

The ANA Messenger

Administration for Native Americans

Promoting the Goal of Social and Economic Self-Sufficiency for All Native Americans

• Spring Quarter 2007

Message from the Commissioner

Spring has arrived in Washington, DC and ANA has jumped into full swing. Application deadlines have come and gone and we are paneling for all of ANA's Programs the last two weeks of April. Thank you to all the communities who applied for 2007 project funding. We look forward to reviewing the many promising projects. And thank you to our Proposal Reviewers who have traveled to Washington, DC to read projects.

The staff at ANA is busy spring cleaning in anticipation of our office move. ANA is moving to the second floor on April 23, 2007. Please note our new address:

Administration for Native Americans
370 L'Enfant Promenade, SW
Second Floor West
Washington, DC 20447

I am happy to bring you the Spring Edition of the ANA Messenger. In March, I was fortunate to travel to Mexico as part of the U.S. Embassy Speakers Program. During my trip, I met with indigenous and state leaders and visited communities dedicated to economic development in a culturally sensitive manner. It was a joy to share the creativity and commitment of Native communities across Indian Country. This edition focuses on the importance of community involvement for project success. Community designed projects and bottom up development are the heart of ANA.

Sincerely,



Quanah Crossland Stamps

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Mark your Calendar!

May	June	July
13th: Mother's Day	17th: Father's Day	23rd - 25th: ACF T/TA Healthy Marriage and Fatherhood Conference
20th Photo Contest Extension	18th: Impact Evaluation Trips Begin.	24th -27th: Generations United Conference
28th: Memorial Day		30th: Deadline for ANA 3rd Quarter Reports

Chicken Soup for the Grantee's Soul: A Self-Help Guide to Project Implementation

One of the most important elements of ANA's impact evaluation work is its analysis of common challenges that can limit the success of projects. By compiling and analyzing the challenges grantees reported during 2006 Impact Visits, ANA has been able to implement some internal changes aimed at improving performance. ANA staff has also used the impact evaluation information to develop practical advice for grantees. This installment of the ANA Messenger will explore the importance of community involvement in both the project planning and implementation stages.

ANA sees community involvement in project design and implementation as the most important indicator of a project's success in achieving objectives and the ultimate goal. The 2006 Impact Evaluations and a review of the application proposal verified this belief.

- In all 6 cases in which grantees reported a lack of community involvement in the grant proposal process the projects failed to achieve their expected outcomes.
- The evaluation of projects ending in 2006 showed that 57% of the 14 projects written solely by grant-writing consultants failed to complete many of their planned activities and achieve their objectives.
- Conversely, in 68% of the 73 grant proposals written with a combination of input from community members, project staff, Tribal Councils and grant-writers the projects were successful in achieving their goals.
- In 7 of the 16 projects in which grantees cited a lack of community involvement in project implementation the projects failed to achieve their planned outcomes.

To find out what these numbers mean for you, the grantee, turn to page 6.

Commissioner Stamps Shares ANA Best Practices in Mexico

In March 2007, Commissioner Stamps conducted lectures on economic development in indigenous communities as part of the U.S. Embassy Speakers Program in Mexico. The program entailed speaking engagements in the Mexican cities of Pachuca, Hidalgo and Xalapa, Veracruz. Commissioner Stamps and Dr. Manley Begay, Director of the Native Nations Institute for Leadership, Management, and Policy at the Udall Center for Studies in Public Policy and Senior Lecturer in American Indian Studies at the University of Arizona, addressed state and indigenous leaders, academics and indigenous communities.

Indigenous communities in Mexico face many of the same challenges as Native communities in the United States. Limited local opportunities for wage labor exist due to marginalization and isolation. This has resulted in mass migration to urban centers within Mexico and immigration to other countries. Adverse environmental conditions such as soil erosion and inadequate water supply have crippled rural indigenous communities that have traditionally survived on subsistence farming. Failed land reform policies and lack of credit intensify these issues. Migration and government assimilation policies have resulted in the loss of traditional culture and language. Today, only 6% of Mexico's 12 million indigenous people still speak their traditional languages.



Indigenous leaders welcome U.S. Speaker Program guests with a traditional spiritual cleansing ceremony in Xalapa, Veracruz.

During the speaking tour, Dr. Begay began his portion in traditional Navajo and engaged audiences with discussions of Native American history. He declared sovereignty to be the most important asset for economic development in indigenous communities. Commissioner Stamps shared best practices and key ingredients of successful community-based projects:

- Community designed and supported projects
- Partnerships that enable long-term support and success
- Leveraged funds enable additional stakeholders for project success and sustainability
- All projects designed to be sustainable by completion
- Provision of training and technical assistance to communities to build capacity
- Focus on cultural preservation, language preservation, youth and elder participation

There is a growing movement in Mexico to promote development with identity. Indigenous communities have been unwilling to pay for development with the loss of their culture. Government and indigenous leaders have begun to work together to create culturally sensitive development projects.



