



Oyate Omniciyé

OGLALA LAKOTA PLAN



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PART 01

Introduction and Background

TUWAWAKA OUNYAKIYAPI KIN LILA PILAUNYAYA PELO.



Figure 2.1

Tokeye lahci, Tunkasila Wakantanka wopila unkekiyapi. Taku kin iyuha okihiunyanpi, na taku k'eyas el wookiye iwacinunyanpi. Na Unci Maka wan akanl unk'unpi kin he pilaunyanpi. Yunkan, hunkake ohilhitika eya unkitokab yapi kin hena wicunkiksuyapi, na pilawicunkiyapi. Hena tokehcin wakipapi kes s'agyahan iyapi gluha tokatakiya manipi. Peji Sla Wakpa ekta watogyapi na ohiyapi, na unma eciyatanhan Cankpe Opi ekta tehiya yunkahanpi. Hena iyuha yanke, na un wicungluonihanpi. Ehanni wicouncage k'un hena was'akapi nains ohitikapi nains wacintankapi sni kinhan, ungnas lehanl ni unk'unpi sni tka. Ca hena un tantanhan wokiksuye un unskanpi kte. Hecel tokatakiya yupiya unkilakotapi kte lo.

Lila ota ounkiyapi, na hena iyuha wopila ewicunkiyapi uncinpi. Wainyangkiyapi kin epi na okolakiciye kin epi na Lakota Oyate wowasi kin hena iyuha otakiya ic'ic'upi na woilag'ic'iyapi, na nakun yupiya wahokununkiyapi. Na he isanpa, hena okanic'iyapi na woiyukcan wasteste yunayeunkiyapi

na taku ota unk'upi. Ca he un takomi wopila tanka unkeyapi. Nahan nakun Lakota Oyate kinhan, na tona owakpamni oyanke kin lel tipi kin hena, tuwe ounkiyapi k'eyas wopila heca ewicunkiyape lo. Yunkan iyotans teca keci; woihanble tankinkinyan yuha manipi, na taku k'eyas tokatakiya u kte kin hena itoheya unpi. Hena lila wicunyuonihanpi, na woiunpe wicunyawapi. Na iyotans woyawaste ota cinwicunkiya pelo.

FOR ALL WHO HAVE HELPED US, YOU HAVE MADE US ALL VERY GRATEFUL.



Humbly, we give thanks to Tunkasila, the Creator, for our lives, and make prayers of gratitude for Unci Maka, Grandmother Earth, for the place to live them. We are grateful for our brave ancestors who carried forward our strong Lakota lifeways and language in spite of great hardship and adversity. From the victories at Little Big Horn to the struggles at Wounded Knee, we are reminded of how fierce, humble, patient, and resilient our relatives had to be for today's generation to even exist. We look to you and honor the great sacrifices made so that we may have a chance to live and rediscover ourselves again as Oglala Lakota.

Many thanks go to the members of the steering committee, consortium, and tribal agencies who generously gave their time, resources, and ideas to shape this plan and provide advice when it was most needed. We would also like to extend a special thanks to the hundreds of Lakota people and other Pine Ridge

Reservation residents who contributed to the vision for the plan and who inspired every word in this document. We are especially indebted to the Lakota youth and young ones whose dreams and readiness to take on new challenges impacted every conversation and provides the inspiration for the work ahead. May many blessings find you on the path that lies before us.

PTAYECASKA WOWASI ECUNK'UNPI NA TOKATAKIYA ETUNWAN WIUNYUKCANPI, HECCEL OAWACIN KIN LE UNKAGAPI

Following are the names of those who have met together to inform the plan with their knowledge and vision:

Patri Acevedo-Riker	Maxine Broken Nose	Al Demersseman	Steve Hernandez
Jim Adair	Wade Broken Nose	Jonathan Derby	Guadalupe Herrera
Michelle Alcantar	Tawney Brunsch	Lisa Dillon	Peter Hill
Marty Aleman	Virgil Bush	Dennis Dolezal	Christina Hoxie
Ramona American Horse	Rayette Camp	Heath Ducheneaux	Aaron Huey
Dave Apple	Vic Camp	Monica Dyer	Karlene Hunter
Salah Arafa	Mike Carlow Jr.	Donna Eagle Bull	Linda Hunter
Amanda Aronczyk	Tom "Crash" Casey	Harry Eagle Bull	Mary Iatala
Micheal Backward	Arlene Catches	Gloria Eastman	Arlo Iron Cloud
Howard Badmilk	the Enemy	Robert D. Ecoffey	Ed Iron Cloud
Brenna Banks	Michael Catches	Tonia Ecoffey	Mary L. Iron Cloud
Tashina Banks	the Enemy	Stephanie L. Emerson	Paul Iron Cloud
Tokala Win Banks	Ruth Cedar Face	Jesse Ewing	Richard Iron Cloud
David Bartecchi	Maxine Charging	Emma Featherman Sam	Trevor Iron Cloud
Wanda Belgard	Thunder	Paul Felz	Andrew Iron Shell
William Belt	Jerilyn Chasing Hawk	Edwina Fillspipe	Jennifer Irving
Aaron Bettelyoun	Pinky Clifford	Leonard L. Finger	Louis Irwin
Barry Bettelyoun	Cindy Cody	Zach Flanders	David Jaber
Dalton Bettelyoun	Graig Coleman	Thomas Flynn	Roger D. Jacobs
Madison Bettelyoun	Harold Compton	Norman Fourd	Eileen Janis
Marlys Big Eagle	Sierra Concha	Richard Fox	Antony Kathol
Anyna Big Road	Cornell L. Conroy, Sr.	Shannon Freed	Tom Katus
Frieda Big Road	Autumn	Brian Frejo	Dave Kelly
Breea Black Bull	Conroy-Two Bulls	Ulrike Frie Pulliam	Kevin Killer
Gayla Black Horn	Daphne Richards Cook	Penny Garnette	Kim Killer
Nathan Blindman	Erica Cordier	Craig Genzlinger	Jessica Kills In Water
Bruce Bon Fleur	Richard Cottier	Elaine Gibbons	Britton Kills Right
Christopher G. Bordeaux	Heath Courtney	Lynn Gibbons	Birgil Kills Straight
Bob Bradford	Chris Covey	Nicholas Gibbons	Cante Knight
Eric Brandfass	Craig Cozeman	Gina Good Crow	James Lays Bad
Brian Brandt	Kimberly Craven	Bob Gough	Barb LeBeau
David Brave Heart	Linda Crider	Sandra Graff	Bobbie Jo LeBeau
Patricia Brave Heart	Robin Cummings	Luke Hansen	Echo LeBeau
Cory Brennan	Chris Cuny	Stephen Hardy	Michelle LeBeau
Laurey Breursle	Sharon Cuny	Melissa Hargleroad	Dominic Leftwich
Steven Brewer	Bryan Deans	Mike Her Many Horses	Sheryl Lessert
Eileen Briggs	David Defebo	Nick Hernandez	Ernie Little

WE WORKED TOGETHER TO CREATE THIS PLAN FOR OUR FUTURE

Richard Little Hawk
Leon Little Moon
Dave Livermont
William Locke
Leonard “Lenny”
Lone Hill
Lester Lone Hill
Michael Long
Cheyenne Long Fox
Georgine Looks Twice
Kristen Maag
Paul Madden
Jill Majerus
Anissa Martin
Kaitlyn Martin
Brandy Maxcy
Natasha McIntosh
Beverly McLaughin
Frank Means
Tina Merdanian
Cherise Mesteth
Denise Mesteth
Suzy Mesteth
David T. Mills
Pat Mills
Roger Mills
Scott A. Moore
Makayla Mousseaux
Dallas M. Nelson
Baba Ojiji
Carole O’Rourke
Joseph O’Rourke
RaJuanna O’Rourke
Sam O’Rourke
Gregg Pederman
Ramona Pediga

Greg Phillips
Robert Pille
Doyle Pipe on Head
Latrell Plenty Arrows
Emma “Pinkey” Plume
David Pourié
Gary Pourié
Karen Pourié
Lonnie Pourié
Lori Pourié
Marilyn Pourié
Michelle Pourié
Saige Pourié
Kathreen M. Price
Trevor Pulliam
Rob Pyatt
Henry Red Cloud
Francis Red Feather
Joseph Reeves
Shaniah Richard
John Riker
Gabriella Rodriguez
David Rooks
Randy Ross
Chantal L. Roubideaux
Michalla Sahatora
Jimmy Sam
Roberta Schnellke
M. Schweigman
Jennifer Scott
Brett Shelton
Kathleen Sherman
Victoria Sherman
Donnie C. Shockey
Jesse Short Bull
JoAnn Sierra

Ivan Sorbel
Christine Sorensen
Kate Spider
Hobert Spotted Bear
Tiana Spotted Thunder
Mark S. Pierre
Colleen Steele
Donald A. Steele Jr.
Lacy Steele
Ruth Steele
Stephen Stenson
Jennifer Stewart
Joann Tall -Flynn
Monica Terkildsen
Steve Thede
Erin Thin Elk
Wilma Thin Elk
Nick Tilsen
Mark Tilsen Sr.
Mark K. Tilsen Jr.
Kim Tilsen-Brave Heart
Rod Titley
Joni Tobacco
Svree Towfiahnia
Bennett Tuffy Sierra
Monica Turkilson
Dustin Twiss
George Twiss
Louis Twiss
Andrea Two Bulls
Lovey Two Bulls
Julie Two Eagle
Courtney Two Lance
Jenny Upton
Charlotte Vassau
Marie Vocu

Thomas Water
Karen Watson
Adam Watters
Veronica Watters
Jeff Waylen
Gary Weezen
Ulrike Werner
Dave Weston
Eleanor Weston
Ernest Weston Sr.
Connie Whirlwind Horse
Jo White
David White Bull
Calvin White Butterfly
Frankie White Dress
Cordelia White Elk
Ester White Face
Linda White Face
Roger White Eyes
Waysha White Face
Debra White Plume
Rosebud White Plume
Elli Wicks
Audrey Williams
Marilyn Winters
Tony Wounded Head, Sr.
John Yellow Bird-Steele
Corey Yellow Boy
Dennis Yellow Thunder
Whitney Zephier

IYUSKINYAN CANTE WASTEYA NAPE UNNIYUZA PELO

Lakota Oyate kinhan taku ota unakapipi. Ska wicasa kin makoce unkipi na Lakol wicoun kin anaunkiptapi, na tiyospaye kin unyujupi na woitancan unkiyutokecapi. Otakiya pahukul unyuzapi, na iyotans iyapi unki wacinpi. Woakipa kin hena un unakijapi, na tehi slol'unyanpi. Ho eyas, tokeske ecunk'unpi yunkan asniunkic'iyapi kte kin lehanl ables unyakapi. Woawacin wan unyakapi kin le otakiya oyate kin unkiwastepi kte. Hecunps'e otehika ota unhiyaglepi kin hena etanhan heyab unkiic'ikcupi kte, na tokatakiya tanyan yuwanjila unkiyogapi kte.

Tohantan kin oyate ohitika heuncapi, na lehanl cante na tawacin unglucetuhanpi, eyas woicagi ota kuseya yanke, na ataya unkiyocetupi kte hantans, taku ota ecunk'unpi kta yuke. Oyanke unkitawapi kin le el otakiya naounkanpi. Ho eyas, taku wan naunh'unpi s'a, na le e: Waunhpanicapi kin le iwauntukapi. Unkiyogapi uncinpi, na nakun oyanke kin unkiyogapi kte heca.

Heces, woecun eya tokaheunkiyapi kte kin lena e:

- Lakol wicoh'an, na Lakol woslolye, na Lakoliyapi kin hena un asniunkic'iyapi na was'agunkic'iyapi, na ecel tanyehcin slolunkic'iyapi kte.
- Tanyan, owanjila unkiyogapi tka k'un he unkiyogapi kte, na he iyohlogya iyuha unkiyogapi kte.
- Unci Maka wan takuunyanpi kin he unkiyogapi, na naunkicijinpi kte.

- Wowasi na wokamna unyakapi kte, eyas Lakol unyanpi kin eunkunyanpi kte sni.
- Wicozani patokaheya unyuzapi kte, na ecel oaye waste wan oga zanniyana maunniyanpi kte.
- Tipi eya unkiyogapi kin lena unkiyogapi kte, na tokeske ecunk'unpi yunkan otehihikin kte sni wan oga hecunk'unpi kte.

Takuku lecala unkiyogapi kin hena un wankawapaya waunyakapi uncinpi. Na ohinniyana woyuonihan na woikiyogapi un unskanpi kte, iyotans wakan kin epi na wicouncage eya tokatakiya upi kte kin hena wicunkiksuyapi na yuonihanyan yuwankal wicunyanpi kte. Tona okolawicunyanpi na ob'unkic'iyapi kin hena wicunyanpi na blihelwicunyanpi kte. Na tona le lawahanpi heci niseya wookiye iwacinunniyanpi, na oomani wan unyakapi kte kin le el unkiyogapi uncinpi.

Wopila.

Mitakuye Oyas'in.

Oyate Omniciye Okolakiciye na Wainyangkiya Kamite

WITH A GOOD HEART, WE EXTEND OUR HAND TO YOU

As a people, we have undergone great turmoil and pain associated with the loss of traditional homelands and cultural lifeways. Often the policies of a larger, different, and more dominant political and cultural system have resulted in a degradation of the Lakota familial tribal structure and language. The path to healing has been revealed in the last few decades, and putting the plan into action will play a crucial role in sorting out over a century's worth of misguided policies, tangled up programs, and nearly extinguished cultural nuances that have been a disservice and frustration for the resilient people of the region.

The Lakota people have always been warriors and there is again renewed hope, but there is still much work to do given the many broken systems and overburdened people at the forefront of making a better future here. Our home is in dire need of help and further healing. The repeated message is, "We are tired of being poor. We want a better life."

Thus, the over arching objectives in this regional sustainability planning project are to:

- Continue the healing and strengthening of our people by bolstering identity and opportunity through the unique and beautiful perspective of Lakota knowledge, culture, and language.
- Reinvigorate a thriving, dynamic, and robust society where all share in the benefits.
- Honor our connections with the Earth and seek out ways to protect her environment.

- Create meaningful economic and job opportunities that reignite cultural identity.
- Promote and enhance public health, and awareness of healthy alternatives.
- Provide and enhance infrastructure, housing, and social services at an affordable cost.

Our hope for this planning process is that it builds on recent successes and firmly moves us forward toward these objectives. We will approach this the way we do all of our other successful projects and interactions within our communities – with patience, tenacity, love, understanding, and respect for our elders, ourselves, and our future generations. We will diligently take the steps to mobilize our partners while widening the circle of understanding and engagement for this work. We need your help to accomplish our vision, and we invite you to join us in our journey.

Thank you.

To all my relations.

Oyate Omniciye Consortium and Steering Committee

IUNTANPI KIN HE HECETU:

Makoce unkitawapi kin le yupiya yunke, na oyate wawoptetusni heuncapi
Lakol Wicoun na Lakotiyapi na tiyospaye kin lena un wauns'akapi
Maka kin takuunyapi na iyuha unLakotapi kin un takuunkiciyapi
Taku wasteste ota unkiglegapi na tanyan unyustanpi
Ohinnian wowakan yuha unskanpi

HO EYAS, TAKU KIN IYUHA EL TANYAN UNK'UNPI SNI:

Ota unzannipi sni (Pteptebyela unnipi na sna ecakcani unt'api)
Tanyan unkoic'hipi sni (Ota wahpanilya unk'unpi)
Unkigluonihanpi sni
Unkiciyuonihanpi sni (Ic'iktepi wicoh'an kin he lel s'agya inyanke)

WANA UNKIGLUECETUPI KTA IYEUNKICIHANTUPI

Taku ota ecunk'unpi kta wan yanke
Taku k'eyas icikoyaka ca wicaunlapi, na waecunk'unpi hantans
sanm wiyokihunkic'iyapi kte, he nakun wicaunlapi
Tuwe kin iyuha opaunyanpi kta iyececa, icin iyuha
wacinunkiciyapi
Oyate kin tawacin unkie'unpi na s'agya unskanpi hantans taku
k'eyas unkiglegapi kte

Figure 2.2: Description here...



