

Carrying Your Story in the Four Directions:

Using Technology to Support and Sustain Indian Tribes'
and U.S. Territories' Service-Learning Programs



Prepared by Eagle Rock School and Professional Development Center and
Learn and Serve America's National Service-Learning Clearinghouse

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<http://servicelearning.gov/library/resource/9047>

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Carrying Your Story in the Four Directions: Using Technology to Support and Sustain Indian Tribes' and U.S. Territories' Service-Learning Programs

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Introduction

This toolkit is designed to provide Learn and Serve America (LSA) grantees and other service-learning programs in the Indian Tribes and U.S. Territories sector with guidance and orientation to support their access to and utilization of information technology. A survey of existing programs in Indian Tribes and U.S. Territories was used to examine the primary needs in the field and it was noted that within the wide range of knowledge and applications scattered across the field, there was a huge opportunity for growth in this area. The need for a toolkit grows steadily with the increasing availability and acceptance of technology for everyday activity throughout the world.

Two fundamental questions from grantees were used to guide the process of collecting and presenting the information in this toolkit:

1. What technology do I need to consider when getting started in service-learning?
2. What do I need to do to sustain successful use and integration of technology into my work?

This toolkit offers you a way to get started as well as directions for moving into more advanced and complex uses of technology.

The toolkit comes to you primarily as a case study featuring the Hannahville Indian Community program in Wilson, Michigan. Effective practices are included and suggestions are offered for ways to enhance and advance the program's use of technology for service-learning. In addition to the toolkit, there are numerous links to resources and program examples.

Given the rapid developments occurring in technology today, a toolkit such as this must remain a work in progress. However, much can be said for making the most of what is available at the present. Try things out and see what works for you.



Enhancing Indigenous Service-Learning through Technology

Storytelling and service-learning are powerful ways to ensure the survival of Native cultures. Through stories the oral tradition is validated and with each telling and re-telling, a chain of words is passed on from generation to generation. Connecting one generation with the next takes more than repetition and reflection on stories. It also takes real-life encounters, such as those found in service-learning. Taken together, stories and service-learning weave a seamless fabric that connects people, the land, and nature. Their effect is to repair, restore, and renew the relationships and the structure of society where it has nearly been torn apart across this land and around the world, among so many people that now inhabit the earth.

We can see that all people, across cultures, bioregions, and continents, are experiencing a time of profound crisis, and it is imperative for humanity as a whole that we engage with and change our comportment towards the world we share. Thus education is crucial, and our work in the schools, looking for ways to return to the source of life, essential to our ability to survive and thrive. Key to this journey back to harmony in the world is building a link from the earth, nature, and indigenous ways, into the larger society. To begin with we must recognize the earth, in harmonious concert with the sun and the larger universe, as the source of beauty and truth as we know it. Then we must answer this age-old question anew: How do people learn to find and know themselves in this world?

The answer proposed by this toolkit is a three-fold process: First, awaken each and every person's spiritual connection with the earth through the senses, the intellect, and the emotional body. Second, engage that awakened spirit in a lifelong journey of service-learning. Third, communicate the journey's message through story upon story, upon story. With technological tools, service-learning stories and the messages they contain can even more effectively be spread throughout the world, enhancing the experiences of all who tell these stories and all who hear them.

It is also important to remember that, for some native cultures, the internet is not a positive tool. There are oral stories that tell of a time when the earth is enveloped in a spider's web. This is tied to a time of chaos, loss of values and end-time events. The internet, or world wide web, is interpreted as being that spider's web. It is very important to be attuned to the fact that some groups might find it offensive to promote the web through community activities. Elders that are well versed in their culture and values would be a good source for understanding the specific taboos that may exist. Sensitivity to these taboos will further ensure the success of service-learning practitioners in Indian Tribes and U.S. Territories who wish to use technological tools to share and enhance their accomplishments.

As the stories shared in this toolkit show, technology can be powerful and transformative when made a part of tribal service-learning programs and projects. Stories and examples will show that technological tools allow many to find and know themselves in the world, and to connect with innumerable others. Let the strength of your stories be carried in the four directions to every child, on the wings of new technology given to us in our time of need.



Service-Learning Basics and Standards

In 2008 the service-learning community came together to create a new set of standards to help guide practitioners as they cultivate and grow their projects. The K-12 Standards for Quality Practice are:

- **Meaningful service:** Service-learning actively engages participants in meaningful and personally relevant service activities.
- **Link to curriculum:** Service-learning is intentionally used as an instructional strategy to meet learning goals and/or content standards.
- **Reflection:** Service-learning incorporates multiple challenging reflection activities that are ongoing and that prompt deep thinking and analysis about oneself and one's relationship to society.
- **Diversity:** Service-learning promotes understanding of diversity and mutual respect among all participants.
- **Youth voice:** Service-learning provides youth with a strong voice in planning, implementing, and evaluating service-learning experiences with guidance from adults.
- **Partnership:** Service-learning partnerships are collaborative, mutually beneficial, and address community needs.
- **Progress monitoring:** Service-learning engages participants in an ongoing process to assess the quality of implementation and progress toward meeting specified goals, and uses results for improvement and sustainability.
- **Duration and intensity:** Service-learning has sufficient duration and intensity to address community needs and meet specified outcomes.

By incorporating the four traits of service-learning from Dawn Duncan and Joan Kopperud's *Service-Learning Companion* (2008) in combination with traditional values, a stronger, more supportive and relevant link can be formed with the people and programs of Indian Tribes and U.S. Territories.

