was raising the fluency levels and cultural knowledge of the language teachers and language trainees. Each week the language staff would spend approximately 14 hours a week on professional development, increasing their fluency levels together. Each year, the language staff would spend time listening to, transcribing, and translating linguistic interviews from Elders in the 1960s.

The teachers would then create lessons while increasing vocabulary, fluency, and cultural knowledge.

The project developed 3 years of language curriculum, first based on monthly units and eventually transitioned to Indigenous, culturally centered seasonal curriculum. The project began by selecting stories. Once stories were collected, Elders reviewed and decided the stories. Each of the stories was recorded totally in Salish by Elders and teachers. The stories were written in both Salish and English.

The project also developed an online dictionary that corresponds with the online stories. The project incorporated words from the stories into an electronic dictionary. The online dictionary includes audio recordings and icons or pictures that align with the word.

Following the creation of stories and the dictionary, corresponding lessons were created. The lessons consisted of all the words associated with a certain language domain (e.g., 10 words associated with eating food), then incorporated dialogue at the end of the lesson with use of the words in context. The lessons and stories were designed for the language nest students' parents and grandparents, along with the general community.

Project Outcomes and Results

With the help of ANA funding, the tribe was able to open and implement a language immersion nest for 3-, 4-, 5-, and 6-year-olds. Prior to the grant, the tribe had a few language teachers but there was no immersion language nest in which to teach. Each year the school enrolled 10 students, ages 3 through 6, in the two classrooms. In Years 1 and 2, each child received approximately 600 hours per year of instruction in a Salish immersion environment. In Year 3, each of the 10 children received approximately 858 hours of Salish language immersion. By the end of the third year, almost all the engagement at the school was Salish immersion.

Additionally, the language staff taught in the K-12 school system. Staff taught 11 classrooms for 30 minutes per day with an average of 22 students per classroom. In the middle school and high school, the staff taught 4 classrooms for 50 minutes per day with an average of 15 students per classroom.

Through weekly language professional development and a yearly language camp, the fluency level of seven language teachers and five language trainees have increased to varying levels. Over the 3 years, teachers received approximately 450 hours of language building per year. Two language teachers achieved the early stages of advanced proficiency, one teacher achieved mid-level advanced proficiency, one teacher achieved intermediate proficiency, and two teachers achieved beginner intermediate proficiency. Five teacher trainees achieved at least beginner proficiency.

At the beginning of the grant, the tribe had no language lesson plans in place. Through the project, the school developed three sets of main curriculum. The project created two stories per year, for a total of six stories during the project. The project developed more than 70 lessons and 44 language units across 3 years, exceeding the original project goal of 18 lessons per year. These stories,

lessons, and dictionary were used as supportive language learning resources at home. The school created an Indigenous curriculum that highlights traditional tribal ways of knowing and follows tribal cultural values.

Prior to the grant, the tribe only had a printed, physical dictionary. By the end of the project, the tribe had created a new, more extensive online dictionary. The project completed 180 dictionary entries per year, totaling over 540 entries in 3 years.

The project also revealed the role of language revitalization in healing intergenerational trauma. For example, one language teacher reported, "The classes make the family learn together to complete the language homework. Initially, a dad struggled with making moccasins. Then, he went to his alcohol/drug treatment and when he came back, he worked more on the moccasins and it helped him to not stray down a bad path. He was very proud to make the moccasins. These activities brought the family together and strengthened the family."

Looking forward, the school hopes to continue to add additional grade levels for more advanced learning.

"My grandma didn't speak English. In those days, they lived with us. She taught us, sat on the floor and let us bead together and never scolded us. That's my good memories—eating, digging camis root, and picking huckleberries. I gained a lot of knowledge from my grandma… We started this 20 years ago. I'm the last grandma left, and now we have two buildings, six language teachers, and two trainees."