WE HAVE MUCH TO CELEBRATE:

Pine Ridge is a vibrant place with incredible people
Our culture, language, and Tiospayes are a source of strength
We are deeply connected to the earth and to each other
We have accomplished a great deal
There is spirit in our work

WE ACKNOWLEDGE THAT THINGS MUST CHANGE:

We are not healthy (our lives are shorter than anywhere in North America)
We are not thriving (49% of us live below the poverty line)
We are not honoring each other
We are not honoring ourselves (teen suicide is 150% more likely here)

IT IS TIME TO MOVE FROM PLANNING TO ACTION:

There are many things that can be done
Everything is connected; action leads to more action
There is room for everyone and a need for everyone
The will of the people determines the success of our vision

OTEHIKA OTA UNHIYAGLEPI EYAS SUTAYA NAUNJINPI

T'insya unkinajinpi, sina na wahacanka gluha,
Lececa canna bliheunkic'iyapi kte heca.
Oyate kin nawicunkicijinpi kta unkie'icunzapi.
Tunkasila Tatanka Iyotaka heye; "Tawaçin kic'un po."
Taku ungnunipi kin iyeunkiyapi kte, na tokatakiya maunnipi kte.
Icin ehanni wicooyake kin kiksuya unk'unpi,
Wowapi ecela un waunkiksuyapi sni.
Tankal wokokipeya iwoslohanhan,
Na otawat'esilya okate.
Okicize kin le el otakuye ob naunjinpi.
Tokecela naunjinpi eyas wowas'ake unkie'unpi.
"Tuktel?" na "Takuwe?," "Tohanl?" na "Tokeske?" unkiyukcanpi.
Cannunpa Wakan wan teunkihilapi kin he cante mahel ungluzapi.
Tiwahe na tiyospaye unkiyujujupi, Oyate na wicoun
ihang'unkiyapi.
Hecel unhinajinpi. Letanhan wicouncage sakowin kin,
Wounspe eunkihunnipi na wowapi suta unkikikcupi kte.
Wounkiciyakapi, na waunyawapi, na ehanni wicooyake un
waunspeunkic'iciyapi.
Untuwepi kin, na tuktel unk'unpi kin hena iyuha akibles unkayapi,
na slol'ic'iya unkayapi.
Otehika ota unhiyaglepi, eyas nahanhci sutaya naunjinpi ksto.

Lavelle Warrior, 9th Grade

Figure 2.3: Photograph courtesy of Aaron Huey.

IN THE STRUGGLE WE STAND

In the struggle we stand, shields and shawls
It's in this struggle great duty calls
It's a duty to Oyate, a duty to the People
Use your head Sitting Bull said
Find what's lost, move us ahead
'Cause there's more to history
Than what meets the book
There's a blizzard blowing hard
And it's 100 degrees
In the struggle we stand kin to kin
Struggle to stand through strength from within
Look back to where and why, when and how
Hold on to what's dear, canunpa in our hearts
Families rent asunder, cultures ripped apart
In the struggle we stand, seven generations thence
Diplomas and degrees and learned and smart
We talk and we read and glean from past days
We find where we are and where we've been
In the struggle we stand

Lavelle Warrior, 9th Grade

WOWAS'AKE UN UNKIGLUECHETUPI KTE

Woawacin kin le iwanyangya unkagapi, na tanyehcin unkiyucanpi. Na oyate wiceгна unyanpi na tuktekel wicunkipazopi. Ota oiye kic'unpi na omniciye el woawacin kin yugal wostanpi. Na takuku oyate kin unyutokecapi cinpi keyapi hantans, ecel ecunk'unpi.

Oglala Lakota Oyate kinhan tokeske ehanni tehiya unkuwapi na pahukul unyuzapi kin hena etanhan tawacin na cante ekta asniunkic'iyapi kte. Na tokatakiya, wicoti etan zannipi na oic'hipi ca unki'icagapi kte. Na woksape, wowaunsila, wowacantognaka, na woohola un hecunk'unpi kte. Na iyotans Unci Maka wan wiconi unk'upi kin le ungluonihanpi kte; maka kin, na mni kin, na mahpiya kin. Teca kinhan Oyate kin tokatakiya napata yus awicunkayapi na iyuha wiyokihi unki'iyapi kte. Na taku kin lena iyuha icunhan Lakol Wicoun na Lakol Wicoh'an na Ehanni Wicooyake kin ungluonihanpi kte, na kiksuya unk'unpi kte. Na aotanhcin Lakota iyapi kin le unglukinipi kta ca ohitiya skinunkiciyapi kte lo. Hecetu welo.

Wicoun wan gluha maunnipi:

Tona unkitokab yapi kin hena wicungluonihanpi.
Lehanl wicouncage kin owicunkiyapi.
Otutuyacin waunglusotapi kte sni,
hecel tokatakiya wicouncage kin oic'hipi na igluhapi kte,
na wiconi kin le pipiya okawinhya yeyin kte.

Figure 2.4

OUR VISION: THE POWER TO CHANGE

The vision for this plan emerged through many conversations, was discussed and voted on at public meetings, and was refined as the plan developed. It represents the highest aspirations for the plan and provides guidance to the recommendations that follow.

It is the vision of the Oglala Lakota to acknowledge and move on from historical injustices and courageously build healthy, prosperous communities with wisdom, kindness, generosity, and respect for all life, land, water, and air. The Oyate (People), guided by our Youth, are empowered to lead the way to this sustainable future while honoring our culture and history with the revitalization of our Lakota language.

We define a sustainable way of life as:

Honoring those who came before us.

Meeting the needs of the present generation.

Not compromising the future,

So that coming generations are able to meet their own needs

And guide our vision and renew each cycle of life.

IGLUHAPI WOAWACIN EYAPI KIN HE TAKU KA?



Figure 2.5

Igluhapi Woawacin kin le el tokeske ecunk'unpi yunkan woihanble eya yuha maunnipi kin hena, na nakun woiyukcan eya unkagapi kin hena unkglegapi kte kin iwounglakapi.

Hekta waniyetu nunpa un hehan, Tipi na Otunwahe Okolakiciye kin he woecun wan kagapi. He iyohlogya, mazaska woohiye wikcemna topa sanm zaptan henakeca kayejupi kta keyapi. Mazaska woohiye kin lena oyate kin wokiciyakapi na ena okiciyapi kta iyowicapastakin kta un yuke. Na woecun etan Ikce Oyate kin iyotan owicakiyin na un iwastepi kte kin hena iyekiyin kta un kagapi. Mazaska woohiye woecun kin lena lila ooohiye sice, na wicoti na okolakiciye eya iyotan hein wayuwastepi kta okihipi kin hena ecela wicak'upi.

Wazi Ahanhan Woawacin eyapi kin le Wakinyan Osmaka Okolakiciye kin kagapi na inyangkiyapi kte, eyas Oyate kin e ca woiyukcan eya el un kin kagapi na unkokiyakapi. Na Woawacin kin le el tikagapi ecela iwounglakapi sni, ee taku Oyate kin iwastepi kte kin iyuha iwanunyankapi, na hena lel iwounglakapi.

WHAT IS A REGIONAL PLAN FOR SUSTAINABLE DEVELOPMENT?



The plan is an organic extension of the “voices of the people” organized along a path leading forward into the future. If the plan is followed to completion, it will best accomplish the vision and transform our region.

The Department of Housing and Urban Development created the Office of Sustainable Housing & Communities, and in 2010 launched the new Sustainable Communities Regional Planning Program to fund 45 regional planning grants around the country. These grants are intended to encourage regional conversations and cooperation and to aid in the identification and implementation of the projects capable of generating the greatest long-term impact for the region. This grant program is extremely competitive and only went to communities that demonstrated an ability to use the funds to spark significant changes.

Oyate Omniciye, the regional plan for Pine Ridge Indian Reservation, is being coordinated by the Thunder Valley CDC, but the ideas, strategies, and projects contained in this plan originated directly from the community conversations of the people of Pine Ridge. Many plans focus on infrastructure or other “bricks and mortar” projects, but this plan goes much further, honoring the interconnected nature of our Lakota heritage while acknowledging the need to integrate ideas and empower our people at all levels of community.



Figure 2.6: Photograph courtesy of Aaron Huey.

TOGYE WAWANYANKAPI

Woawacin kin le tunkasilayapi ta okolakiciye kin hena togye na cante t'insya awowasi ecunpi. HUD na DOT na EPA hena Wicoti Oic'ihipi Okolakiciye wan kagapi na el woilag ic'iyapi. Hecel wookiye na woiyopastake yusanpa wacinpi. Le iyohlogya, mazaska unkamnapi na wowasi icipiyela unyuhapi na wakangli eciyatanhan unkiyluhapi na makoce naunkicijinpi na zanniyan unk'unpi kte kin hena okihiunyanpi kte. Tunkasilayapi ta okolakiciye un hena igluwanjilapi na Wicoti Oic'ihipi Okolakiciye un he kagapi icin makasitomniyan wawokiyapi cinpi. Na icunhan woiyukcan sakpe yuha skanpi:

- Oyate kin otakiya omanipi kta okihiwicayapi kte.
- Tipi wasteste na wasaksakala etan Oyate kin wicakipaganpi kte.
- Oyate kin iyakapeya mazaska kamnapi kta okihiwicayapi kte.
- Wicoti eya lehanl yuke kin hena owicakiyapi kte.
- Tunkasilayapi ta woope na ta mazaska kin awanyankapi na kpamnapi kte.
- Wicoti na otunwahe kin taku wicayawapi kte.



Figure 2.7: Photograph courtesy of Aaron Huey.

LOOKING AT THINGS DIFFERENTLY

This plan involves a bold new approach from the federal agencies involved. The HUD-DOT-EPA Partnership for Sustainable Communities (www.sustainablecommunities.gov) is seeking to promote more streamlined collaboration and support amongst its partner programs. Developing more sustainable communities is important to strengthening economy, creating good jobs now while providing a foundation for lasting prosperity, using energy more efficiently to secure energy independence, and protecting our natural environment and human health. These federal agencies came together to create the Partnership for Sustainable Communities to help places around the country develop in more environmentally and economically sustainable ways. As a guide, the Partnership developed six livability principles which were integrated in the process to discover holistic solutions together:

- Provide more transportation choices.
- Promote equitable, affordable housing.
- Enhance economic competitiveness.
- Support existing communities.
- Coordinate and leverage federal policies and investment.
- Value communities and neighborhoods.

TAKUWE 'OYATE OMNICIYE' UNKEYAPI KA?



Figure 2.8

Taku un hecel casunkitunpi kin he le e: Hekta waniyetu tona un hehan wakanka eya ob woawacin wan unkagapi uncinpi kin le iwoglag unyankapi. Na tokeske Lakota kinhan eyasna waawacinpi kin iwounglakapi. Le icunhan, toske Lakotiya “sustainability” eye-pica heci iwicunkiyungapi. Yunkan owatohanyan iyukcanpi na ohanketa inse “Oyate Omniciye” eya castun unsipi. Oyate Omniciye eyapi kin le ikceya unyuiyeskapi hantans haakabyela okiunkahnigapi kte. Ho eyas wakanka un hena lecel unkiciyuaslayapi. Tokeye hcin, “Oyate” eyapi kin he wicasa ecela wicakapi sni, ee taku maka akan nipi kin iyayupah kapi keyapi. Nahan nakun “omniciye” eyapi kin he itesniyan kapi keyapi. Omniciye el takuku liglila wankatuya ca eyasna akiunyanpi, na iyohlogya ptayecaska wacinunyuzapi kta unhinajinpi uncinpi.

Ehanni, omniciye yuhapi cansna tiyospaye eya oksan tipi kin iyuha kiwitayapi na sna ptayela ahitipi. Na tipiokiheya wanji pawosla iyeyapi na wakicunze kin el sna mimeya yankapi na mniciyapi. Na watohanl sna titahepiya kin iyublah iyeyapi, titakuyepi kin wanah’un yankapi okihipi kta ca. Omniciye kin lena tonacan hehanhanyan inyanke, na el oyate kin wonah’un yunayekiciyapi na ohunkakan oyakapi na sna watokiyopekiciyapi. 1868 un hehan Lakota

wakicunze kin Maga Wakpa aglagla etipi na putinhin sapa ewicakiyapi kin hena ob mniciyapi, na wolakota wan wicakipaganpi kin el takuku iwahowicayapi kin iwoglakapi. Hehan, tona el opapi kin hena “Oyate Omniciye” ewicakiyapi.

WHY OYATE OMNICIYE?



The name Oyate Omniciye began with conversations involving a small circle of Lakota Elders who gathered to talk about what Lakota people do when getting together to “plan” for something important. During the conversation another dialogue emerged about whether the Lakota language had a word for “sustainability”. Ultimately, the group came to the simple words: OYATE OMNICIYE. Roughly translated, Oyate Omniciye means “The Circle Meetings of the People,” but the phrase carries deeper meanings. First, “Oyate” does not just refer to humans, but can include all living beings. Secondly, calling for an “Omniciye” is not to be taken lightly. This word signifies that very important things are to be considered, and in the way of the Lakota, the ultimate goal is to seek consensus for all who wished to remain in the conversation.

Historically an “Omniciye” would bring together the various “tiospayes” and bands of the Lakota, often in larger encampments. The idea of a “circle meeting” comes from the pattern of the headmen coming together in a circle under one big tipi (often times with the sides rolled up so that the surrounding families and relatives could hear) to discuss the important issues facing the people. These meetings could last for days and were often accompanied by

other tribal activities and sharing of news, stories and goods. In fact, in the Long Meadows (also known as the Ft. Laramie) treaties, the gatherings of the Native Americans to discuss important matters of land rights, access to resources, and the promises made by the United States were referred to as “Oyate Omniciye”.

EHANNI LAKOTA KINHAN TOKESKE WAAWACINPI NA SNA IC'IKSAPAPI HE? NA WANİYETU EYA ITOHEYAPI KIN HENA TOSKE SNA IGLUWINYEYAPI TKA HE?

Na waniyetu eya itoheyapi kin hena toske sna igluwinyeyapi tka he? Woayupte wan el unkihunnipi kin le e: makouncage kin otapeya unpi. Omaka wanji el, wimimela akeyamni yuke. He un eciyatanhan Oyate kin makouncage eya wanji toktok hiyaye kin iyekiyapi tka. Ca wi k'un hena wapetokeca unkitawapi kin el itowa yanke. Na toya itowapi, icin mahpiyato kin kicica ske.

Omimeya iyokihe kin el, oowa topa kin Tatuye Topa eya wakanunlapi kin hena iyacinyan yanke. Ca atayakel oowa kin sakpe: sape, na sa, na zi, na ska, na to na tozi. Oowa kin lena iyohila wowas'ake na wowakan aikoyake. Na taku ota iyacinyan unkokahnigapi. Icin maka wiconi kin le el, na makasitomni kin le el, taku ota tobtopa wanunyankapi, na unkablezapi. Lecunps'e: wakanyeja kin, na teca kin, na tankake kin, na wakan kin: hena topapi. Na oopiic'ie eya ogna unkoh'anpi kta iyececa kin hena: woohitika, na woksape, na wowacintanka, na wowacantognake: hena nakun topa. Na Wamakaskan Oyate eya wakanwicunlapi kin hena: Wakinyan, Tatanka, Hehaka, Hinhan, Wanbli, Iktomi esasa cewicunkiyapi. Na ungnas Tatuye Topa kin hena ikceya cajeyal iwounglakapi: Wiyohpeyata, Wazyata, Wiyohiyanpata, na Itokagata...henake.