Duncan and Kopperud describe service-learning as “. . . a teaching and learning method that upholds a commitment to appreciating the assets of and serving the needs of a community partner while enhancing student learning and academic practice through intentional reflection and responsible civic action.” This definition of service-learning, juxtaposed with references to indigenous values drawn from Joseph Marshall's *The Lakota Way: Stories and Lessons for Living* (2001), provides a transitional link between school as we know it and the storytelling, service, reflection and place-based learning of indigenous communities.

Here, in simple terms, is a basic and timeless service-learning framework for Tribal and U.S. Territorial communities and educational systems:

- **Commitment to community partnership**
Cantognake—Love: place and hold in one's heart
Icicupi—Sacrifice: to give of oneself, an offering
- **Intentional and reflective thinking**
Wowicake—Truth: that which is real, the way the world is
Woksape—Wisdom: to understand what is right and true, to use knowledge wisely

- **Learning and academic practice**

Wowacintanka—Perseverance: persistence, steadfastness, determination

Wayuonihan—Honor: integrity, honesty, upright character

Woohitike—Bravery: having or showing courage

Cantewasake—Fortitude: strength of heart and mind

- **Practice of civic responsibility and reciprocity**

Unsiiciyapi—Humility: to be humble, modest, unpretentious

Wawoohola—Respect: to be considerate, to hold in high esteem

Waunsilapi—Compassion: to care, to sympathize/empathize

Canteyuke—Generosity: to give, to share, to have a heart

Each of these objectives, traits, and values presented in this framework underscores the connections between community relationships, personal growth, service-learning, and storytelling that are inherent in indigenous education, and each can be supported and advanced through the use of internet technology in our communities.

The safeguarding of traditional values by Indian Tribes and U.S. Territories peoples, the cultivation of those values in ways which address the needs and build upon the assets of the community, and the transmission of values between generations are the over-arching themes of service-learning programs funded by Learn and Serve America within this sector. From under this educational canopy, myriad projects have emerged in an ever-growing display of diversity, creativity, and determination among Indian Tribes and U.S. Territories across the country using service-learning to engage learners in what matters most in their communities.

Tribal communities find themselves now in a position to use technology as a means of improving and sharing these practices. This is a great opportunity to move from being recipients of mainstream education to being creators and providers of their own service-learning, replete with their own teachers, stories, and storytellers, working together in our their best interests and in the interest of others seeking to experience and learn from indigenous ways.

Quick Facts

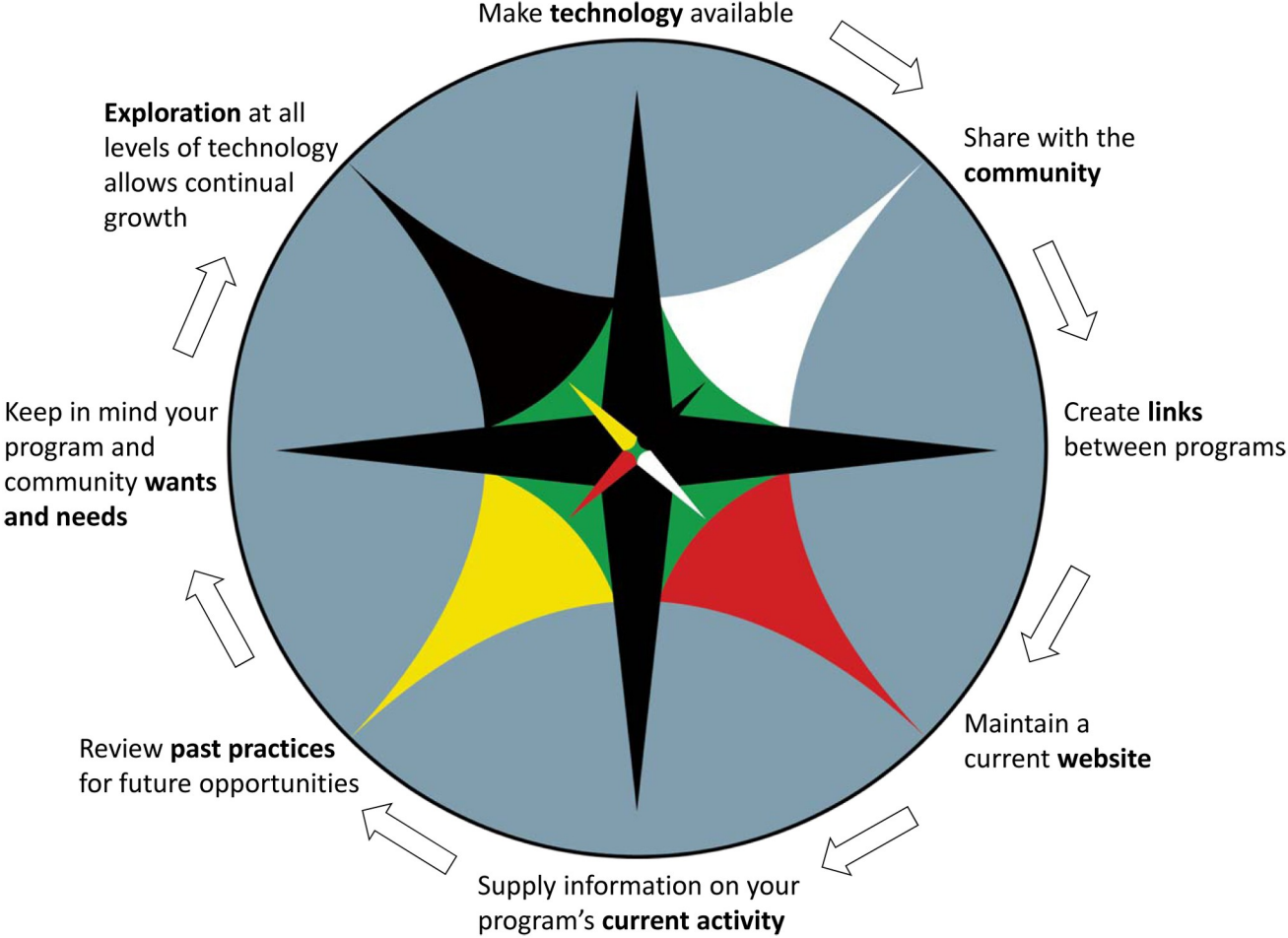
- Starting up with internet technology and social media can take anywhere from one week to three months.
- Many organizations choose to begin with sites like Facebook and Twitter, or with blogs or video uploads.
- In order to avoid becoming overwhelmed, it is important to develop a strategy for using technology and social media tools before you begin.
- Organizations may want to consider adding a new position to their staff to handle social media.