Commissioner Stamps addresses audience in the Nahuatl community of Molango, Hidalgo.

***Have a great story, recipe, song, or poem that you would like to share with ANA?
You can submit your stories by emailing anacomments@acf.hhs.gov***

Community Emergency Response Training (CERT)



ANA in partnership with the Indian Health Service (IHS) has provided Community Emergency Response Training (CERT)/First Responder (FR) training to Native American youth enrolled in the three Tribal Civilian Community Corps (TCCC) programs and other reservation communities.

The rigorous 9-day training consists of 8 hours of cardiopulmonary resuscitation (CPR)/Automated External Defibrillator (AED) training; 40 hours of Medical First

Responder training; and 24 hours of Community Emergency Response Training. This program educates youth about disaster preparedness for hazards that may impact their area and trains them in basic disaster response skills such as: fire safety, light search and rescue, team organization, and disaster medical assistance. Graduates of the training receive various state and national certifications.

Native communities often lack immediate access to emergency services. This training has empowered youth to get involved in community activities, coordinate community teams, and has provided job training skills and employment options.

Through this successful ANA/IHS partnership, 220 youth were trained in FY 2005 and 304 in FY2006.

Fairbanks Daily News-Miner

Feb. 11, 2007 “Nenana Group on the Way to Florida for Disaster Aid” by: Amanda Bohman

9 volunteers from the Tanana Chiefs TCCC flew from Alaska to Florida to spend 6 weeks traveling to communities hit by tornadoes; picking-up debris, covering roofs with tarps and helping families rebuild their homes. Team leader Daylinda Griffin said, “We know it’s not going to be a picnic, we’re going in with the intention of rolling-up our sleeves and getting our elbows and knees dirty.”

Lebanon Daily Record

Jan. 31, 2007 “Groups From Across Nation Help Out Here” by: Eric Adams

TCCC volunteers from Hoopa, CA went to Laclede County, MO to provide emergency assistance by supporting shelter operations and clearing debris following severe ice-storm damage. TCCC supervisor, Vi Long said, “This job is an adventure because we get to go all over the country...I really like it because I feel I am helping people.”

Tribal Civilian Community Corps (TCCC)

The Tribal Civilian Community Corps (TCCC) is a national service program modeled after the military and the Civilian Conservation Corps of the 1930s. The 3 TCCC sites are: the Hoopa Valley in California; the Tanana Chiefs in Alaska; and the Navajo Nation in Arizona. The TCCCs are part of the Corporation for National and Community Service.

The TCCC program is designed to teach young Native adults about teamwork, social responsibility, basic skills, money management, and emergency response. Upon completion of the 9-month term with 1,700 hours required for graduation, the volunteers receive \$4,725 to be applied to college tuition or student loans.

Resource Spotlight: Generations United



GU is a national membership organization focused solely on promoting inter-generational strategies, programs, and public policies. GU’s mission is to foster intergenerational collaboration on public policy and programs to improve the lives of children, youth and the elderly. GU has outstanding resources available to assist communities in developing successful intergenerational programming. ANA encourages grantees to use GU’s free program directory to search and list intergenerational programs.

Commissioner Stamps will be giving a keynote speech on cultural and language preservation through intergenerational exchange to highlight the exciting work being done in Native communities at the Annual Generations United International Conference. The Conference, “Intergenerational: It’s Monumental,” will be held July 24-27, 2007 in Washington, D.C. For more information on GU and the upcoming conference, please visit <http://www.gu.org>.

Waadookodaading Annual Winter Trapping and Storytelling Event

By Lisa LaRonge

On February 8-10, Waadookodaading hosted its Annual Winter Trapping and Storytelling Event at the Pipe Mus-tache auditorium in the Lac Courte Oreilles Ojibwe Community College in Wisconsin. Participants included Waadookodaading students, families, staff and Lac Courte Oreilles community members. Presenters from Red Lake, MN, Nigigoonsiminikaaning, Ontario, and Lac La Croix First Nation, Ontario were welcomed at the Opening Ceremony and Drum Social. A potluck style feast was shared and dancing began shortly thereafter.

The activities on Friday consisted of 2 demonstrations in the Ojibwe language: how to build and set rabbit snares and how to make and use snowshoes. The students bundled up (the high temp was 10 degrees F) and boarded the school bus for the short drive to the woods where they looked for rabbit trails and set their snares.



In the afternoon session students were divided into groups to participate in different activities, such as making snowshoes using red willow and yarn. Others went for a brief snowshoe walk in the woods and some drew pictures of setting snares.