Sam cokatakiya wanlake hantan, omimeya kin tozi, Unci Maka e s'e. Na tiikceya napciyunka yumimeya han ca itowa yanke. Lena lecala wokicunze unkitawapi kin iyacinyan yanke. Na napciyunka yukan icin Wazi Ahanhan Oyanke kin lel makoce okaspe napciyunka yuke. Lena otoiyo hila wicasa nains winyan num wicakahnigapi na Oyate Tomniciye kin ekta yewicasipi. Na lena iyuhakaska Oyate kin wawicakicunzapi.

Ocokayata wicanape tanka wan wicanape cik'ala wan yuza ca itowa yanke. Unma tanka kin he tankake kin iyacinyan yanke. Hena e ca waslolyapi na wiyukcanpi. Na cik'ala kin he ins teca kin iyacinyan yanke. Tankake

kin teca kin yus awicayapi kte heca. Na canku waste wanji wicakiciyuwinyeyapi kta wan yanke. Ho eyas nakun iyuha wiunkic'iglukanpi unkokihihi, na he unkakiblezapi nahan bliheunkic'iyapi kta wan heca.

Ho ca hena yanke. Na iyuha kiksuya unk'unpi hantanas, tokatakiya unkiqluhapi kte. Wainyang'unkiyapi nains waslol'unyanpi nains oitanca yuha unyankapi hantans toka sni. E hce kin le e: Yuwanjila unskanpi na ptayecaska waceunkiyapi na unsiunkicilapi hantanas, waunyuwastepi na tokatakiya tanyan unkiqloayapi kte lo.



Wapetokeca wan unkiqlahnigapi kin ehanni omniciye k'un hena iyacinyan yanke. Itowapi kaga wicasa wan Oglala Lakota ca Walt Pourier eciyapi yunkan he e ca wapetokeca un he unkiqagapi.

HOW DID OUR LAKOTA ANCESTORS PREPARE FOR THE YEAR AHEAD? HOW DID THEY PLAN?

Our Lakota ancestors prepared for the year ahead by closely following natural cycles. The circles that form the outside of this emblem signify the 13 moons that appear in a year's span, marking the passing of the seasons and serving as a guide for what needs to happen at the appropriate moment. These moons are the color blue, the traditional color for Father Sky.

The next layer contains the four colors of the four sacred directions. Coupled with the green and blue, these also make up the 6 sacred colors. These all have very powerful meanings in how we understand our relationship in the seen and unseen worlds around us. The four colors can mean, the four stages of life (early childhood, young adult, adult & elders), the four seasons, the four main values of Lakota lifeways (wo'ohitka—courage, woksape—wisdom, wo'wacintanka—fortitude/respect, and wacantognaka—generosity), different sacred nations (Thunder Beings, Buffalo, Elk, Owl, Eagle, Spider), or simply the four cardinal directions.

Stepping inward is the color green, representing our Unci Maka (Grandmother Earth), with 9 tipis circled together. These tipis are symbolic of the modern form of Oglala Lakota governance. These are the 9 districts that make up the tribal government. These nine districts have their own local governments, but also send representatives to the central Tribal Council to decide the wider affairs of the Nation.

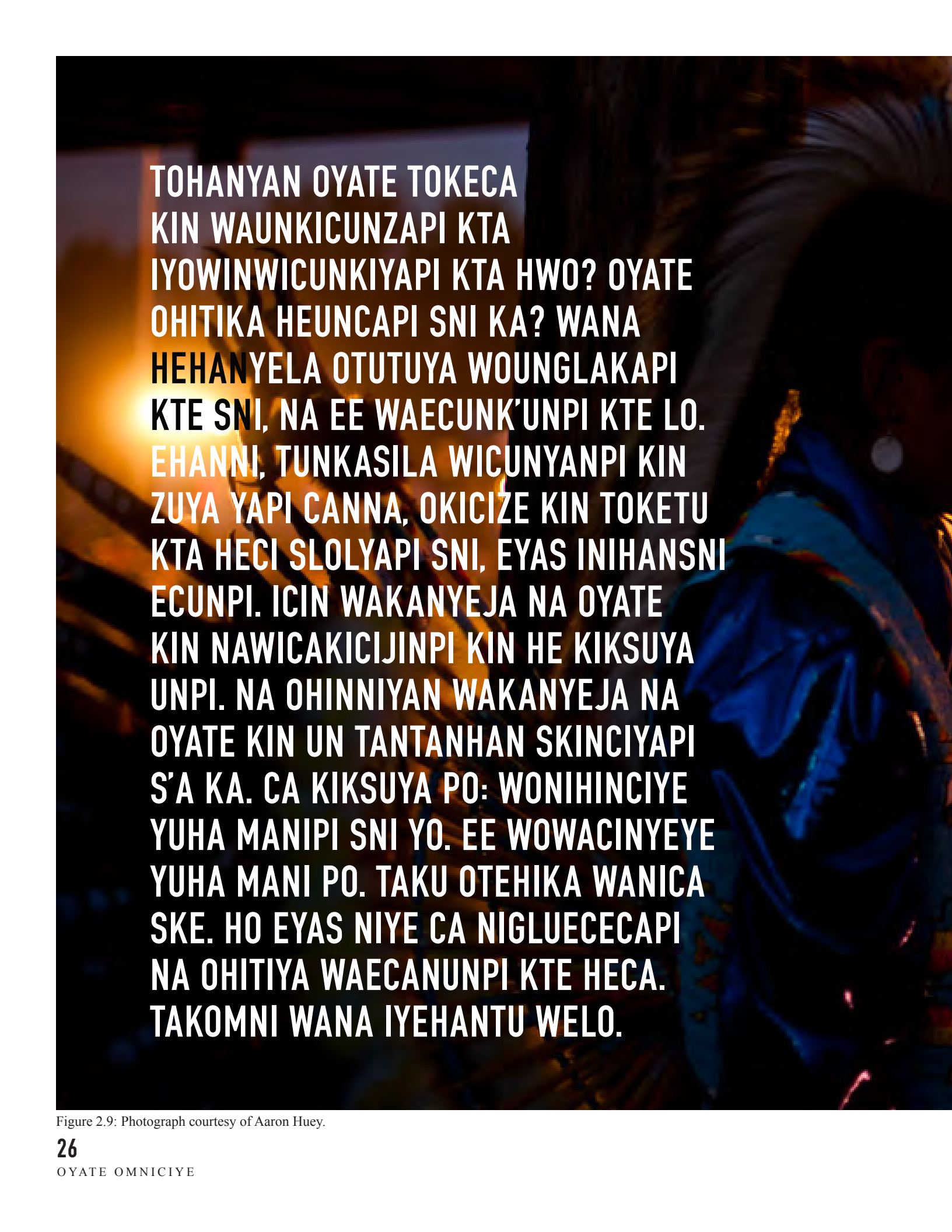
At the heart of the Oyate Omniciye symbol is a big hand gently holding a small hand in its palm. The bigger hand represents the older ones (or the ones who should know better or can make choices) and the little hand represents the youth, the little ones and those yet to come (the ones who will live with the choices made by the older ones). This is symbolic of the duty older generations hold to make a path for a better future for the younger generations. Also,

the hand being in the middle depicts the idea that there is an opportunity to have some influence over the future if we choose to recognize and then accept that role and responsibility.

All together, these elements give us a visual reminder of what can make up a sustainable Oglala Lakota Nation. Any one of us is capable of influencing the future through the programs we run, by the information we possess, how we treat our children, or by our efforts as tribal leaders. We are reminded that through our combined efforts as Oyate Omniciye, through our prayers, through our respect for Unci Maka, through our gatherings, our government, and for the love of one another, especially our little ones, we can actively begin to create the positive and lasting change we have been looking for.

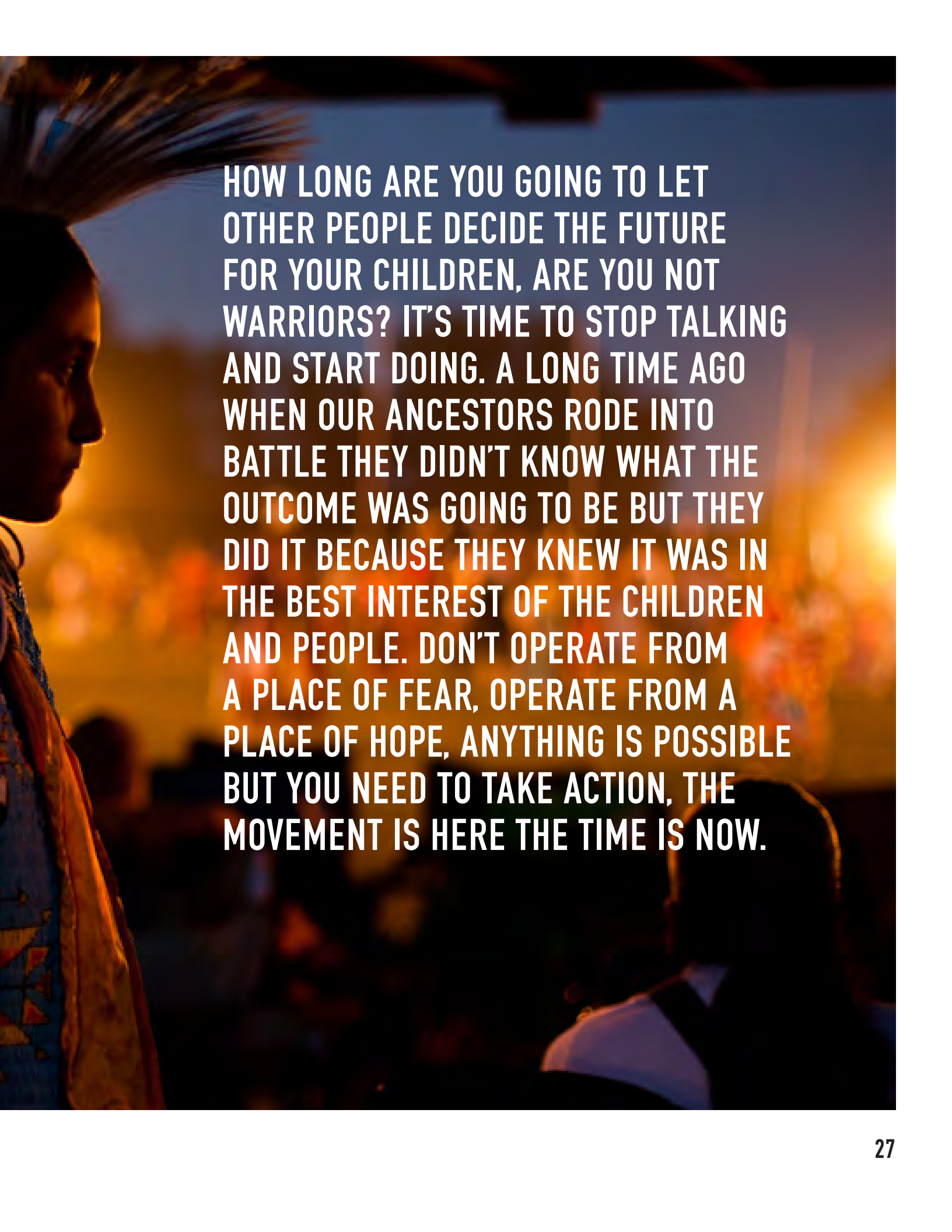


The symbol for the sustainable communities regional planning project builds off of the important concepts of consensus seeking, or Oyate Omniciye, described on pages 18 and 19. Working with Oglala Lakota graphic designer Walt Pourier to develop the iconographic symbol for this plan, the emblem above emerged. Each component of this emblem tells the story of planning for the future



TOHANYAN OYATE TOKECA
KIN WAUNKICUNZAPI KTA
IYOWINWICUNKIYAPI KTA HWO? OYATE
OHITIKA HEUNCAPI SNI KA? WANA
HEHANYELA OTUTUYA WOUNGLAKAPI
KTE SNI, NA EE WAECUNK'UNPI KTE LO.
EHANNI, TUNKASILA WICUNYANPI KIN
ZUYA YAPI CANNA, OKICIZE KIN TOKETU
KTA HECI SLOLYAPI SNI, EYAS INIHANSNI
ECUNPI. ICIN WAKANYEJA NA OYATE
KIN NAWICAKICIJINPI KIN HE KIKSUYA
UNPI. NA OHINNIYAN WAKANYEJA NA
OYATE KIN UN TANTANHAN SKINCIYAPI
S'A KA. CA KIKSUYA PO: WONIHINCIYE
YUHA MANIPI SNI YO. EE WOWACINYEYE
YUHA MANI PO. TAKU OTEHIKA WANICA
SKE. HO EYAS NIYE CA NIGLUECECAPI
NA OHITIYA WAECANUNPI KTE HECA.
TAKOMNI WANA IYEHANTU WELO.

Figure 2.9: Photograph courtesy of Aaron Huey.



**HOW LONG ARE YOU GOING TO LET
OTHER PEOPLE DECIDE THE FUTURE
FOR YOUR CHILDREN, ARE YOU NOT
WARRIORS? IT'S TIME TO STOP TALKING
AND START DOING. A LONG TIME AGO
WHEN OUR ANCESTORS RODE INTO
BATTLE THEY DIDN'T KNOW WHAT THE
OUTCOME WAS GOING TO BE BUT THEY
DID IT BECAUSE THEY KNEW IT WAS IN
THE BEST INTEREST OF THE CHILDREN
AND PEOPLE. DON'T OPERATE FROM
A PLACE OF FEAR, OPERATE FROM A
PLACE OF HOPE, ANYTHING IS POSSIBLE
BUT YOU NEED TO TAKE ACTION, THE
MOVEMENT IS HERE THE TIME IS NOW.**

TAKUWE WOAWACIN WANJI UNKAGAPI KTA IYECECA HE?

Icin lecel waawauncinpi hantans, tuwe kin iyuha oiye kic'unpi okihihi, na hecunps'e tokeske tokatakiya unkipluecetupi kta heci he unkiyukcanpi unkokihihi. Na oaye wanji oyna unkipluoyapi kte kin unkiplahnigapi unkokihihi. Na nakun woawacin unkagapi hantans lecetutu kte:

IYUGEYA WOUNKAHNIGAPI UNKOKIHIPI KTE

Wazi Ahanhan Oyanke kin lel iyuhakaska unk'unpi, na otioyohila ptayecaska unskanpi kte heca. Woawacin kin le otapeya wowasi ecunk'unpi hantans, ecun pica kte.

OYATE KIN WASLOLYAPI KTE

Oyate kin epi ca wowacin kin le kagapi, na tawacin kic'unyan skanpi hantans, yuecetupi kte.

OYATE TOKTOKECA OTA OPAWICUNYANPI KTE

Hecel taku unkawacinpi kin hena tokel okihika waste kte.

TANYAN WAABLES'UNYANPI KTE

Takuku ecunpi kte, na takuku unkuwapi kte kin iyuha jajaya unyuotaninpi kte. Hecunps'e tuwe k'eyas tanyan okahnigin kte, na tona mazaska otuunkih'anpi cinpi heci hena wacinnunpapi kte sni.