Sources: Learn and Serve America’s National Service-Learning Clearinghouse. (2010). *Frequently asked questions of the CBO social media grantees*. Retrieved from <http://servicelearning.gov/2008-cbo-social-media-grantees/faqs>

Levine, P. (2009). *Learn & Serve America higher education social media grants interim report*. Retrieved from http://servicelearning.gov/sites/default/files/download/he-social_media_grants/download/LSA_interim_report_final_1-27.pdf.



The Path of Technology in Service-Learning



First phase—Technology: Ensure that current technology is available with easy access for the staff and program participants. Without basic equipment, no grantee will be able to fully benefit from what is presented in this toolkit.

Second phase—Community: Begin basic web, email, and blog usage, and explore free programs that offer the ability to collaboratively create documents, calendars, and more (see Google’s extensive list of free collaborative products: www.google.com/intl/en/options/). As bringing affordable technology and equipment to the people is always a factor in Indian country, this approach can encourage the community to explore technology at the most basic and affordable level.

Third phase—Links: Creating links between different streams of national service and between different educational and community-based programs enhances each program and the experiences of all of their participants. For example, a collaboration between a school and the local Senior Corps’ Foster Grandparents program creates opportunities to develop innovative community outreach initiatives using technology, digital images, journalism, and culturally relevant programming.

Fourth phase—Website: It must be well-maintained and current. It can be a static information page at the start (low tech), a pre-designed page with the addition of specific data (medium tech), or a site designed for you from concept to implementation (high tech). Always remember that somewhere in your design you must account for maintenance: someone must be available to manage the site on an ongoing basis.

Fifth phase—Current Activity: How are you keeping current issues before your audience? Are you using mass e-mails, student participation and podcasting, or selectively e-mailing your audience? Whatever your method or level of engagement, always keep things current and at an appropriate rate of re-posting so your audience can rely on timely information.

Sixth phase—Past Practices: Review what your program history has been in terms of technology. Are there grant opportunities that emphasize technology, skills, and knowledge that you have yet to access? Does your student population, faculty, or staff have some of the necessary knowledge to guide you into a higher level of function with technology?

Seventh phase—Wants and Needs: Having done a review of available technologies and existing community needs, you now may have a better understanding of what programs or designs you want or would like to improve with technology. Develop new programs in the areas of language preservation and cultural preservation. Create learning goals for staff, participants, and community. Have you placed your wants and needs in proper perspective? Does your tribal culture have specific beliefs that are being addressed, or not?

Eighth phase—Exploration: Use the technology to share reflections and practice. This can be accomplished at all levels of technology within programs and projects. Program participants must decide for themselves how they will collect and deliver in this area. Each program must carefully examine its strategies of outreach. Reflection is very important as a tool for sharing, and it is hoped that this toolkit will contribute to more open, interactive sharing which will help break down isolation and open barriers that stand in the way of community and collaboration.

Ninth phase—New Frontier: Looking ahead in one, two, three or four years with the program, equipment, intended audience, students, staff and funding source, what will we find? What can you as a grantee plan for the next step?

The single most important action for all those among Indian Tribes and U.S. Territories is to practice a clear set of policies regarding the use, access, and purpose of technology within their program. This is at the foundation of one's methods for addressing any concerns, resolving problems, orienting the students and community, and having clear rules based of engagement which reflect native cultural norms and expectations.



Hannahville Indian Community: A Model for Integrating Service-Learning with Technology

As we looked for examples of the use of technology in making service-learning and storytelling connections in tribal communities, our attention was drawn to the Band of Potawatomi's Hannahville Indian Community, situated in the heart of Michigan's Upper Peninsula. Here, tribal members have created a legacy of engaging projects that enhance their quality of life through work, education, recreation, healthy food, and cultural leadership opportunities. The Hannahville Indian Community has been conducting structured service-learning projects for over ten years. In 2006, Hannahville Youth Services (www.hannahvilleyouthservices.org/index.html) became an official tribal department, after the construction of a new Youth Center on the grounds of the tribal school. Working at the interface between the K-12 school, Tribal members, and the wider community, the Hannahville Indian Community's Youth Services Department coordinates a variety of recreational and learning activities for youth and families. They foster the development of respectful, caring, empowered citizens who contribute to their community through service and technology in positive ways.