—Vivian, tribal Elder

BAD RIVER BAND OF LAKE SUPERIOR CHIPPEWA INDIANS

Bad River Superior Connections Project
Wisconsin
5 years, $2,499,970

Project Overview

The Bad River Band of Lake Superior Chippewa Indians is located in rural Wisconsin. They received a Sustainable Employment and Economic Development Strategies (SEEDS) grant to build telecommunications infrastructure. Prior to the grant, the Bad River community and tribal service area experienced large disparities in access to modern broadband and cellular telecommunications. The community was underserved and relied on exceptionally slow internet connections and unreliable cellular connections. The grant aimed to build new telecommunications towers, establish and implement a telecommunications company, and increase access in the community.

The tribe began by creating a new tribally owned business and telecommunications provider on the reservation. Prior to the project, the tribe negotiated access for broadband fiber that needed to cross the reservation. The tribal business, Bad River Superior Connections, built the infrastructure to provide fixed-line, high-speed, broadband telecommunication services to more than 25 government programs in public safety, public utilities, social and family services, education, housing, youth and elderly services, health care, and six tribal businesses.

Superior Connections telecommunications tower.

Key Findings

- 1 tribal telecommunications company started.
- 4 telecommunications towers installed.
- $29 broadband internet service offered.
- 300 broadband customers served.

Superior Connection partnered with Northern Michigan University to use their educational broadband spectrum (EBS) license, since the commercially available broadband frequencies and spectrum were purchased by large

telecommunications but not implemented on the rural reservation. The project purchased the equipment and installed and built broadband towers across the reservation to provide wireless internet service. Through the EBS partnership, Superior Connection was able to provide internet service through broadband frequency.

The project pivoted from WIFIMAZ to spectrum to transmit the signal over much larger coverage areas. The 4G LTE spectrum has an 8-mile radius to serve and cover the communities.

Project Outcomes and Results

The project built a total of four broadband towers, three of which were freestanding towers while the fourth was on top of a pre-existing water tower. Additionally, the project leases tower space on one of the freestanding towers to T-Mobile, AT&T, and Verizon, which provides a continuous revenue stream to Superior Connections.

Superior Connections provides access to low-cost internet to the tribal community. While the project did not provide landline telephone service because it was not cost effective, the company has helped tribal members set up voice over IP, Google Voice, and other methods of making phone calls. At the time of the visit, Superior Connections service area could serve over 11,000 people; currently, 350 customers are paying for service. Most tribal homes have at least four or five people living there. As such, more than 1,500 community members are being served with reliable and affordable internet service.

For the first time ever, Birch Hill, Saxon, and Gurney communities got cell phone service coverage. In total, 11,000 people have cell service coverage for the first time. Prior to the grant, people would leave the house to search for service. Moreover, prior to the project, the few tribal members that purchased internet on the reservation paid more than $70 per month for dial-up speeds.

The price points from Superior Connections are now $29, $39, and $49 for internet. The competitors in the area charge upwards of $70 and cap speeds at 3 mbps, meaning the internet is both prohibitively expensive and slower than Superior Connections. According to one tribal member, "Prior to the grant, there was very little access to internet. Internet was expensive and the service was crappy. Previously, the internet provider was limited to one company in the community."

The tribal buildings and numerous tribal service buildings now have internet service from Superior Connections. For example, the commodities building, water and sewer building, Great Lakes Indian Fish and Wildlife Commission (a Native nonprofit), and tribal government offices have high-speed internet. The tribe switched from DSL to fiber broadband. Prior to the grant, the tribe experienced 10-MB download speeds for 500 users, which was the equivalent of dial-up speeds. Now, the tribe enjoys 750-MB upload and download speeds. Multiple people remarked that the changes are night and day. Many of the tribal service trucks, like the tribal water and sewer department, were outfitted with MiFi devices to access internet on the job.

Over the course of the grant, the project created five new jobs for Superior Connections. These jobs will continue as

long as the business in operating. Moreover, the project established a successful and sustainable tribally owned telecommunications company and diversified the tribe's business interests and revenue streams.