WICOUNCAGE EYA TOKATAKIYA UPI KTE KIN HENA TAKU YUNAYEWICAKIYA PO

Woawacin kin le un wakanyeja kin epi na teca keci taku waste wan wicunkici yuwinyeyapi uncinpi. Hecel tanyan, canlwasteya nipi okihihi kte. Wowapi kin le ni un nuns'elececa. Na tokatakiya, pipiya unkuwapi na ecel Oyate kin takuku cinic'iciyapi kin hena unyuotaninpi kte.

WHY IS A PLAN IMPORTANT?

The Oglala Lakota Plan provides an opportunity for everyone to participate in the visioning of a better tomorrow. This plan also provides a common set of priorities and carefully crafted recommendations reflective of the rich community process. Through cooperation and hard work, that vision can be achieved. When plans involve a broad and representative group of citizens they also help us to:

VIEW THE BIG PICTURE

Our region, the Pine Ridge Reservation is a living and connected organism and all the parts must work together in order to sustain the region's future. A plan sorts things out and works to align programs, policies, and investments in a holistic relationship.

GIVE A VOICE TO PEOPLE

Our people were given the opportunity to play a strong role in creating this plan, and their will is the force that determines its success.

INVOLVE DIVERSE INTERESTS IN TALKS ABOUT THE FUTURE

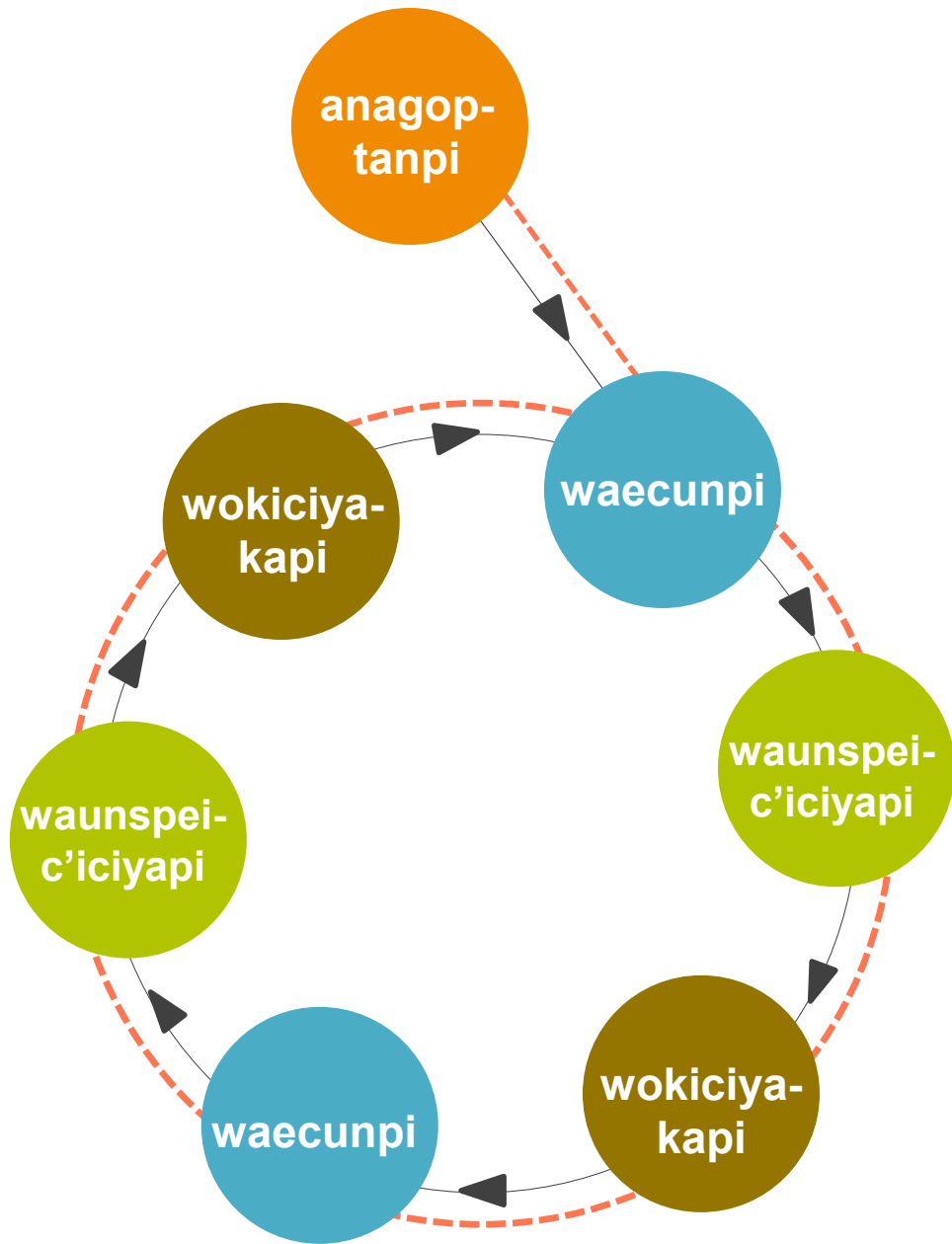
This plan incorporates many different voices ensuring that recommendations are well-rounded and inclusive.

PROVIDE CLARITY

The process of planning can improve communication across Pine Ridge and also provide clarity about how resources should be targeted. Planning can also identify policy that supports the community vision and reduces uncertainty for potential community investors.

GIVE A GIFT TO OUR FUTURE GENERATIONS

This plan carries with it the great hope that we can make a more positive way to prepare things for our most precious youth and little ones, so they can live a better life. It is a living document and with regular updates over the coming years it can effectively reflect the decisions and direction of the community on its path to a healthy future.



MIYE TOKEL WAH'AN OWAKIHI HE?

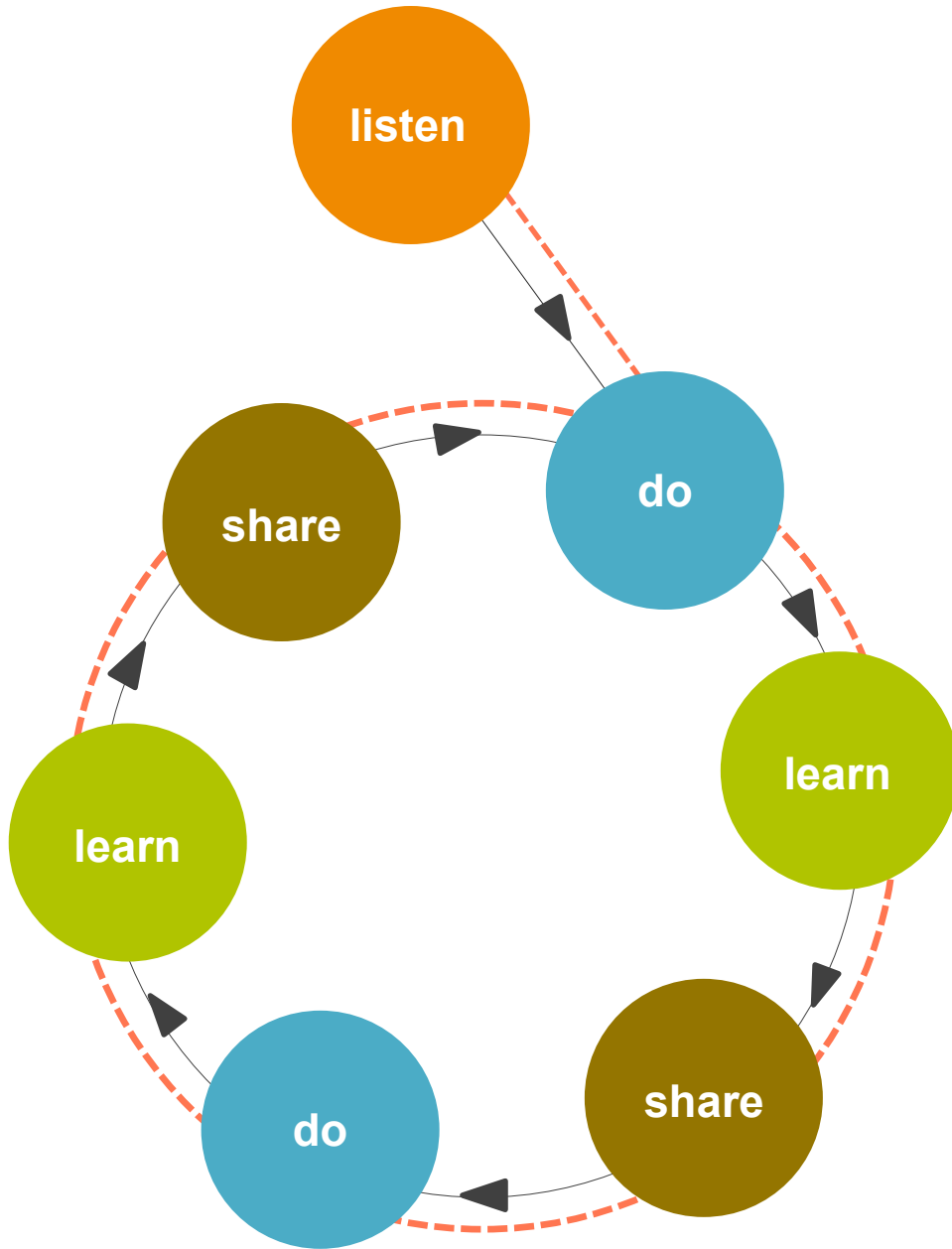
Woawacin kin le el woiyukkan tankinkinyan ota aikoyake: tokeske owanjila skinunkiciyapi na wawounkicic'upi na asniunkic'iyapi na ecel s'agyahan unkiagapi kta unkohipi kin hena. Ho eyas tokehcin unskanpi kta heci, na iyokiheya taku ca yustan wauncinpi kta heci hena nakun yanke. Na tuwe kin iyuha oaye kin le el opapi, na owajapi. Woiyukkan eya lawa kte kin lena Ikce Oyate eya unkitanoksan tipi kin e ca kagapi, na iye ca nakun ecetuyapi kte heca. Tona le lawapi kin iyuha taku wasteste ota etanhan iyacupi kta uncinpi, na ungnas tokeske woilag'nic'iyapi oyakihipi kte.

Woawacin kin le kah unkeyapi hanl, woiyukkan wan el unhihunnipi na lila ounkiyapi. "Waecunpi, Waunspeic'iciyapi, Wokiciyakapi" unkeyapi. Tuwe waji tanyan wayustan na ecel woiwanyanke egnake hantans, hunh ehecincin skanpi kta nacece. Na takuku unspeic'iciyapi kin hena Oyate kin yunayewicakiyapi okihipi. Takomni otakigle sipaunkasesepi kte, he unakiblezapi. Eyas takomni bliheunkic'iyapi na sna inihansni, enakiye sniyan, ituseka tokatakiya unyanpi kta wan yanke.

Na ehakehcin, Oyate kin tokeske ehanni waaunkipapi, nahan nakun tokeske ota lehanl iyotiyekiyapi kin itoheunyanpi kte heca. Hena inahmeunkiyapi unkohipi sni. Unkinagipi kin tehiya unkohip'anyi kin he nakun itoheunyanpi kta wan heca. Woawacin kin le el woicaği

ota cajeunyatapi, eyas nakun woiyehantu ota iyeunkiyapi. Lecunps'e tawacin ungluwanjilapi kinhan wauns'akapi kte. Ho eyas ohitiya wowasi ecunk'unpi kta wan yanke. Na woecun kin le el oihpeunkic'iyapi kte heca. Takomni oecun waste kte sni, eyas ake iyuha unkiwastepi ktelo.

WINYEYA YAUNPI HE?



WHAT CAN I DO?

This plan is about big ideas - acknowledgement, collaboration, sharing, healing, vision, and growth - but it is also about practical accomplishments: naming specific projects and action steps. Most importantly, the plan acknowledges that there is room for everyone and a need for everyone. The ideas represented in the following pages come directly from our community conversations, and the success of the plan depends directly on the will and ability of the people to take action. We hope that everyone who reads the plan will find a cause or idea that inspires them or complements their lifework.

As the plan progressed, we adopted an idea that may be helpful when carrying out the plan. We call it Listen > Do > Learn > Share. It recognizes that listening to one another builds trust, that taking action encourages action in others, that we learn from our attempts, and that those lessons can be shared to improve the next round of action in a wider circle. There will certainly be challenges and failures when trying to put this ambitious plan into action. What will be critical is that we dare to try; we learn from setbacks and work together to carry on.

Finally, achieving what we are setting out to do requires an honest acknowledgement of the historic and current struggles facing our people. We cannot shy away from hard truths and past mistakes. We must together recognize that there is an assault on our

spirit. Through this plan we have together identified opportunities to overcome many obstacles, we have laid out steps that will lead to a stronger people, and we have shown that we are strongest when thinking together. But our best work is still ahead. We must now invest ourselves fully in taking those steps, committing to action. It will not be easy, but there is no question it is an investment worth making. Too long have we waited for someone outside of ourselves to save us – this is a call to action that the true change we seek begins and ends in our hearts, our homes, and our dreams. Then will we be ready to work with our friends, partners, and helpers to build the Oglala Lakota Nation we dream of and hope for.

ARE YOU READY?



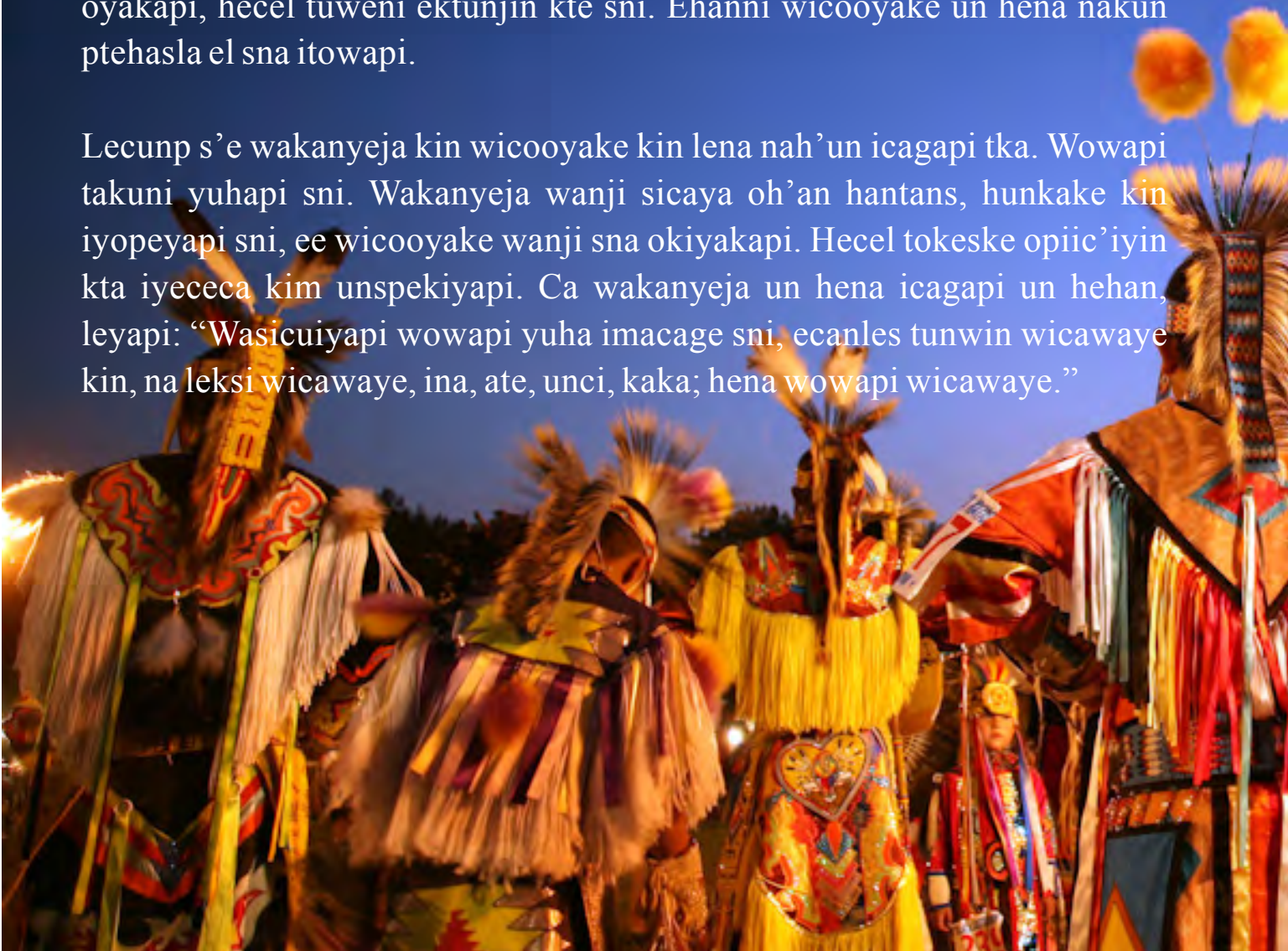
PART 02

Listening to see the path forward

WICOOYAKE UNKITAWAPI KIN TAKU HCE

Lakol wicoh'an el ehanni wicooyake kin hena wankatuya ungluzapi. Hena iyohlogya, Wakantanka ta woksape kin, na taku ota nakun lehanhunniyan unki cupi. Wakan kin epi ca ehanni wicooyake kin hena oyakapi s'a ka. Waniyetu canna lila hecel woyakapi s'a ka. Na omaka iyohila pipiya sna oyakapi, hecel tuweni ektunjin kte sni. Ehanni wicooyake un hena nakun ptehasla el sna itowapi.