The Learn and Serve America project at the school has been very successful in helping students grow up learning cultural values and practices. Emphasis is placed on the tribe's "Seven Grandfathers": respect, truth, honesty, patience, humility, bravery, and love. Service-learning and the use of technology have helped students become active in community life while pursuing their academic outcomes. Students working on these service-learning projects display fewer behavior problems and their school attendance improves.

Hannahville's most successful service-learning projects include the following elements:

- Voice from the community: A youth, elder, or other community member identifying a need.
- A person who is willing to "own" the project—usually the person voicing the need or problem.
- Simplified paperwork for the person willing to take the project lead. Hannahville uses the "IPARDC" service-learning model: **I**nvestigation, **P**reparation, **A**ction, **R**eflection, **D**emonstration and **C**elebration. Project leaders are provided with an electronic, one-page IPARDC planning template that they can easily fill out and give to the Service-Learning Director for review and approval.
- Help from or partnership with other federal and state grant programs currently taking place within the tribe, resulting in a "win-win" relationship.

Hannahville Indian Community's Youth Services Department is open on evenings, weekends, and throughout the summer, and presents many service-learning opportunities. They have a mobile laptop cart with 30 laptops for student use while in the facility. Students are encouraged to use the technology in several ways for project development. The staff seeks input from the students to learn the direction they want to go for new ideas in developing projects and technology. The work of the program is student-driven, student-inspired, and student-led. Technology options include use of Rezz Radio, podcasts, GeoCaching, and video clips.

Positive results, gained through numerous projects, have put the school in good standing with the Hannahville Indian Community and the greater Tribal community. Students and staff take great pride in

what they have accomplished, due in part to the positive feedback that has come from the community. All service projects are based on real community needs identified through input and interaction with the community. A community database is used to keep track of those attending events and to coordinate outreach among the wider community. There are about 25 new projects initiated per year.

Firewalls, filters, and observation of the sites students visit on the web help keep the environment safe for children and families. Social media networking is a concern in the program due to safety and privacy issues and has not yet been implemented for these reasons.

Specific information about several key Hannahville programs and projects may be found below. In each, it is clear how the use of technology has and will continue to allow all involved to reach learning, cultural, and personal goals.

Rezz Radio

Service-learning at Nah Tah Wahsh extends beyond the school and its immediate community. High school and middle school students produce a half-hour radio show at the school and have it broadcasted on a local off-reservation radio station. The show's focus is to help build understanding between the Indian community and the general public through Native music, interviews, national Native American news, community news, and school news. You can find more information about Rezz Radio and download broadcasts from the 2007-2008 and 2008-2009 school years at hannahvilleschool.net/index.php/ntw_pages/rezzRadio/.



Mosaic Wall in the Math Room

The mosaic wall, located in the high school math classroom, took three years to complete. It depicts math and science activities at the school, as well as Potawatomi and other tribal culture.

This effort is funded in part by a grant from Toyota and was also done in cooperation with the gifted and talented program. A website has been created to share more information, as well as an interactive explanation of the features of the mosaic wall, at hannahvilleschool.net/mathWall/Default.htm.



Trails

A program dedicated to mapping the Michigan Upper Peninsula trails was started eight years ago after students inquired about the lack of information on all the trails in the region. An extensive and detailed guide is now made available on a great number of trails, with maps and background information included in the website. One trail has been developed on the Hannahville Reservation as a result of this service-learning project. Partnerships have been developed between tribal, state and federal agencies through the Trails project. Maps are available on the web at www.uptrails.org/index.html.



Language Preservation

Language preservation is an issue that Hannahville would like to work on more directly. They recognize the great need for this given that only 30 fluent speakers of the Potawatomi northern dialect remain alive today. A website and blog are maintained to document their efforts at language preservation at www.potawatomi.org. The students have not been approached on the language preservation issue due to the culture center being established by Earl Meshigaud for the Potawatomi Heritage Center. This is an area for future development where technology may be used to assist and promote language learning.



The screenshot shows the website for PotawatomiLanguage.org. The header features a logo with a stylized 'P' and 'L' and the text 'POTAWATOMI LANGUAGE' around it. Below the logo is the text 'PotawatomiLanguage.org' and 'Hannahville Indian Community Department of Culture, Language and History'. A navigation bar includes links for 'MAIN', 'LESSONS', 'VIDEO', 'GAMES', 'OUR BLOG', 'ONLINE CLASSES', and 'DICTIONARY'. The main content area displays a blog post titled 'Project Ewikkendaswat Ekenomagewat' dated November 4th, 2009, written by 'dhill'. The post is categorized under '(They Will Learn To Teach) Language Teacher Training'. The text of the post discusses a new federal language grant award from the ACF Administration for Native Americans (ANA) and the purpose of the new grant to establish a language teacher training initiative.



Inspiration for Supporting Your Service-Learning Program with Technology

As discussed earlier, the incorporation of technology and social media tools into service-learning practice can serve to enhance the experience of practitioners and participants, as well as the ability to share the “story” of a service-learning program. Additionally, the growing popularity and expanding base of users of these technologies means that it is increasingly easier to include these tools in your projects. By adopting and using technology and social media tools to their fullest advantage, indigenous service-learning programs may be better able to serve their own communities as well as inspire other communities. Most frequently, these programs tend to focus on:

- **Safeguarding traditional values**
 - emphasizing environment and ecology
 - emphasizing health
- **Cultivation of values**
 - emphasizing community infrastructure
 - emphasizing cultural education
- **Transmission of values**
 - emphasizing intergenerational interaction

The following pages contain inspiring examples of how programs have used or could use technology in their work focusing on these areas. As you read through them, consider the variety of ways they have integrated technological tools into their service-learning efforts.