The evening activities began with storytelling. Chairs were arranged into a semi-circle and a large rug was set in the middle for children to sit upon while listening to Ojibwe stories. These stories can only be told in the winter and, while humorous, they teach significant values and morals of the Anishinaabe people. The children enjoyed the storytelling immensely and were mesmerized by the story about the Winter Maker.

The next morning students and their families went back to the woods to check their snares for rabbits. They



returned with two rabbits, which segued to the next demonstration: how to skin a rabbit. Nancy Jones and her son, Don, demonstrated skinning a rabbit and important teachings about rabbits. The final activity was cooking rabbit stew. Before heading home, everyone shared a bowl of stew.

These immersion events are critical to the students' understanding of traditional Ojibwe customs and their significance in our modern times. Not only do they learn the importance of our language, but also how our language is connected to the land and every living creature. These lessons reinforce that language and culture are intricately intertwined; one cannot be separated from the other. It is this holistic learning approach that makes our students proud to be Anishinaabe. Inclusion of families and community members provides an opportunity for the students to interact with other Ojibwe speakers while using their language outside the classroom. This event demonstrates how students are learning the language and culture to carry it forward – they are the hope for our future as Anishinaabe.

Paiute Songs

The Confederated Tribes of the Warm Springs Reservation of Oregon had an ANA Language grant that ended in September 2006. Part of the project included the creation of a Paiute Song Book. Kammu Se complements the Waadookodaading Winter Rabbit Trapping Event.

Kammu Se
Kammu se, kammu se
Tamme tuka
kammu se

Tamme tuka
kammu se

Yoohoo tsua
yoohoo tsua

Regional Highlights

Hawaii's Oral Tradition

While growing up in Hawaii many *keiki* (children) are taught cultural values. Similar to other Native communities, the importance of *kupuna* (elders) is prevalent throughout Hawaiian culture. Learning from our *kupuna* and those that came before us enables knowledge, wisdom, language, values and culture to be passed forward to future generations.

The following is a collection of 'Olelo no 'eau (Hawaiian proverbs) gathered by Mary Kawena Pukui in *'Olelo No'eau*, Bishop Museum Press. Hawaiian proverbs have been preserved and passed down from generation to generation through Hawaii's oral tradition. The Hawaiian proverbs below are translated and explained. The importance of oral history permeates throughout Pacific cultures.

O ka makapo wale no ka mea hapapa i ka pouli.

Translation: Only the blind gropes in the darkness.
Explanation: If you have no direction in life, you will get nowhere. In other words, if you are going nowhere, you are guaranteed to get there.

Hahai no ka ua i ka ulula'au.

Translation: The rain follows after the forest.
Explanation: Destroy the forest, the rains will cease to fall, and the land will become a desert.



Pupukahi i holomua.

Translation: Unite to move forward.
Explanation: By working together we make progress. This saying is especially applicable to Native Hawaiians on their canoes where each paddler has to pull together on command to move the canoe forward quickly.

A'ohe hana nui ka alu'ia.

Translation: No task is too big when done together.
Explanation: United we stand, divided we fall. Hawaiian proverbs continue to be used in songs, dancing (*hula*), mythology and stories throughout Hawaii and the Pacific. Preservation of Native culture continues through oral history and culture.



Youth in the Waianae Coast Comprehensive Health Center's ANA culinary program clean and prepare freshly cooked kalo root. In the Islands' eyes, the children of Hawaii hold the fate of the Hawaiian culture just as they hold the root of kalo.

I ka 'olelo no ke ola, i ka 'olelo no ka make.

Translation: In speech is life, in speech is death.
Explanation: In ancient Hawaii, *kahuna* (priest) could pray someone to death or counter another's death prayer. This proverb warns words can either be a source of healing or destroying, thus we should be careful with our words.

I mohala no ka lehua i ke ke'ekehi 'ia e ka ua.

Translation: The Lehua blossom unfolds when the rains tread on it.
Explanation: People respond better to gentle words than harsh ones.

'Ike aku, 'ike mai, kokua aku kokua mai; pela iho la ka nohana 'ohana.

Translation: Recognize others, be recognized, help others, be helped; such is a family relationship.
Explanation: Many Native Hawaiians live with their extended family, which is the most important part of their lives. This proverb teaches us to put family first. In the *Ohana* (family), you know others and they know you, you help others and know you will be helped if there is anything you need.

Chicken Soup for the Grantee's Soul: A Self-Help Guide to Project Implementation (Continued)

“After fifteen years of research and work in Indian Country, we cannot find a single case of sustained economic development in which an entity other than the Indian nation is making the major decisions about development strategy, resource use, or internal organization.”