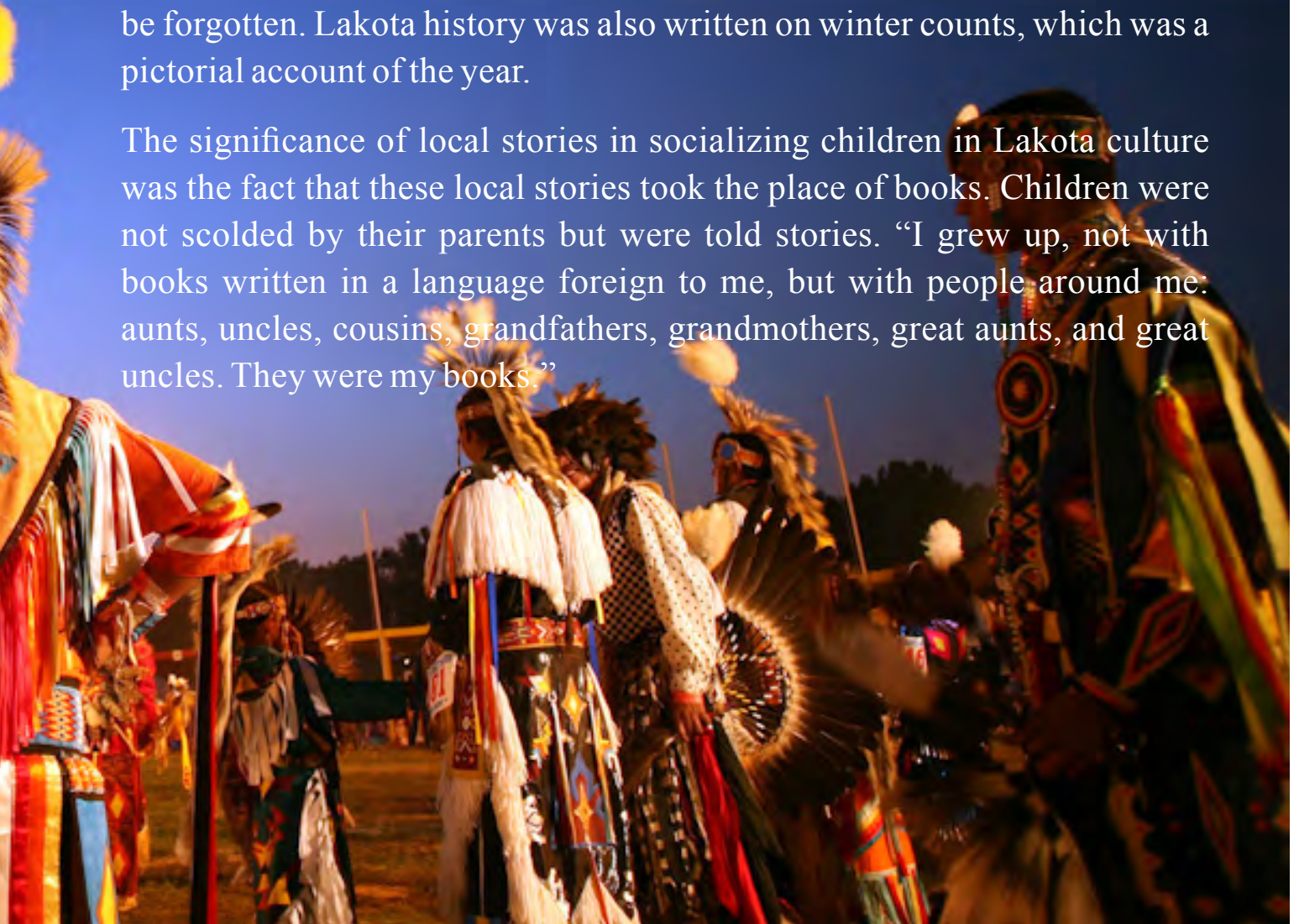
Lecunp s'e wakanyeja kin wicooyake kin lena nah'un icagapi tka. Wowapi takuni yuhapi sni. Wakanyeja wanji sicaya oh'an hantans, hunkake kin iyopeyapi sni, ee wicooyake wanji sna okiyakapi. Hecel tokeske opiic'iyin kta iyececa kim unspekiyapi. Ca wakanyeja un hena icagapi un hehan, leyapi: "Wasicuiyapi wowapi yuha imacage sni, ecanles tunwin wicawaye kin, na leksi wicawaye, ina, ate, unci, kaka; hena wowapi wicawaye."



OUR STORIES ARE IMPORTANT

One of the most important aspects of Lakota culture is the oral tradition. Through this tradition, the knowledge of the Creator and many other things has been passed on even into today's generation. The elders told our history orally. The wintertime was an especially good time for the stories to be told. The stories were told over and over again every year so that they would not be forgotten. Lakota history was also written on winter counts, which was a pictorial account of the year.

The significance of local stories in socializing children in Lakota culture was the fact that these local stories took the place of books. Children were not scolded by their parents but were told stories. "I grew up, not with books written in a language foreign to me, but with people around me: aunts, uncles, cousins, grandfathers, grandmothers, great aunts, and great uncles. They were my books."





WICOOYAKE OTA GLUHA MAUNNIPI

Ikce Oyate kinhan tanyan sna anaungoptanpi. Tuwa woglaka canna, inila unyankapi na sna wacintangya el nunge wicunyuzapi. Woecun kin le el ota wounkiyakapi, na wiyaunksapapi – wakan kin hena, na teca kin, na tuwe k’eyas. Na woawacin wowapi kin le el woiyukkan tawapi kin piya unkoyakapi, na yunayeunniciyapi. Ota oiye kic’unpi ca waste, na he ogra woiyukkan kin lena glusutapi.

Tokeyehci, Woiyukkan Lapi Omniciye eya unyuhapi. Wazi Ahanhan Oyanke el enana – wicoti ecekce hecunk’unpi. Omniciye kin lena icunhan, tokel unkiplucetupi na unkipluwastepi kta heci hena iwounglakapi, na Oyate kin woiyukkan wicunkilapi. Woicase ota cajeunyatapi na nakun woayupte – takuku wiyokihi kta heci – unkiyukkanpi.

OKASPE KIN UNYUWANJILAPI

Woawacin kin le unkiyukkan kin icunhan, woslolye ota mnaunyanpi. Woslolye wowapi kin lena ungnahansna oiye waste, eyas nakun watohanl sna lila oiye sice, tanni, nains tokah’an. Lena unkiyukkan un hehan, ikce wicasa na itancan na wainyangkiyapi na ota nakun iwicunkiyungapi.

WE HAVE MORE STORIES TO TELL

Listening is an important value shared by many of us on the Pine Ridge Reservation. It requires not just respectful silence but the ability to be open to what is being said. The work in our Oglala Lakota Plan is a retelling of what was said by elders, youth, and everyone in-between. Including as many voices as possible helped us to provide a well-rounded set of recommendations and also is important to fueling necessary changes.

For us, listening started with open visioning conversations held in several locations across Pine Ridge. During these conversations hundreds of residents worked to establish a common vision for the Oglala Lakota Nation. Working in teams, community members identified challenges, called out solutions, and dedicated themselves to finding solutions and ideas with the great potential to make things better for current and future generations.

BRINGING THE PIECES TOGETHER

Another element of the Oglala Lakota Plan involved the gathering of data. The strategic plans, maps, projects, and so many other important pieces of information that define what's happening in our region were sometimes easy to locate, but more often scattered, outdated, conflicting or non-existent. We reached out to citizens, politicians, directors of programs, leaders of non-profits, and many others in the quest to find reliable data.

UNKIYE

Le unkiylustanpi ohakab, woiyukcan un hena oagle-unyanpi. Yunkan, okolakiciye ake sakowin igluwanjilapi na ecel okolakiciye tanka wan kagapi. Na nakun tuwawaka igluwanjilapi na kahapapi okolakiciye wan kagapi. Lena tehan woilag ic'iyapi na woiyukcan eya mnaunyanpi kin iyohila iwanyankapi. Okolakiciye kin lenayos kitala ptaic'iyapi na woawacin kin itunpeya iwoglakapi.

Atayakel omniciye kin lena el opawinge sakpe sam wikcemna yamni sam iyaye opapi. Na nakun ikancola ogna, na wicoti omniciye ektakta, na Oyate Tomniciye el, na wounspe omnaye ocanku ogna woawacin kin iwounglakapi, na unyuotaninpi. Wounspe omnaye oti unkitawapi kin el koktopawinge sakpe henakca tilehang hipi. Na hena anunwab Lakota Oyate Wicakicopi ekta, na tukte omniciye ke eyas el unyuotaninpi.

Woawacin kin le ota kagapi, na hena iyuha pilawicunkiyapi. Ota el iksabic'iyapi na tokehcin iyotiyekiya omanipi kes iglohipi, nahan wawokiyapi

kta ca lila okansniic'iyapi. (Lena tuwepi kin slolyaya yacin hantans, nains taku ca iwoglakapi kin slolyaya yacin hantans, oihanke ekta cajewicunyatapi, na woiwoglake kin ko cajeyal unkowapi.)

Na ehake hein, taku wan iyotan hein wankatuya ca unkiksuyapi kta iyececa. Wakanyeja kinhan lila ota kic'unpi; yupiya woglakapi na wicitowapi. Iyounpastakapi na cantet'ins unyanpi na watohanl sna toiye un cante ihang unyanpi. Takuhca kin hena kiksuyeunkiciciyapi na sna iye ca wiwicunkiyukcan hanpi kin he ektuns unkiyapi sni.

UNKIYE – US

Building on the foundation established through community meetings, the Consortium (19 diverse tribally affiliated organizations with an interest in seeing the plan completed) and Steering Committee (representatives from across Pine Ridge). generously gave a good deal of time to dig deeper into the details to identify what it takes to make real improvements. These groups met regularly to closely follow the progress of the plan and ensure that it represented the vision of the larger community.

In addition to these formal meetings, which had over 630 participants, Oyate Omniciye was shared through weekly KILI radio spots, the weekly Oyate Omniciye Radio Hour, the OST “Lakota Today! Lakota Forever!” Youth Summit, District meetings, Tribal Council committee meetings, the active website (with 6,000 unique visitors), the LNI basketball tournament, social media sites, and with those outside Pine Ridge through many conferences and invited events.

This plan owes a deep debt of gratitude to everyone who contributed their time, ideas, and heart to the work. Many participants put aside extreme demands

on their time, difficulties finding transportation, and personal commitments to lend their voices. (If you would like to read more about the content of the visioning sessions, the make-up of the consortium and steering committee, or details about the planning process please see the Appendix pages 230-257.)

Finally, and perhaps most importantly, the children of Pine Ridge contributed inspiring, sometimes heartbreaking, and beautiful words and drawings. These stories and images served to remind everyone who participated what is at stake and who stands to either suffer from neglect or flourish from action.

IYUHA BLIHEUNKIC'IYAPI KTE

Oyate kin anawicungoptanpi kin un taku ota unki cupi. Na he isam, lila woslolye unkignipi. Ho eyas, taku ecunk'unpi k'eyas el, taku kin iyuha icikoyake kin he kiksuya unk'unpi. Wicozani, na wicoun, wawicaseca, nahan maka ikceka, hena iyuha icikoyagya yanke. He unkiksuyapi na un taku ota unkablezapi. Na le jajaya wanunyankapi: taku wanjila unyuecetupi hantan, he

taku ota nakun icahtakin kte, na hena ecel iyayin kte.

Woihanble Woeye kin wana unkiksuyapi kte na tokeske Wazi Ahanhan Oyanke kin lel ounkic'iyapi na takuku iyotan unkiwastepi kte kin unkiyucanpi, na woawacin ake nunpa kin lena etanhan hiyu.

WOIHANBLE WOYE KIN WANA UNKIKSUYAPI KTE:

Oglala Lakota Oyate kinhan tokeske ehanni tehiya unkuwapi na pahukul unyuzapi kin hena etanhan tawacin na cante ekta asniunkic'iyapi kte. Na tokatakiya, wicoti etan zannipi na oic'hipi ca unki'icagapi kte. Na woksape, wowaunsila, wowacantognaka, na woohola un hecunk'unpi kte. Na iyotans Unci Maka wan wiconi unk'upi kin le ungluonihanpi kte; maka kin, na mni kin, na mahpiya kin. Teca kinhan Oyate kin tokatakiya napata yus awicunkayapi na iyuha wiyokihi unki'iyapi kte. Na taku kin lena iyuha icunhan Lakol Wicoun na Lakol Wicoh'an na Ehanni Wicooyake kin ungluonihanpi kte, na kiksuya unk'unpi kte. Na aotanhcin Lakota iyapi kin le unglukinipi kta ca ohitiya skinunkiciyapi kte lo. Hecetu welo.

LET US BE COURAGEOUS TOGETHER

Listening provided a mountain of information, and additional research and data gathering created another mountain. Fortunately, by remembering the connectedness of all things and by focusing on the ways in which health, culture, prosperity, and the natural world overlap, patterns emerged. These patterns pointed to areas where work could be done that would

help solve one problem and ripple outward with a positive impact on everything else that it touched.

Returning to the vision for guidance and focusing on the patterns that emerged with the greatest potential to heal and make life on Pine Ridge more fulfilling revealed the 12 Initiatives described on the following pages.

VISION

It is the vision of the Oglala Lakota to acknowledge and move on from historical injustices and courageously build healthy, prosperous communities with wisdom, kindness, generosity, and respect for all life, land, water, and air. The Oyate (People), guided by our Youth, are empowered to lead the way to this sustainable future, while honoring our culture and history with the revitalization of our Lakota language.

“Lakota” translates loosely to “friends, allies, or those who are united.” Our Oglala band of the Seven Council Fires of the Lakota Nation has several interpretations, but most commonly we are known as the “first to attack or guard” or “scatters their own (horses).” We are a very diverse and deeply complex people.