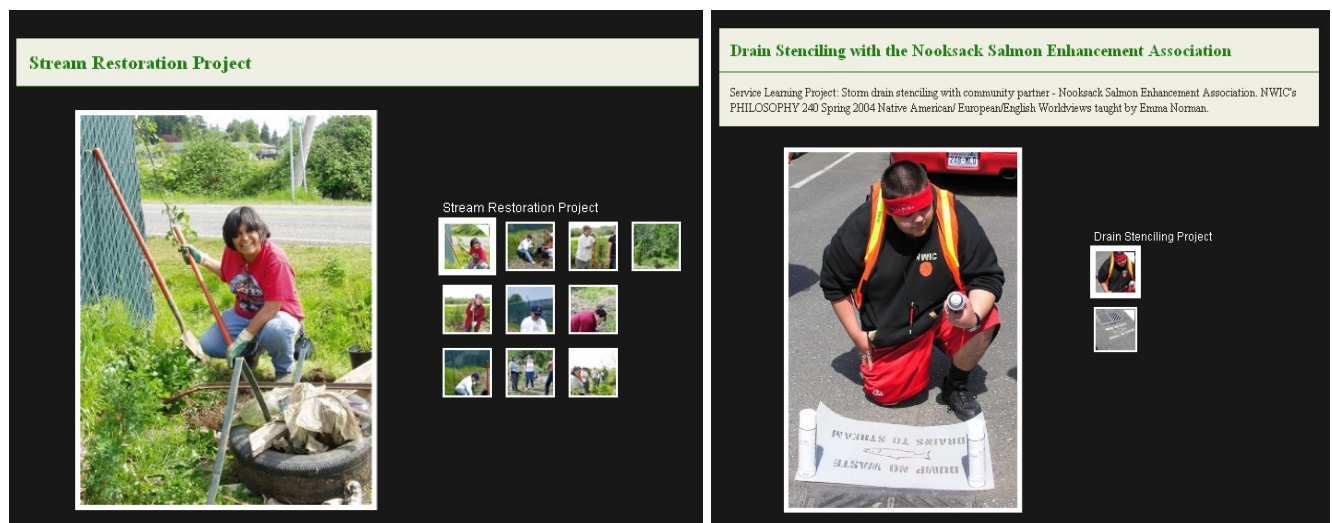
We ask now, where is your school, your community, and your nation in this story? The opportunity is here for you to tell your story and change the world. Help bring every service project being enacted, every story being told to its intended recipient. The need is now, and an eager audience awaits. It is time for every Indian Tribe and U.S. Territory to share its culture, its relationship with nature, its history of service-learning, and its commitment to healing the planet one act and one community at a time. Let the strength of your stories be carried in the four directions to every child, on the wings of this new technology given to us in our time of need.

Safeguarding Traditional Values: *Environment and Ecology*

These types of programs seek to engage students with learning that involves the active preservation of traditional values which are too often marginalized or left out entirely of many educational curricula.

An example of a tribal program that uses technological tools to enrich service-learning programs in the area of environment and ecology is that of **Northwest Indian College (NWIC)**. NWIC offers service-learning courses in which students learn more about the environment and work to improve its condition. Projects include stream restoration (www.nwic.edu/media/service_learning/stream-restoration/index.html) and storm drain stenciling with a community partner (www.nwic.edu/media/service_learning/drain-stenciling/index.html).

More project examples, and accompanying photos, may be found at www.nwic.edu/node/188.



Tech term

Photo galleries: may be shared at such sites as Flickr, Shutterfly, Photobucket, and others. Social networking sites such as Facebook, MySpace, and Ning also allow users to share photos.

Now it's Your Turn!

These successful tribal service-learning programs also work to safeguard traditional values by supporting the environment. Choose one of the following examples and brainstorm below how they might put technology to work in order to carry their stories further.

As part of a Cherokee Nation service-learning program, **Briggs Public School** students put on a play, "The Wartville Wizard," to raise community awareness of recycling and other environmental issues.

The **Whittier Elementary Junior Master Gardner Program** "... gives kids exposure to nature," said Whittier second-grade teacher Melissa Brown. Students turned a school courtyard into an outdoor classroom, including constructing a butterfly habitat, in order to study different plant types, climates, and interactions with animal life.

Students from **Miami High School** formed the **Cherokee Volunteer Society** in order to raise awareness of the nearby Tar Creek Superfund site, where mining operations left behind polluted waters and hazardous waste. Students have conducted research on the site and used their communication skills to bring national attention to the site.