Stephen Cornell and Joseph P. Kalt
*Harvard Project on American Indian
 Economic Development*

Continued from Page 1

First, it is critical to involve your community from the very inception of the project idea. You, someone you know, or a group within the community might have an excellent project idea that will greatly benefit the community if you can acquire the seed money to get it off the ground. Excellent! Now comes the tricky part – building the community's support for the idea. To find out if other members of your community support and want to participate in the potential project, you can try to hold community meetings or focus groups. You could also implement a simple survey to gauge the community's opinion.

If you have trouble convincing community members to participate in the project discussion, grantees in the field have recommended the use of incentives, such as raffle prizes. Items can be solicited for donation from local businesses, which will enjoy the positive publicity they receive for participating. Grantees have also recommended using ‘Name that project’ contests to motivate the community. The key for involving the community in the development process is to be creative and make it fun.

The next step is to involve the community in the grant application process. It is not enough to give your community-derived project idea to a grant-writer and let him or her handle the details. Instead, if your group decides to use the services of a consultant grant-writer, the emphasis should be on a collaboratively-authored proposal that involves a fairly representative swath of the community to be affected by the project. In several 2006 Impact Visits, ANA Impact Teams were told that a grant-writer spearheaded the project application and the community was not involved, often resulting in an over-ambitious project scope and lack of critical

community involvement in the project's implementation. To avoid this dilemma, work to build a supportive community team that can collaborate to design the most beneficial project for your community. Remember, ANA's job is to fund your idea – your community's job is to complete the project and achieve your goals.

If you make it through these first steps with your community's support and receive an ANA grant, your work with the community is just beginning. Throughout the implementation stage of the grant, it is critical to involve the community in constructive ways: use volunteers to assist with your language classes; market your business project with flyers or through the radio; or hold community events to discuss the implications of the new ordinance being developed. The community's involvement will not only help your project's chance of success by providing motivation to project participants, it can facilitate the creation of new partnerships within the community and potentially lead to new resources that can help sustain the project after ANA funding has ended. Community-wide participation in the project can also improve relations within the Tribe and foster the bottom-up social and economic development that is so important for tribal-driven progress.

Additional Sources for Community Involvement Ideas

For more ideas on how to involve your community in your project, we recommend:

***Participatory Workshops: A Sourcebook of 21 Sets of Ideas and Activities.* Chambers, Robert. 2002.**

***The Community Planning Handbook: How People Can Shape Their Cities, Towns and Villages in Any Part of the World.* Wates, Nick. 2000.**

***Methods for Community Participation: A Complete Guide for Practitioners.* Kumar, Somesh & Chambers, Robert. 2002.**

For insightful articles on Native American economic development in general, we recommend looking online at the Harvard Project on American Indian Economic Development.

Community Meeting at the Alesek Institute Project to develop a comprehensive community development plan.

Face-to-Face



With Prairie Bighorn, Program Analyst

Q: Now you live and work in Washington, DC with ANA. But DC is not your hometown, right? How long have you been in DC and where are you from?

A: That's right, I moved to DC from Lame Deer, Montana, and I've been here for three years. I grew up in Montana on the Northern Cheyenne Reservation, but I'm actually a member of the Fort Peck Sioux Tribe, which is also in Montana.

Q: Have you worked with ANA since you arrived in DC?

A: No, I worked at Indian Health Services for the first two years that I lived here.

Q: What work do you do here at ANA?

A: I have a pretty fun job. I get to work very closely with our Technical Assistance Providers and I also get to go out on Impact Visits. I like the people I work with here in the office and I still get to travel, which I love!

Q: What has been your favorite Impact Visit so far?

A: I visited three sites in Alaska in February. I'd never been to Alaska before and it was beautiful! However, I want to go back in the summer so I don't have to wear two coats to stay warm!

Q: I understand that you play on a local intramural basketball team. How is your team doing this year?

A: Yes, I do play basketball with an all Indian women's team here in DC. It's a nice way to hang out with friends and blow off some steam at the same time. Our record does not reflect the amount of fun we have on the court!

Q: Do you have any advice for our grantees in the field?

A: Keep up the good work! Other than that, talk to your Program Specialist. I know for a fact that they care and love hearing your success stories. And don't forget to use our T/TA Providers; they are only a call away!

Shakespeare in Tlingit

In March, Perseverance Theater from Juneau, Alaska, performed Macbeth at the National Museum of the American Indian. The production of Macbeth was performed in the Tlingit Language and highlighted unique, cultural elements. The play was translated by Elder Johnny Marks, with the Sealaska Heritage Institute. ANA staff members continue to rave about the amazing performance.



During one of the final scenes, Macduff fights Macbeth using drums and drumsticks as weapons. Photo by Katherine Fogden. © 2007. Smithsonian/National Museum of the American Indian

Last Call for the ANA Photo Contest!

ANA has received some great photos for the Grantee Photo Contest. Several grantees, however, have asked for more time to submit an entry. We are therefore extending the deadline for photo submission to May 20. See ANA website for submission details.

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