We are often heard saying “Mitakuye Oyasin” after prayers, during ceremonies, and throughout many daily activities. It more or less means “to all my relations” and we believe if we look hard enough we can see that all life is really interconnected.

Perhaps this is why we do so many things together, for better or worse, as relatives – the ones with two legs, four legs, wings or none at all. This concept is incredibly important to understanding where we came from and who we are today.

Sometimes all we have had is each other in a hostile world yet we were also blessed with gifts to manage and survive as a People. We think the only true way for us to get better is together.

WOAWACIN AKE NUNPA, 1-6

1. WOAWACIN OMNAYE TIPI

Tipi kin le el takuku aokiyapi na igluhaya wakagapi na woslolye ignipi kte. Nakun woecun na woope wasteste patitanpi kte, na mazaska woohiye ignipi kte.



2. WOITANCAN

Lakota ounyanpi kinhan tokeske woitancan kin ungluwastepi na ungluasalyapi kta heci oaye wanji unkipazopi okihi. Ca ognayehei unkokipapi kin waste kte. Na nakun Lakota Oyate owayasu na tomniciye kinhan igluhaya yankapi kte heca. Na aotanhcin Oyate kin cantekic' unyan woitancan kin el skanpi kta wan yanke.



3. LAKOTAIYAPI

Taku awauncinpi kin iyuha el Lakotiyapi na Lakol Wicoh'an kin aikoyag unyanpi kte.



4. WAKANYEJA KIN EPI NA TECA KIN

Wakanyeja kin wotehilapi, na yuwankal wicungluzapi. Tokatakiya, lecel cinwicunkiyapi: Wacinic'iyapi, na slol'ic'iyapi, na zanipi, na waablezapi, na cantet'inzapi kte. Takomni tokatakiya iye ca wakaska yuzapi kte. Na iyotans tona unkanpi kin woksape eya unyuhapi kin yunayewicunkiyapi kte heca.



5. WICOTI WOIWANYANKE

Wicoti kin iyuha lecel ungluwastepi kte: Tipi etan oti pica nahan owawiopeya etan was'aks'aka ca unkgapi kte. Hecel teca keci epi na wakan keci epi na tiwahe kin hena zanniyana na canlwasteya unpi kte. Na wicoti kin lena el, tuwe k'eyas waunspeic'iciya okihi na toketu k'eyas igluwaste okihi kte. Tokeske unh'anpi kinhan yupiya untipi unkokihipi kin unkpasipi kte, nahan Lakol ounyanpi ekta eunkitunwanpi na ecel s'agya tokatakiya itoheya maunnipi kte.



6. WICONI NA WICOZANI

Tanungluskehanpi na tawacin ungluwas'akapi na nagi apiunkiyapi kte. Hecel iyuha unzannipi na wauns'akapi kte.



12 INITIATIVES, 1-6

1. **Regional Planning Office**

A new regional planning office becomes the hub to coordinate decision-making and encourage sustainable development and research. This body will take responsibility for stewarding the plan and supporting integrated implementation projects/policy as well as track grants and funding opportunities.



2. **Governance**

Look at ways Lakota leadership can inform us and promote greater stability through transparency and constitutional reforms. Focus on capacity & independent strength of the three branches of government - judicial, legislative and executive. Increase public involvement.



3. **Language**

Revive common use of the Lakota language and infuse it in all aspects of planning for the future.



4. **Youth and Young Ones**

Youth and young ones are the future and the very sacred. There must be a basis of youth leadership in all facets of Lakota life in order to plan for a vibrant, healthy and prosperous future founded in deeply held cultural values passed along by the older generations.



5. **Model Community Development**

Create sustainable and interconnected communities that provide better housing, places for businesses to thrive, and a healthy and supportive environment for youth, elderly, and families. Use model communities as living laboratories to build skills, knowledge, and capacity for residents. Explore and refine new ways of living that build on traditional Lakota values to develop innovative, homegrown Native solutions to a variety of challenges.



6. **Health and Wellness**

Strengthen programs improving physical, mental, and spiritual health for overall societal wellness.



WOAWACIN AKE NUNPA, 7-12

7. WOONSPE NA WICAKUNSPEPI NA WAKOKIYAPI

Lakol wicoun kin tokata wicouncage kin unspewicunkiyapi na ecel yunayewicunkiyapi kte heca. Na tokeske waunspewicunkiyapi kin unyutankapi na unyuwaste kte. Tona icimani el unhipi kin hena ko waunspewicunkiyapi kte. Na wotaniin wowapi na ikancola na omniciye un Lakol wicoun kin ungluoblecapi kte.



8. WAWIYOPEYAPI NA WOPETUNPI

Oyate kin mazaska iyewicunkiciciyapi na ecel tiognaka na wakamna oti ic'icagapi kta okihiwicunyanpi kte. Na iyotans tona igluhaya wawiyopeyapi cinpi na ota wowasiyapi kte kin hena patokaheya iyewicunyanpi kte. Na wawanyang icimani kin iyuskinyan wicunkicopi kte, waahopapi kte hantans. Nahan nakun ic'iskan wicasa wasteste owicunkolepi kte.



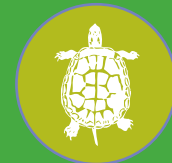
9. MAKOCE WOILAGYAPI

Woitancan kin hena makoce kin napiyuzapi na wayuijenapi. Lena unyuowotanlapi kte heca. Na makoce kin sam unglutankapi uncinpi. Takomni Oyate kin tiwicunkicagapi kte, eyas nakun makoce wasteste eya tokata wicouncage kin wicunkicipatanpi uncinpi.



10. MAKIKCEYA WOILAGYAPI NAAHOKIPAPI

Makikceya kin skaya unkicuwapi kte heca. Nahan makasitomniyan okal aye kin unkablezapi na ecel unki gluwinyeyapi kte. Na makoce unkitawapi kin unkowapi na woyuha ikceka kin iyeunkiyapi na yuspaspaya unkipatanpi kte.



11. WOKICIYAKAPI

Tanyehcin wounkiciyakapi kta wan heca. Hecunk'unpi hantans, woiyunge etan unki ciyuhapi kin hena oh'ankokoya woayupte iyayeunkiciyapi unki kihipi kte. Hecunp-s'e "Tuktel?" nains "Tokeske?" nains "Tuwe?" eyaya otutuya hanmaunni kta sni.



12. OYATE KIN TOKESKE OMANIPI NA WATOKSUPI

Takomni tak tokunk'unpi kin iyuha el – tilehang unyanpi nains lolopeuntunpi nains waunkamnapi – tokeske unkomanipi kta wan heca. Canku kin iyecinkinyanka ecela kiciyanke sni. Ecanles togtogye tounki c'iksupi unki kihipi – oyate itoksu ogna, nains sunkakanyang, hunahomni pi akanyang unkomanipi unki kihipi. Ca lena eciyatanhan waunkagapi na wiyokihiwicunyanpi kte. Na woope unyutokecapi kta wan yanke hantans, hecunk'unpi kte. Na watoksupi mazaska cinpi kte hantans, iyewicunkiciciyapi kte.



12 INITIATIVES, 7-12

7. **Education, Training, and Outreach**

Teach culture, build capacity, and share information on current activities and programs. Expand ways to teach, involve, inform, engage, and grow through trainings, media, and community events for all who live in the region as well as visitors.



8. **Economy**

Dramatically increase access to funds and financing needed to build homes and businesses. Encourage entrepreneurship, workforce capacity, and responsible tourism. Seek out public and private partners.



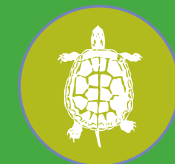
9. **Land Use**

Continue to untangle regulations and increase the land base of the Tribe. Sustain a balance between the development of homes and businesses, agriculture and preserving habitats and beautiful landscapes for all of our relatives - human, plant, and animal.



10. **Environment and Ecosystems**

Ensure quality of the natural environment: water, air, and earth. Be prepared for and adapt to future climate changes. Map ecosystems and restore them.



11. **Communication**

We want to communicate better. Answers to “Where?”, “How do I?” and “Who do I ask?” are built on a well-connected network of people in addition to a well-managed high-speed network of data transmission.



12. **Transportation**

Provide better connections to communities, education, food, and job opportunities. Move beyond thinking of transportation as roads and consider multimodal transportation (buses, cars, horses, bicycles, and more). Build and maintain infrastructure that supports this goal and seek to align with wider reservation systems of growth and preservation. Redefine policy and funding formulas associated with transportation related activities.



Wowapi okaspe eya le ikuta yanke kin hena el tokel ecunk'unpi yunkan woawacin ake nunpa k'un hena unyuotkunuzapi na un Oyate kin iwastepi kte kin iwounglakapi. Na maka wan akan maunnipi kin le inseya iwaste kte. Wowapi kin le oyawa waste kta ca woawacin kin yulehanhanyang owa eungnakapi, eyas woicikoyake kin he e hce. Na agna le kiksuya po: Oyate kin iyuha cantekic'unyan el unskanpi kte heca. Isnasnala wowasi ecunk'unpi unkokhipi, eyas he wiyokihi hcin kte sni. Ee ptayecaska skinunkiciyapi hantans, wookihi unyuhapi na taku wasteste ota makaheunyanpi kte.

The following chapters of the Oyate Omniciye Plan describe the existing conditions and recommend the big moves to accomplish these initiatives. Please bear in mind that these initiatives and their recommendations are simply a starting point to address some of the biggest challenges of our people and this framework must continue to live and grow in order to truly respond to our needs.

For efficiency and readability, initiatives are separated, however the opportunity for maximum impact is in the connections between initiatives and the energy created by the community when taking on this work. There can be isolated successes by working independently, but the potential is much greater if the work can be coordinated and accomplished together.

“We were a sustainable nation. We had our own communities that were well governed. We were healthy and could provide food for ourselves. We were capable and able people. We knew how to take care of our families and children. If all of that happened once, it can happen again. The promises we were given in the treaties have not always come through. We have gone through so much difficulty. In spite of everything, we are proud of this nation. We will continue to move forward and believe in ourselves. We are not rich. We don’t drive fancy cars. We live in overcrowded conditions. We have each other though. Our communities are rich with a real culture and spirituality that binds us together as true relatives no matter what happens. You need to know that the Oglala Lakota Nation is alive and well. We’re not going anywhere. This is our home and we like it here.”

-Pinky Clifford



PART 03

Plan Recommendations

WOAWACIN OMNAYE TIPI

REGIONAL PLANNING OFFICE

Tipi kin le el takuku aokiyapi na igluhaya wakagapi na woslolye ignipi kte. Nakun woecun na woope wasteste patitanpi kte, na mazaska woohiye ignipi kte.

A new regional planning office becomes the hub to coordinate decision-making and encourage sustainable development and research. This body will take responsibility for stewarding the plan and supporting integrated implementation projects/policy as well as track grants and funding opportunities.



Figure 1.1

RECOMMENDATION 01

Create a stand-alone Regional Planning Office.

RECOMMENDATION 02

Work together with a range of partners and constituents to undertake regional planning activities, including the implementation of this plan.

RECOMMENDATION 03

Gather, synthesize, and share a variety of information to support effective tribal planning and decision making on topics including, but not limited to, future land use, housing, renewable energy development, and areas of environmental protection.

RECOMMENDATION 04

Provide information and technical assistance for tribal policy making, programs, and services.

RECOMMENDATION 05

Increase efficiency, integration, and understanding of tribal programs and services by actively facilitating dialogue and coordination between people and organizations



This Plan outlines a bold vision for the future of the Oglala Lakota people. While this vision is shaped by the input, dialogue, determination, and hard work of many over the course of the past years, the completion of the plan is just the beginning. To be successful, this ambitious effort to create a healthy, prosperous, sustainable region needs an identifiable champion to sustain momentum and carry the recommendations of the plan forward. This initiative proposes the creation of a Regional Planning Office that would function as the “home of the plan” and proactively work to achieve our vision for a sustainable region and a better future by ensuring that the initiatives in this plan become reality.

As the structure and function of the Regional Planning Office is defined by committee, its relationship with county, state and federal entities will be clarified as will its relationship and accountability to tribal departments and districts.

A regional planning office can perform a variety of functions that together help to build knowledge, capacity, and collaboration for existing organizations and decisions-makers:

- Today, many organizations and agencies on the Reservation lack quality information to inform good decision-making. A regional planning office can help to collect and create information in a “one stop shop” to aid decision makers, organizations, and private citizens seeking to contribute their time and talents to make a difference.
- Often, there is little coordination and integration between organizations and programs. A regional planning office can be a hub of knowledge and communication helping to facilitate dialogue and coordination between people and organizations.
- While, grants, funding requests, and other resources are many times secured independently by various groups, a

regional planning office can potentially support a range of organizational missions in a coordinated way by working to leverage resources for greater impact.

- A regional planning office could also undertake a variety of specific planning efforts that have been identified as needs, but lack resources, capacity, or leadership to be completed.
- Finally, a regional planning office could increase outreach, education, and awareness about the many good things that are happening on the Reservation.

Benefits:

- Better decisions through informed decision making.
- Establishment of objective benchmarks to track progress.
- Information and technical assistance to support the mission of various agencies and programs.
- Greater coordination and collaboration between people and organizations.
- Increased efficiency and effectiveness programs and services.
- Increased awareness of good things happening on the Reservation.
- Opportunity to coordinate scarce resources and leverage for greater positive impact.

RECOMMENDATION 01

WOAWACIN OMNAYE WANJI TAKUNI IGLUZEZE SNI CA UNKAGAPI KTE CREATE A STAND-ALONE REGIONAL PLANNING OFFICE

A regional planning office would be the “home of the plan,” working to maintain and build awareness, involvement, momentum and progress to implement the vision of Oyate Omniciye. This office would prioritize and implement specific projects and policies identified in this plan, and also serve as a generator and incubator of new ideas and projects that support a sustainable region.

The regional planning office is envisioned to be as independent as possible in the development of its mission, priorities, functions, and funding, to ensure that it has the flexibility and adaptability to quickly respond and evolve to new needs and challenges. However, the proposed office would exist in part to support tribal agencies, programs, and leadership with guidance, information, and technical assistance. In this context, the roles, responsibilities, and relationships with other organizations should ultimately be determined by a broad coalition of stakeholders representing a wide range of constituencies and perspectives. [Identify existing technical team as basis for this coalition?]

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

While the role of the RPO is to coordinate progress on all initiatives, the first moves in its creation are most closely linked to creating a healthy working relationship with the tribal government, and communicating the message of the plan and how to be involved with all partners and stakeholders including residents, business owners, foundations, and government officials.



Government



Communications



RECOMMENDATION 02

**OKOLAWICUNYANPI EYA OB WOWASI ECUNK'UNPI KTE, NA TUKTEKTEL MAKOKASPE ECEKCE WAAWAUNCINPI KTA OMNICIYE UNYUHAPI KTE
WORK TOGETHER WITH A RANGE OF PARTNERS AND CONSTITUENTS TO UNDERTAKE REGIONAL PLANNING ACTIVITIES, INCLUDING THE IMPLEMENTATION OF THIS PLAN.**

A regional planning office can support better decision making through increased understanding by directly undertaking regional planning activities. Where existing agencies and organizations are already undertaking research and planning activities, the regional planning office can provide support, including information, technical assistance, and connections to people and information that can inform an integrated and sustainable approach. Where there are gaps in knowledge, understanding, or policy leadership, the regional planning office can undertake and lead planning efforts in a variety of areas, including land use, climate adaptations, tribal sovereignty, and many others.