Brainstorm:

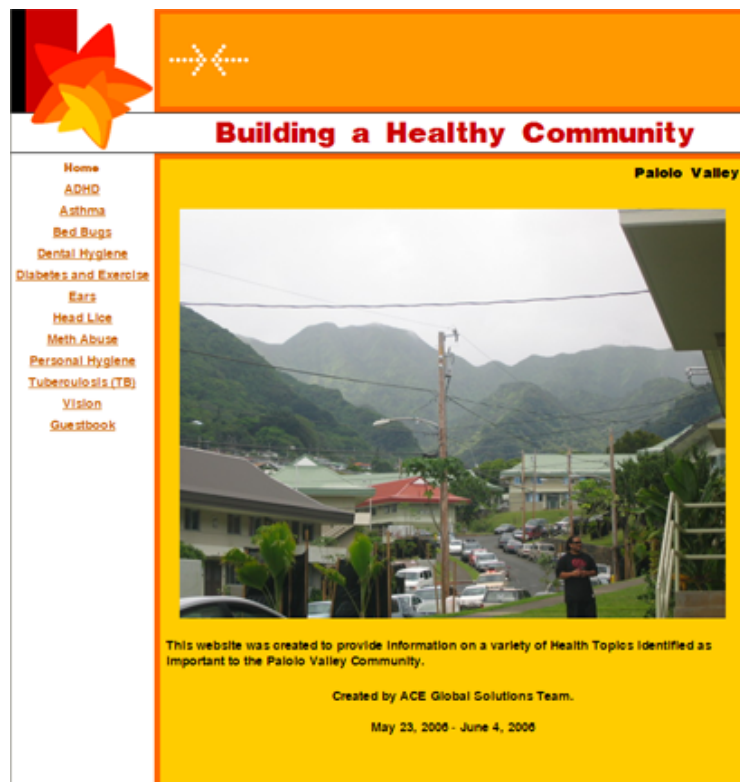
Ideas might include...

The use of **online videos** to show students working on environmental projects or a photo gallery to share facts about environmental issues.

Safeguarding Traditional Values: *Health*

These types of programs seek to engage students with learning that involves the active preservation of traditional values which are too often marginalized or left out entirely of many educational curricula.

Kapi'olani Community College partnered with students from the University of Kansas, St. Mary's University, Park University, and the University of Hawaii at Manoa for the "Global Solutions" project. As part of this project, the students produced the Building a Healthy Community website (palolovalley.tripod.com/index.html) tailored to the specific needs of residents of Palolo Valley. The website contains information on a variety of health topics that were determined to be relevant, such as ADHD, asthma, dental hygiene, diabetes and exercise, meth abuse, and tuberculosis.



Tech term

Website: A space on the web that highlights the goals of your program can increase your visibility, allow you to connect with members of your community and others, and extend the reach of your service-learning efforts.

Now it's Your Turn!

These health-centered projects have already made a big impact in their communities. Select an example from the list below and brainstorm below how they could use technological tools to reach even further.

Chief Leschi Schools partnered with several local community organizations to form the **Safe Futures Initiative** to encourage and improve sobriety, community service, mental and physical health, family education, and individual worth.

Students participating in the **Turtle Mountain Community College Diabetes SAFE Project** engaged in service-learning relating to the problem of diabetes on the reservation, including activities to help diabetics who were directly affected by Hurricane Katrina.

In the **Fond du Lac Ojibwe School's Walk the Talk in Our Mocs Project**, students developed and carried out a variety of programs, including student-initiated peer conflict mediation in grades 6-12, a mentoring program for elementary students, promotion of positive after-school activities for their peers, and a wellness conference where student-selected presenters spoke on alcohol abuse, dating, teen pregnancy, identity and gangs.

Brainstorm:

Ideas might include...

The creation of a blog to connect and share ideas with community partners or the use of a **widget** to share the latest news about the program.

Cultivation of Values: *Community Infrastructure*

The goal of these programs is to bring students into learning experiences that nourish and nurture traditional values within the context of active involvement with the community.

Northwest Indian College offers a variety of service-learning courses with community-oriented curricula. One specific project that Northwest Indian College focuses on is digital storytelling, in which stories are told through digital media (including blogs, podcasts, image slideshows, and video narratives). These stories may be used as a reflection method in service-learning projects, and allow the storytellers to pass their experiences on to others. Examples and ideas for digital storytelling can be found at www.nwic.edu/node/194



The screenshot shows the Northwest Indian College website. The header includes the college name and logo, along with navigation links: Home, About NWC, NEWS, Contact Us, and Links. Below the header is a menu with categories: Future Students, Current Students, Faculty/Staff, NWC Sites, Human Resources, Community Education, and College Advancement. The main content area features a 'Service Learning' section with a yellow background and a photo of people working in a field. Underneath, there is a 'Digital Storytelling' section with the heading 'What is Digital Storytelling?' and a paragraph explaining that storytelling is a way to share experiences and ideas. It also includes a section titled 'Why is it important for Service Learning?' and a list of 'Digital Storytelling Links and Resources' such as 'Center for Digital Storytelling' and 'Educational Uses of Digital Storytelling'.

As part of their efforts to reach into the community , **Kapi'olani Community College** presents students with the opportunity to complement their coursework in English through civic engagement. Kapi'olani students help bridge the digital divide for community residents by providing tutoring, and reading and computer literacy classes through the Palolo Valley Technology and Tutoring Center. The center meets the needs of low-income elementary and intermediate students, as well as residents of the Palolo Valley homes. Read more about how this partnership has provided opportunities for both Kapi'olani students and Palolo Valley residents at www.hawaii.edu/malamalama/2009/03/renovating-lives-in-palolo/

Tech terms

Digital storytelling: the practice of using computer-based tools to tell stories. Tools such as podcasts and vodcasts are common in digital storytelling.

Podcast: stemming from the term 'broadcast,' a podcast is a digital media file that is distributed over the internet and listened to on a portable media player (like an iPod) or on a personal computer.

Vodcast: a podcast that contains video content.