Previously, there wasn't reliable internet in the community. Now, there's a redundancy in the fiber for internet. If the fiber gets cut in one place, it goes the opposite direction so the community still has internet access. Approximately 7 years ago when the Indian Health Service clinic was opened, they did not have internet or it was very slow. Now, the Indian Health Service uses electronic telemedicine to reach out with experts at the Mayo Clinic.

According to the project director, "In Birch Hill, about 85% of people now have internet. And many also use Google Voice. It [Birch Hill community] was a dark spot for communications before. Birth Hill is 6 roads and the second biggest community in Bad River."

The reliable and fast internet access has provided more opportunities for learning. Since there is not a library in the area, broader internet access has been great for the community. Now, people can use internet at home to research and they no longer have to go to the tribal government office to use the internet.

The business and project director would like to expand to 200 more customers across the bay and a few hundred more in Ashland and Morris and plan to hire another technician to install internet and make house calls.

FOREST COUNTY POTAWATOMI COMMUNITY

Fostering, Independence, Leadership, Mentoring (FILM)
Wisconsin
3 years, $353,505

Project Overview

From 2016 to 2019, the Forest County Potawatomi Community (FCPC) implemented a Social and Economic Development Strategies (SEDS) grant. Located in the northeastern portion of the State of Wisconsin, the reservation is within an area known as the Northwoods. Living on and near tribal trust lands, FCPC comprise approximately 13 percent of the county's 9,304 residents.

FCPC's project—Fostering, Independence, Leadership, and Mentoring (FILM)—focuses on training and educating Forest Country Potawatomi tribal youth ages 13–18 in video and film production. This program enables youth to creatively communicate about their surrounding community and daily experiences, while benefitting from and learning about the tools of film and video production.

The goal of this project is to increase the percentage of Forest County Potawatomi high school students who maintain an attendance rate of 90 percent and earn at least a 3.0 grade point average (GPA). Presently, over 75 percent of the Forest County Potawatomi youth between the ages of 13 and 18 miss

2018 and 2019 Outstanding FILM award recipients with the program director.

Key Findings

- During the summer months of the project, 25 workshops were organized for youth to work on projects and mentor 13 14-year-olds who were interested in the program.

nearly 3 weeks of school per year and earn a GPA of 2.99 or lower.

Factors driving absenteeism included alcohol and drug abuse risk factors. School attendance and students' GPA was positively addressed during the project, with FILM participants on average achieving better outcomes than nonparticipating students.

Project Outcomes and Results

Originally, the program had a goal of including 20 participants who would remain consistent with any aspect of the FILM program. Over its 3 years, the project exceeded that number and had over 25 youth involved and participating in the individual workshops, including 5 who participated in the summer project.

To commemorate the hard work and efforts of the participants of this program, the FILM Festival was created. The final FILM Festival turned out to be a major success, with over 100 attendees enjoying eight featured films produced by the youth and mentors in the program. This festival gave the family and friends of this hardworking group of youth the opportunity to show their works, including live shows and documentaries, mentor-driven narrative projects, and cultural events.

For example, one young woman created a film entitled "Red Hand Project," which portrayed the seriousness of the Missing and Murdered Women (MMIW) crisis, placing an emphasis on a subject that is crucial to all Indigenous women.

With various workshops that the FILM project has implemented, the program had the opportunity to involve the students in assisting the filming and production of the "Mad Dog and Merrill Midwest Grill'n Show." Students who participated were able to assist with a real television program, which is well known in the State of Wisconsin. Production occurred at the Bodwewadmi Ktegan and the Potawatomi Farm.

FILM helped open up the futures of youth participants and presented a tool for them to express individual thoughts and concerns. With the success of FILM participants, the tribal leadership has seen how film and video production can affect the students of the community. It also brought together and presented positive collaborations for future ventures. Most importantly, all of the positive efforts put forth by these students resulted in tribal leadership creating a media department to help create jobs in the field of communications.