For example the regional planning office would likely be the home of a future land use and development plan that is coordinated between multiple tribal offices to assure that infrastructure, transportation, schools and housing are working in concert with targeted economic and environmental goals.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the regional planning office begins to coordinate research to aid decision-making it is likely that the priority areas of focus will be on establishing an educational program. These programs will focus on clearly sharing information on a variety of topics with a variety of audiences to build a culturally acceptable method of learning and interacting with this new entity. This program will also need to communicate in a flexible way with its diverse audience.



Education



Communications

RECOMMENDATION 03

WOSLOLYE TOKTOKECA OTA MNAUNYANPI
NA IWANUNYANKAPI NA UNKOKICIC'UPI KTE,
HECEL TANYAN WAAWAUNCINPI NA NAKUN
WOYUSTAN WASTESTE UNKAGAPI KTE.

GATHER, SYNTHESIZE, AND SHARE A VARIETY OF INFORMATION TO SUPPORT EFFECTIVE TRIBAL PLANNING AND DECISION MAKING ON TOPICS INCLUDING BUT NOT LIMITED TO FUTURE LAND USE, HOUSING, RENEWABLE ENERGY DEVELOPMENT, AND AREAS OF ENVIRONMENTAL PROTECTION.

One of the most important ways that a regional planning office can fulfill its mission of implementing the initiatives of Oyate Omniciye is by providing information to support effective planning and decision making throughout the Reservation. The regional planning office is envisioned as a place to gather, house, analyze, and create a wide range of information that would be shared with tribal leadership, agencies, and everyone to support better informed decisions and more effective action. The cumulative impact of better decision making is ultimately more effective and efficient services and programs, greater understanding of needs and capabilities, and increased capacity to improve our quality of life.

A regional planning office could establish and track benchmarks to measure the impact of initiatives in this plan and elsewhere to improve quality of life. The development of a regional interactive mapping tool is another strategy to gather and synthesize information for better decision making. A mapping tool would provide a geographic context for information and opportunities and also provide a platform to engage the public to interact and provide input or upload useful information. The regional planning office could compile and disseminate studies and best practices with potential application on the Reservation, and potentially even take a more proactive research role with sustainable practices in the region. All of this information helps to increase understanding of how the tribe functions now, and how it might function better in the future.

One of the ways that a regional planning office can help to sustain momentum for the plan is by telling the stories of success. By enhancing outreach,

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The regional planning office will seek to discover emerging patterns between topics of study. With Geographic Information System mapping, a number of different types of data may be overlaid to show relationships. For example, by overlaying information of land ownership, areas of habitat preservation and prime agricultural soils, we can see opportunities for land trusts and small farming operations.



Land Use



Environment

education, and awareness of ongoing efforts, the regional planning office can nurture a shared vision and responsibility for the future. The office can publicize progress on implementing the plan, and other inspiring stories throughout the Reservation to motivate new involvement and engagement, and to demonstrate tangible results.



RECOMMENDATION 04

OYATE TOMNICIYE KIN OYATE KIN WIWICAKICIYUKCANPI NA SNA WOOPE WICAKICAGAPI. OYATE KIN TANYAN OWICAKIYAPI KTA CA WOSLOLYE NA WOOKIE NA WOYOPASTAKE WICUNK'UPI KTE PROVIDE INFORMATION AND TECHNICAL ASSISTANCE FOR TRIBAL POLICY MAKING, PROGRAMS, AND SERVICES

The regional planning office is intended to be a stand-alone, semi-independent entity, and is not envisioned as a tribal planning department. However, the regional planning office can serve an important function in supporting tribal leadership and various programs. There are distinct, but complementary responsibilities for the regional planning office and the policy, regulatory, and enforcement functions of the Tribal Land Office, Land Committee, and other agencies. The regional planning office can provide information, analysis, and a forum for collaborative decision making that helps support the work of tribal agencies and programs, many of which will be essential partners in the successful implementation of this plan. Colocation of a regional planning office with other tribal programs closely connected to development in the region would help the regional planning office, steward, review, and coordinate plans and associated initiatives as well as assist in providing relevant and useful information on demand.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

An essential ingredient to a strong and effective regional planning office is healthy collaboration. Through being in close contact with all tribal agencies, having a network of technical and financial resource partners, and a strong grassroots presence the office will combine good information with good communication to yield great decision-making and a more capable tribal government.



Government



Communication

RECOMMENDATION 05

OYATE KIN SAM TANYAN WOKICIYAG WICUNKIYAPI KTE. NA OKOLAKICIYE KIN AOPIYA PTAYA WOWASI ECUNPI KTA CA OWICUNKIYAPI KTE INCREASE EFFICIENCY, INTEGRATION, AND UNDERSTANDING OF TRIBAL PROGRAMS AND SERVICES BY ACTIVELY FACILITATING DIALOGUE AND COORDINATION BETWEEN PEOPLE AND ORGANIZATIONS

By bringing people and organizations together, the regional planning office can help to increase efficiency and understanding of how things get done in the region, and provide focused attention on streamlining and integrating systems and services that are necessary for the survival and prosperity of the region. The office can help connect the dots between people, organizations, and information by proactively facilitating dialogue and identifying strategies for people and organizations to partner for the benefit of our people. As it increases dialogue and coordination, the regional planning office can foster a better understanding of the interconnection and interdependency between different organizations and programs. Part of this better understanding is the establishment of “rules of engagement” that can assist organizations and agencies in developing the tools and agreements necessary to share information and cooperate, improving the efficiency and effectiveness of their respective missions.

In its efforts to increase coordination and efficiency, the regional planning office can develop a transparent, collaborative process to prioritize needs, secure resources, and strategically invest for the greatest positive impact. In partnership with and support of other tribal agencies and organizations, the office can function as the go-to entity to coordinate regional efforts to pursue grants and other funding opportunities to support a sustainable region. The office could also help to develop transparent processes, with the input and coordination of relevant stakeholders, to prioritize funding needs and strategically seek resources to support the implementation of Oyate Omniciye and support a health, vital, sustainable region more generally.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The focus of this recommendation is to build trust and open dialogue for interdisciplinary problem-solving. One of the topics that will build this trust is strategically determining how to fund the implementation of this plan. Prioritizing projects and policies in each tribal department and demonstrating ways to coordinate related projects to achieve the most impact will show that resources are being managed wisely.



Government



Figure 1.2

CASE STUDIES

Sustainable Development Institute at the College of Menominee Nation

The Sustainable Development Institute (SDI) plays an important role in the global community, emphasizing indigenous connections, roots, wisdom, and traditions tied closely to the principals of sustainability. They are creating globally aware people whose competencies are grounded in a respect, responsibility, reciprocity, and kinship to all living things. SDI understands its responsibility to share sustainability knowledge, understandings, wisdom, and practices. The goal of SDI is to illustrate, live, and promote the vision of the Menominee leaders of respectful, responsible, and kinship stewardship of our mother earth for future generations' survival and gifts of life, through education, research, outreach, and practice.

Sustainable Development Institute of the College of Menominee Nation, Contact: Melissa Cook, Director; mcook@menominee.edu; 715.799.6226 or Beau Mitchell, Sustainability Coordinator; bmitchell@menominee.edu; 715.853.2013 Keshena, WI; www.sustainabledevelopmentinstitute.org

Maryland Department of Planning

Maryland's Department of Planning is an asset to state government, local governments, communities, businesses and organizations because of its ability to provide and analyze relevant land-use research and to develop smart growth policy tools. It's relevance to the proposed Regional Planning Office lies in this research-based role to provide accurate information for decision making. For trend analysis, the Maryland Department utilizes such technology as computer mapping, satellite imagery, aerial photography and analysis of census, land-use and parcel data. It reviews and comments upon local comprehensive plans, develops technical "models and guidelines" booklets on land-use and planning topics and provides a range of technical assistance to local governments. The Department also monitors and forecasts changes in development and land-use throughout the state, and it produces information on demographic, socioeconomic, political, cultural, geographic and land-use trends. Divisions within the Department of Planning include the State Clearinghouse for Intergovernmental Assistance, Planning Data Services, Local Planning Assistance and the Office of Smart Growth.

Maryland Department of Planning, Contact: Patricia Goucher, Office of Smart Growth, 301 WI Preston Street, Baltimore, MD 21201; 410.767.4620, pgoucher@mdp.state.md.us; www.mdp.state.md.us



Mid America Regional Council (MARC)

MARC is a nonprofit association of city and county governments and the metropolitan planning organization for the bistate Kansas City region. Governed by a board of local elected officials, MARC serves nine counties and 120 cities. This is a similar role to the proposed Regional Planning Office in that it would not be a tribal office, but would provide information and analysis to guide decision making for the tribe.

MARC is funded by federal, state and private grants, local contributions and earned income. A major portion of the budget is passed through to local governments and other agencies for programs and services.

Their roles in the Greater Kansas City community include:

- Identifying regional challenges and acting as a problem-solving forum
- Promoting consensus and commitment to regional solutions
- Educating and engaging the public in decision-making processes
- Coordinating policies that guide progress in the region
- Developing regional plans for transportation, the environment, emergency response and more
- Conducting research and providing technical support to local leaders
- Advocating for regional issues at the state and federal levels
- Providing cooperative services between local governments
- Allocating resources for regional systems

Mid America Regional Council, Contact: David Warm, Executive Director, 600 Broadway, Suite 200, Kansas City, MO 64105; 816.474.4240, dwarm@marc.org; <http://www.marc.org/>

WOITANCAN GOVERNANCE

Lakota ounyanpi kinhan tokeske woitancan kin ungluwastepi na ungluasalyapi kta heci oaye wanji unkipazopi okihi. Ca ognayehci unkokipapi kin waste kte. Na nakun Lakota Oyate owayasu na tomniciye kinhan igluhaya yankapi kte heca. Na aotanhcin Oyate kin cantekic'unyan woitancan kin el skanpi kta wan yanke.

Look at ways Lakota leadership can inform us and promote greater stability through transparency and constitutional reforms. Focus on capacity & independent strength of the three branches of government - judicial, legislative and executive. Increase public involvement.



Figure 2.1: Cropped photo of painting at Oglala Lakota College, Treaty 1851

RECOMMENDATION 01

Restructure government for cultural fit and efficiency, and increase transparency and accountability.

RECOMMENDATION 02

Separation of the branches of government and strengthening our courts

RECOMMENDATION 03

Increase self-governance through the use of 638 contracting and compacting appropriate for a large, treaty tribe

RECOMMENDATION 04

Strengthen tribal tax base to better provide essential services

RECOMMENDATION 05

Improve intergovernmental communication

RECOMMENDATION 06

Define district boundaries and identify community clusters



The treaties of 1851 and 1858 between the Oglala Lakota and the U.S. officially decided on a traditional form of Lakota governance. Lakota traditions provided highly effective parliamentary-type structures. In these structures leaders gathered in council, selected executives to carry out administrative functions and an independent society resolved disputes and provided law and order. The U.S. treaties were grossly violated over the following 80 years and during the decade leading up to the Indian Reorganization Act federal authorities rejected multiple models of decentralized government offered by the Oglala Sioux Tribe, until the terms of the current form of government was established in 1934. This form is a poor match for Lakota standards of legitimacy and authority in governance. Like other tribal governments established under this act, it has three branches with the legislative branch, in the form of the Tribal Council, reigning supreme. The judicial branch is expressed in the Tribal Courts, and has recently been determined by the people of the Reservation to need to stand separately from Tribal Council's influence. The executive branch contains the tribal administration and the Executive Committee and is subservient to the Tribal Council.

To no surprise, there has been a continual and considerable amount of dissatisfaction with the IRA government of the Tribe. This expresses itself in many ways, including: lack of involvement in politics and governance among a silent majority of Tribal members (especially those farther from Pine Ridge Agency), pushes for shifting more power to the District governments, and activism for constitutional reform. Efforts to promote unity at all levels continue.

Intergovernmental dynamics

While the County governments within the Reservation are relatively tolerant of Tribal interests, the State of South Dakota is historically aggressive in policies that would undermine the ability of the Tribe to govern itself or build its sovereignty. The State of Nebraska's approach to the Tribe is typically ambivalent in returning lands to trust status or dealing with the jurisdiction of the town of White Clay, NE.

The federal government is intertwined with the Tribal governance structure. The federal presence is almost as strongly felt as that of the Tribal government. The Bureau of Indian Affairs (Department of Interior), the Indian Health Service (Public Health Service, Department of Health and Human Services), and the tribally designated Housing Authority (Department of Housing

HISTORY

THE BOSS FARMER

Less than 125 years ago, our Reservation began to take shape. Most of our relatives had been forced to give up our nomadic hunter ways and took on the difficult, and often undesired, challenge of learning new skills and language. As the early Districts were laid out, a person was sent out to each one to coordinate the delivery of supplies and keep track of paperwork. Quite often a non-Indian, and nick-named the "Boss Farmer", for being the one given the most authority, this person often knew the most about this new, agrarian way of life, although they weren't always fair or friendly.

The role the Boss Farmer played was familiar amongst our people, who look to strong leadership figures for guidance, but the values had been all crossed up and lost. It unintentionally created a legacy of dependency, when what could have been happening was adapting gradually while empowering our people.

and Urban Development) are the primary federal agencies impacting the Reservation, but various other federal agencies are present and prominent as well. Indian Self-Determination Policy is currently the deciding factor of where the boundary lies between tribal and federal government.

Additionally, there are our District (local) governments and committees which struggle to find resources and stability alongside the larger centralized tribal (national) government. The Districts each have their own constitution and are closest to the grassroots community level. Each has the potential for making major local impacts if they have strong leadership and are given the proper respect, patience, support, and resources to continue to build capacity and effectiveness. This level of government is also prone to certain families (tiospaye) or individuals dominating and thus, great care must be taken to generate fairness.

Momentum for change

In the past few years momentum has been building around reforming government to better reflect our culture and needs. In 2007 the United Nations Declaration on the Rights of Indigenous Peoples was adopted by the United Nations General Assembly which set an important standard in combatting discrimination and marginalization. In 2008 the Oglala Sioux Tribe constitutional amendments that called for the separation of the judicial branch are evidence of this accelerating change. After this, the push towards actually empowering this decision through enforcement has taken place. In March 2011, the Tribe undertook a Government Analysis of Native Nations (GANN) which highlighted the strengths and weaknesses of the current government through a multi-stakeholder participatory process. This has fueled further steps towards reform. This plan is an opportunity to make our government work better for us and work towards self-sufficiency, while requiring the federal government to honor and maintain its treaty-based obligations.



Figure 2.2 Jim Yellowhawk's drawing "Photographing Sioux 1867"

RECOMMENDATION 01

WOITANCAN KIN UNYUOWOTANPI NA UNYUWASTEPI KTE, HECEL YULAKOLYAKEL INYANKIN KTE, NA NAKUN TONA EL OPAPI KIN HENA OTANINYAN SKANPI KTE RESTRUCTURE GOVERNMENT FOR CULTURAL FIT AND EFFICIENCY. INCREASE TRANSPARENCY AND ACCOUNTABILITY

We will improve our government by seeking constitutional reforms that reshape the Tribal government to reflect the traditional ways the Oglala have governed ourselves and empowering leaders to be more transparent. This reform will increase the legitimacy of our government and the strength of our nation.

Currently the IRA government and tiospayes often overlap, which creates inefficiencies. The Harvard Study on Economic Development points out that:

“At Pine Ridge, citizens continue to spontaneously create subnational district governments and organizations that take over functions that might otherwise be performed by the central IRA tribal government. The United States, meanwhile, continues to treat the centralized tribal government (with its one-house legislature and popularly elected single president) as the legitimate government of the tribe. Under these circumstances, it is no wonder that the IRA government at Pine Ridge is subject to turmoil and experiences great difficulty in exercising stable, sovereign authority or in winning the allegiance of the community.”