Now it's Your Turn!

These programs work to cultivate traditional values through the building and strengthening of community infrastructure. Using an example from the projects mentioned here, brainstorm below which technologies you think could be successfully added to this important work.

Through the **Oglala Lakota College Mentoring Project**, students helped their communities address pressing needs among the diverse Native American community in Rapid City and across the 4,500 square mile Pine Ridge Indian Reservation in southwestern South Dakota. College students provided mentoring for K-12 students in reservation schools, engaged with early childhood programs, and addressed needs including environmental protection, institution building, and human services.

The **Taos Pueblo Day School Home Gardens Project** provided individuals and families in need with the means to grow fresh organic produce in their own backyards — even in the harsh climate, rock-hard soils, and short growing season of Northern New Mexico.

The **Tohono O'Odham Community College Occupational Apprenticeship Program** offers apprenticeships in carpentry, electrical, facilities maintenance, HVAC (heating, ventilation, and air conditioning), painting, and plumbing. TOCC President Olivia Vanegas-Funcheon said, "Our apprentices and their instructors are highly committed individuals who contribute to the community in numerous ways. For example, many on-the-job training assignments involve service projects that help people in need. The apprenticeship faculty do an excellent job of preparing their students for a life of learning and service."

Brainstorm:

Ideas might include...

The creation of a **wiki** or use of **social networking** sites to help students and others involved in a program communicate and share helpful tips.

Cultivation of Values: *Cultural Education*

The goal of these programs is to bring students into learning experiences that nourish and nurture traditional values within the context of active involvement with the community.

The **Hannahville Wabeno Teaching Lodge** was built for community cultural and educational activities by Hannahville youth with assistance from area elders. Throughout the building process, the youth had the opportunity to share their talents as well as to learn long-held cultural traditions. In particular, they learned that drumming and special songs play a key role at specific times throughout the traditional building process. In order to preserve the memory of the efforts made by the youth and elders in this example of cultural education and community involvement, participants created a website with a slideshow chronicling the construction and completion of the lodge: www.potawatomi-language.org/wabeno.php



Tech terms

Online slideshows can be created through photo sites such as Flickr, Picasa, and Shutterfly, which allow users to choose the content, order, and pacing of the photos being shown.

Now it's Your Turn!

These programs have successfully focused on the cultivation of values through cultural education. Select an example program from below and brainstorm which tools might be particularly useful as participants work to connect communities, students, and cultural values.

An educational partnership between the Cherokee Nation and the **Cherokee Heritage Center** helps area middle school students learn about art, history, and community service. Students from schools that visit the Cherokee Heritage Center take part in a unique learning experience, such as a reenactment of an historic debate, and are asked to develop a related activity back at their school in order to share their experience with others.

Historically, a large percentage of McDermitt, Nevada, has been at or below the poverty level (92 percent in the Native American segment alone). The **Fort McDermitt Paiute/Shoshone Cultural Preservation Projects** involve both students and community members in service activities such as community mapping, conducting community events, identifying potential companies interested in relocating to a rural location, and producing community videos.

Brainstorm:

Ideas might include...

A **website** that brings together a mapping tool and aspects of digital storytelling as elders and other community members work to share the stories and lessons of their culture.

Transmission of Values: *Intergenerational Interaction*

Focusing on imparting traditional values to students, these programs emphasize the vital relationships between elders and the next generation.

Walking In Beauty: A Program For Young Women

Walking In Beauty (WIB) is an adaptation of Project Venture dedicated to supporting young Native girls in the transition from adolescence to womanhood. Based on the values of the Kinaalda' Ceremony (Navajo puberty ceremony), WIB invites young ladies to keep and practice their traditions while challenging them to develop resiliency, inner strength and life skills through experiential education and dedication to serving their communities.



Over the course of a year, these young ladies have experienced cultural teachings from Native Elders; observed and assisted with the preparations necessary for a Kinaalda' Ceremony; learned the geology, biology, tribal and pioneer history of the Grand Canyon while hiking along the Bright Angel Trail in Arizona; and dedicated their service by adopting the Navajo Tribal Zoo in Window Rock, Arizona.

Walking In Beauty signifies the teachings of the traditional knowledge of a young adult: one who demonstrates a sense of mental, emotional, physical and spiritual balance is thought to be "in well being," and is thus prepared to embrace the transition into maturity. Walking In Beauty reflects the positive attitude and behaviors necessary for young women to successfully navigate this unique stage of life.

The Tacheeh Project: A Program For Young Men

Tacheeh Project is an adaptation of NIYLP's Project Venture program designed especially for adolescent boys in the transition to manhood. Tacheeh is an important aspect of Navajo culture promoting both a traditional structure and rite of passage ceremony for young males. The teachings of the Tacheeh ceremony are incorporated into the program.



These teachings deal with birth, abstinence, self control and respect for females; and include qualities—such as strength and endurance—of becoming a positive & productive male. Additional emphasis is placed on instilling a commitment to nature as well as contributing to one's home, school and community. By employing the Project Venture curriculum and components, Tacheeh boys take part in a variety of outdoor activities and service learning projects.

Through various in school, after school, service learning, and wilderness activities, this program is an exciting and worthwhile experience for young men in our community.

The **National Indian Youth Leadership Project (NIYLP)** conducts two programs, called Walking in Beauty (www.niylp.org/projects/walking-in-beauty.htm) and Tacheeh (www.niylp.org/projects/tacheeh.htm), to share traditional values with young women and men. Through interaction with native elders, student participants are helped through the transition to adulthood while working to learn and preserve cultural knowledge and values. NIYLP uses many technological and web 2.0 tools, such as a blog (www.niylp.blogspot.com), widgets, and photo galleries (www.niylp.org/photo-gallery.htm) to share their work and grow and improve their service-learning practices.

Tech terms

Blog: short for web log, blogs are websites where entries are displayed in reverse chronological order. Blogs may function as personal online diaries, or provide information or commentary on a particular topic.

Now it's Your Turn!

These programs use intergenerational interaction to promote healthy values and support elders to make an impact in their communities. Choose one of these examples and brainstorm below about how the use of technology tools could deepen its impacts.


Through the Mt. Sanford Tribal Consortium Learn and Serve America Programs, students in Chistochina and Mentasta, Alaska, are exploring ways they can promote healthy choices that will protect and preserve their land for future generations. As part of **Whouy Sze Kiunalth** (“Teaching Our Many Grandchildren”), elders spent time teaching students traditional Alaska Native values about caring for the land, during special community events, in the classroom, and at summer culture camps.

Students at **Leech Lake Tribal College** in northern Minnesota combined class work with community service, as carpentry students built houses for elders. Knowing that their work had real-life benefits for members of the community motivated students to do well, and deepened connections between the students, the institution, and the community.

Brainstorm:

Ideas might include...

Digital storytelling is an effective way to share the motivations and rewards that come with promoting healthy values and supporting elders in tribal communities.



Glossary of Terms

There are many technology tools that can be used to extend the reach and deepen the impact of tribal service-learning. Within various tribal service areas and at different stages of service-learning practice, technology can serve to support, enhance, and deepen the experience. Below are descriptions of a few key technology terms and tools that are discussed in this toolkit.

- **Blog** – Short for web log, blogs are websites where entries are displayed in reverse chronological order. Blogs may function as personal online diaries, or provide information or commentary on a particular topic.
nationalserviceresources.gov/what-is-a-blog
- **Podcast** – Stemming from the term ‘broadcast’, a podcast is a digital media file that is distributed over the internet and listened to on a portable media player (like an iPod) or on a personal computer. A **vodcast** is similar to a podcast, but contains video files rather than audio files.
nationalserviceresources.gov/what-is-a-podcast
- **RSS** – RSS (Really Simple Syndication or Rich Site Summary) is a web feed which contains a summary of content from a website or the full text. RSS allows people to automatically keep up with updates of preferred websites without checking them manually.
nationalserviceresources.gov/rss-explained
- **Social media** – A broad term referring to the various activities that integrate technology, social interaction, and the construction of sound, words, and images. In contrast to traditional media, consumers of social media are able to contribute and interact with media in meaningful ways and use it a creative tool for public knowledge and action.
nationalserviceresources.gov/what-is-social-media
- **Social Networking Site** – A website that provides an online virtual community for people with similar interests or social groups. Members usually create a personal profile with biographical information and can communicate with each other online. These sites allow for users to contact friends of other members and as such expand their own network/community.
nationalserviceresources.gov/what-is-a-social-network
- **Digital Storytelling/Online video** – One popular site for sharing and viewing videos online is YouTube. This free site allows users to upload brief videos, and for viewers to search for and watch these videos.
nationalserviceresources.gov/digital-storytelling-video
- **Website** – A website that highlights the goals of your program can increase your visibility, allow you to connect with members of your community and others, and extend the reach of your service-learning efforts.
nationalserviceresources.gov/node/20849

- **Widget** – Ready-made code that can be inserted into a web page. Widgets add dynamic functionality to a page, like link counters and banners. Widgets are also called modules, snippets, and plug-ins.
www.nationalservice.gov/about/newsroom/widgets.asp
- **Wiki** – A wiki is a webpage or set of webpages that allows users to easily create, edit, and link content. Wikis are open to either a group of users or anyone at all, to edit and add content. They generally have a history function which allows you to see previous versions of edited pages. Because of these functions and their ease of use, wikis are used as collaborative tools and can facilitate group work and harness collective intelligence. One of the most well-known wikis is Wikipedia.
nationalserviceresources.gov/files/Wiki.pdf

Further terms and their meanings may be found at nationalserviceresources.gov/social-media-glossary and nationalserviceresources.gov/program-management/social-media



Recommended Readings

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- Swisher, K. (1994). American Indian learning styles survey: An assessment of teachers knowledge. *The Journal of Educational Issues of Language Minority Students*, 13, 59-77.



Organizations and Resources for More Information and Training

ACKCO

www.ackco.com

1-602-253-9211

1326 North Central Avenue, Suite 208

Phoenix, AZ 85004

Learn and Serve America (LSA)

www.learnandserve.gov

1-202-606-6879

1201 New York Ave., NW

Washington, DC 20525

Learn and Serve America's National Service-Learning Clearinghouse (NSLC)

www.servicelearning.gov

1-866-245-SERV (7378)

4 Carbonero Way

Scotts Valley, CA 95066

nslc@etr.org

The Resource Center

www.nationalservice.gov/resources

800-860-2684

4 Carbonero Way

Scotts Valley, CA 95066

Information specific to technology development can be found at www.nationalserviceresources.gov/program-financial-and-grant-management/technology

The Substance Abuse and Mental Health Services Administration (SAMHSA)

www.samhsa.gov

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Rockville, MD 20857

TechSoup

techsoup.org

415-633-9300

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