To remedy this situation, this recommendation proposes that the districts or tiospayes take a more active role in government, and that the constitution be amended to give

these organizations power, resources, and responsibilities as part of the “official” government. This recommendation calls for the convening of constitutional conventions that include leaders from tribal government and the districts to reach consensus about the proper role of the districts in government and draft constitutional amendments. One of the first tasks of these conventions would be to establish the legal basis of our legal standing from the treaties and to use this for all policy and legal restructuring.

Along with these constitutional changes, leaders should increase transparency in government and find new ways to share the government’s activities and progress with the people. Care must be taken to maintain balance within the district and tiospaye level communities so that all district leadership is given equitable opportunities to get involved and not just one or two families.

Birgil Kills Straight and Steven Newcomb, co-founders and co-directors of the Indigenous Law Institute, outlined a bi-cameral form of government in a paper titled “Toward a Oglala Lakota Constitution” in 2004. The British government has a bicameral system with their House of Commons and House of Lords. Under this system the equivalent of the House of Commons would be the Oglala Sioux Tribal Council. The House of Lords would be called the House of Chiefs and would be made up of the Chiefs of the Traditional government of the Oglala Lakota Nation, thus incorporating the tiospayes. Both houses must agree before anything becomes law. These two bodies would appoint members to the Naca Omniciye (Executive Committee). The judicial branch would be a separate branch of government. Administrative and Business Councils would oversee existing and future programs.



Benefits

- Increases efficiency of government.
- Increases support and trust for government and participation.
- Increases development and financial return of assets invested in the reservation through a more stable government and clear rules.
- Increases accountability of leaders and government employees

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

In restructuring government to create cultural resonance and empowerment for Lakota people, many voices must come together in consensus. The Lakota language will have a big role to play in setting the tone for the dialogue between the government and tiospayes about a traditional form of governance in the modern world.



Language



Communications

120 BILLION

DOLLARS PER YEAR THE U.S. DEDICATES TO AFGHANISTAN

2 BILLION

DOLLARS PER YEAR THE U.S. DEDICATES TO INDIAN COUNTRY

RECOMMENDATION 02 OWAYASU KIN KALEHANYANG IYEUNYANPI KTE, NA WAKIYA TIPI TA WOWAS'AKE KIN UNYUTANKAPI KTE SEPARATION OF THE BRANCHES OF GOVERNMENT AND STRENGTHENING OUR COURTS

At the heart of this recommendation is the separation and strengthening of all three branches of government with an emphasis on the judicial branch. The judicial branch of government plays an important role in serving justice and settling disputes. To properly fulfill this role, the judicial branch must be independent and the courts must have sufficient resources, both financial and human capacity, to manage day-to-day operations and ensure disputes are heard in a timely manner. First, the Tribal government should implement the 2008 constitutional amendments that were passed by the people to separate the judicial branch from the rest of government.

The government should also invest resources to train key stakeholders and further professionalize the courts and create an tiered court system with a separate appellate

court. Specialty courts could also be created to increase efficiency and speed, such as a separate probate court or juvenile court. Infusing all restructure with culturally appropriate solutions, such as the Tribe's Peacemaking Court, will help lead to long term success.

Benefits:

- Access to justice – decrease waiting times, increase the amount and types of cases the court system can handle.
- Respect for government – the courts are a major symbol of government and are an institution that many people come in contact with in their lives. Investing in the court system will increase the legitimacy of government in the eyes of the Oyate.
- Economic development – increase confidence that business agreements will be upheld and settled in a timely manner. (see Economy – Recommendation 2: Improve ability of courts to handle business cases)



Figure 2.3



CASE STUDIES

Navajo Tribe

“In 1985, the Navajo Nation Council passed the Judicial Reform Act, to create the Navajo Nation Supreme Court and streamline court operations. The judges are chosen by merit selection, with the Judiciary Committee of the Navajo Nation Council submitting names of qualified applicants to the Navajo Nation President for appointment. Justices and judges are confirmed by the Navajo Nation Council, and may be removed for good cause. Candidates for judicial office must be Navajo, have legal experience, and have an intimate knowledge of the language, customs, and traditions of the Navajo people. The Navajo Nation court system is the largest Indian court system in the United States, and has been called the “flagship” of American tribal courts. Since then, the following two individuals have served as the Supreme Court Chief Justices.

10/85-12/91 - Honorable Tom Tso
 1/92-Present - Honorable Robert Yazzie

Presently, the Navajo Nation operates a two level court system which are trial courts and the Navajo Nation Supreme Court. Cases begin in the trial courts. Trial Court appeals are made to the Navajo Nation Supreme Court, which is located in Window Rock, AZ. The rights of individuals are protected and claims are settled fairly in the Navajo court. The Navajo courts handle over 90,000 cases a year.”

http://dine.sanjuan.k12.ut.us/heritage/people/dine/organization/government/branch_judicial.htm

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

An independent judicial branch makes for a friendlier business environment on the Reservation. Businesses and financial institutions will gain confidence that their contracts will be upheld and that any disputes will be resolved in a timely manner.



Economy



Figure 2.4

RECOMMENDATION 03

WOECUN WAN OPAWINGE SAKPE SAM WIKCEMNA YAMNI SAM SAGLOGAN EYAPI KIN HE IYOHLOGYA SAM UNKOIC'IHIPI KTE INCREASE SELF-GOVERNANCE THROUGH THE USE OF 638 CONTRACTING AND COMPACTING APPROPRIATE FOR A LARGE, TREATY TRIBE

638 contracting allows a tribe to take over programs from the federal government. Under this process, known as self-determination contracting, administrative control of an otherwise federal program is transferred to the tribal government via a “638” contract. The tribe agrees to administer a particular program, and the associated federal funds are transferred to the tribal government. When the tribe determines that it can take over a program and does so with a 638 contract, it is an exercise of the tribe’s sovereignty. One shortcoming of 638 contracts is that the funding occurs on a program-by-program basis and the federal government’s spending priorities dictate what programs get funded. The Oglala Sioux Tribe used to have its own on-site Self-Determination Office, but that was moved up to the regional BIA offices in Aberdeen, SD.

In response to this constraint on tribes, the federal government enacted the “Tribal Self-Governance Act” that allows a process known as Compacting (now the Self-Governance Act). Compacting goes a step beyond 638 contracting by allowing a tribe to receive a lump sum payment from the federal government for all services that a tribe chooses to manage, which can range from just one program to a combination of several programs. The tribe can reallocate funds to different programs based on the tribes’ priorities, not the federal government’s priorities. Currently, the source of money for compacting is determined by the Tribal/Interior Budget Council

(TIBC) based on the needs compiled and brought to them by all tribes, most often by the local Bureau of Indian Affairs office. Great Plains Tribal Chairman’s Association elects two representatives and they are the members of the TIBC. The TIBC process does not take into consideration population size, land base or treaty status, so the needs of the community are not met by the budgeting process and when tribes begin to manage their own funds, this becomes even more clear. Ultimately, it would benefit all tribes for this process to be redesigned from the Executive branch of the U.S. government to the tribal governments.

Today, compacting typically works for small tribes well, but extreme care must be taken with a large, treaty-based tribe such as the Oglala Sioux Tribe to ensure this consolidation does not cause widespread job loss through cutting of services and erosion of sovereignty. Currently, the Oglala Sioux Tribe has a huge presence of the Bureau of Indian Affairs with a large land base and a very specific treaty with the United States. Compacting has the potential to help, but only if implemented in a way that honors these things.

This recommendation advocates increasing self-governance through the use of 638 contracting and compacting wherever possible and beneficial. 638 contracting and compacting should occur on the tribe’s terms and should not be forced on the tribe by the federal government nor should these solutions undermine the trust responsibilities of the U.S. government.

Benefits

- Increase sovereignty
- More control over programs and resulting efficiency increases
- Greater control over funding priorities



CASE STUDY

Salt River Pima-Maricopa, Arizona

Land management is a key area in which the Tribe hopes to see positive results from the Self-Governance process. Management of real estate has been very important to the Tribe for many years, and is clearly one of its priorities for the future. This community had the first Tribal realty contract in the country under 638, and they did everything themselves except appraisals and the management of the Federal trust function. The Tribe's government includes a highly efficient Planning Commission and a Land Board, and operates under a proactive development ordinance. The entire reservation is zoned, and the procedure for reservation development initiatives is truly comprehensive. "Leasing is big business for us," said Tribal Self-Governance Coordinator Earl Pearson. "It develops a major portion of the Tribe's annual income, and results in the employment of a lot of our people. But we have always recognized the significance of professionalism in our land management activities," he said. "That's why we have land management ordinances that require two hearings before our Land Board and our Council before our Council can take action on leases. If a zoning change is involved, another hearing is required."

As with most Tribes, there are members who are hesitant to cut strings with the BIA, for fear of termination. This is a healthy concern, because it is so important for the Tribes to maintain a vigil on the Federal trust responsibility. It does, however, appear that the permanent Self-Governance legislation will continue to protect this relationship.

http://www.tribalselfgov.org/red%20book/For%20the%20SG%20Coordinator/tribal_success_stories.htm

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the Tribe works to restructure and healthy dialogue is fostered throughout the government and community, better ways to manage programs and agencies will emerge. The regional planning office can play a key role in finding new connections between partners and agencies to streamline processes and use funds in a more efficient way.



RPO



Figure 2.5: Photo of case study land area

RECOMMENDATION 04
WAHPAYE OAGLE KIN WAS'AG UNYANPI KTE, HECEL
OYATE KIN OTAKIYA IWASTEWICUNYANPI KTE
STRENGTHEN TRIBAL TAX BASE TO BETTER
PROVIDE ESSENTIAL SERVICES

The government needs resources to create and strengthen the necessary services described in this plan. The Oglala Lakota are not content with the standard of living that is maintained through the federal government's inadequate fulfillment of treaty obligations and limited funding. In order to do this, the Oyate need to increase the tax revenue that the tribal government receives while keeping the pressure on the federal government to honor the treaty obligations.

Currently, there is conflicting legal precedent about whether tribal governments can levy taxes on non-Indian businesses within the reservation boundaries or whether the state can collect sales tax on sales to non-Indian customers at Indian owned businesses. It is critical that the tribe's ability to raise resources is consistent with its responsibility to provide services, and these uncertainties make this difficult. This recommendation proposes that the tribal government negotiate with the State of South Dakota to sign an agreement that protects our sovereignty and allows the tribe to raise revenue consistent with its responsibility to provide services. This historically antagonistic relationship with South Dakota would require new partnership-building. (see Case Study)

The California Association of Tribal Governments (CATG) prepared a memo proposing five topics for discussion at the Tribal Nation's Conference in 2011. Increasing tribal tax base was the first issue. The memo states:

CATG requests the President help to restore the tribal tax base and re-assert tribal jurisdiction over tribal lands as the most important priority in Indian Country. The authority of tribes to levy taxes on tribal lands has never been successfully disputed. However, over many years, state and local governments, with the support of courts that have invented and then expanded the authority of state and local governments to levy taxes on non-tribal improvements and other things of value and individuals on tribal lands has crippled the ability of tribes to levy taxes, which would result in double taxation.

Tribes provide many governmental services to all people within their jurisdiction, especially in the area of emergency services and environmental protection. As such, tribal governments should have exclusive access to their entire tax base including that derived from non-members and non-member improvements. The burden of proof should be on the States or Counties to prove a justification for intrusion.

(Also see Case Study for Recommendation 3)

Benefits

- Increase ability of tribe to provide needed services.
- Services will increase health, education, and economic well-being of the people.
- Creates a more equitable revenue generation source (the weight of funding government is lifted from the poor.)



CASE STUDY

Indian Affairs Council, State of Minnesota

The Minnesota Indian Affairs Council (MIAC) is the official liaison between the State of Minnesota and the 11 tribal Governments within the state. The Council provides a forum for and advises state government on issues of concern to urban Indian communities. The Council administers three programs designed to enhance economic opportunities and protect cultural resources for the state’s American Indian constituencies.

The MIAC plays a central role in the development of state legislation. They monitor programs that affect the state’s American Indian population and tribal governments. The Indian Affairs Board is made up of the 11 Tribal Chairs or their designees, a member of the Governor’s official staff, the Commissioner of Education, Human Services, Natural Resources, Human Rights, Employment and Economic Development, Corrections, Minnesota Housing Finance Agency, Iron Range resource and rehabilitations, Health, Transportation, Veterans Affairs, and Administration, or their designees.

The Indian Affairs Council’s vision is to strive for the social, economic and political justice for all American Indian people living in the State of Minnesota, while embracing traditional cultural and spiritual values.

<http://www.indianaffairs.state.mn.us/aboutus.html>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The ability to levy taxes on tribal lands could be one stream of funding for basic services such as police, hospitals, trash disposal, clean water supply, and safe roads. The regional planning office could provide the structure to coordinate up-to-date information for such a tax base as well as an inventory of services that this tax base provides in an effort to maintain transparency in all regional endeavors.



Land Use



RPO

RECOMMENDATION 05

WOITANCAN KIN EL SAM TANYAN WOKICIYAG WICUNKIYAPI KTE IMPROVE INTERGOVERNMENTAL COMMUNICATION

Increasing communication and cooperation between Shannon, Jackson and Bennett counties and with state and federal government will help the Oglala Lakota Tribe increase its sovereignty. One strategy that would improve communication is to standardize all forms that pass between governments. The Government Performance and Results Act (GPRA) is an ongoing initiative that is geared at creating standardized forms that are used between tribal governments and state and federal governments. The tribe should be proactive in creating the final format of these forms to ensure that they accurately report the issues and needs of the tribe in a manner consistent with how this information is collected.

Building upon new communication streams, true tribal collaborations with Shannon County could form around common goals for Community Block Grant funding, and creating proposals for this funding together. This collaboration has the potential to increase efficiency of services to people who live in Shannon County whether or not they have tribal affiliations.

(See Case Study for Recommendation 4)

Benefits

- Increase sovereignty
- Increase efficiency of government
- Improve quality of services

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Not only should all forms be clear, understandable and standardized between governments, but they should also be paperless and automated. Through increasing efficiencies of reporting, more accurate reports may be received and a clearer picture of need is established.



Communications



RECOMMENDATION 06
MAKOCE KIN UNKIYUSPASPAPI NA ECEL
UNKIYUCIK'ALAPI KIN HE INAJINUNKIYAPI
KTE, NA MAKOCE UNGLUTANKAPI KTE
DEFINE DISTRICT BOUNDARIES AND
IDENTIFY COMMUNITY CLUSTERS

The tribe has never officially delineated the boundaries of the nine districts of the Pine Ridge Indian Reservation. They were shaped as “farm districts” with a boss farmer. This has important consequences in terms of the distribution of resources and the political environment. If individuals between communities do not know which district they are in, which district leader should they vote for? If an individual wants to be a leader, how would she know in which district to run for office? Often times, the lack of defined district boundaries have allowed some to “double-dip” on benefits received from their local government or not receive any benefits.

Additionally, based on work started by Village Earth, there is a great need to understand the location of community clusters within the political districts. Clustering is a process of demarcating geographic boundaries of different social, cultural and geographic communities and enhances participation in local and regional processes as well as greater distribution of power and resources within districts. Many of these communities were established by groups of extended families. Clarifying these boundaries and roles of subgroups can help to empower district governments for enhanced leadership in governance of their district as well as the tribe. Decentralized participation can also be a mechanism to stimulate trust and participation of our communities in governance at-large. Figure 2.6 is a rough map of current political districts with an overlay of known possible community clusters.

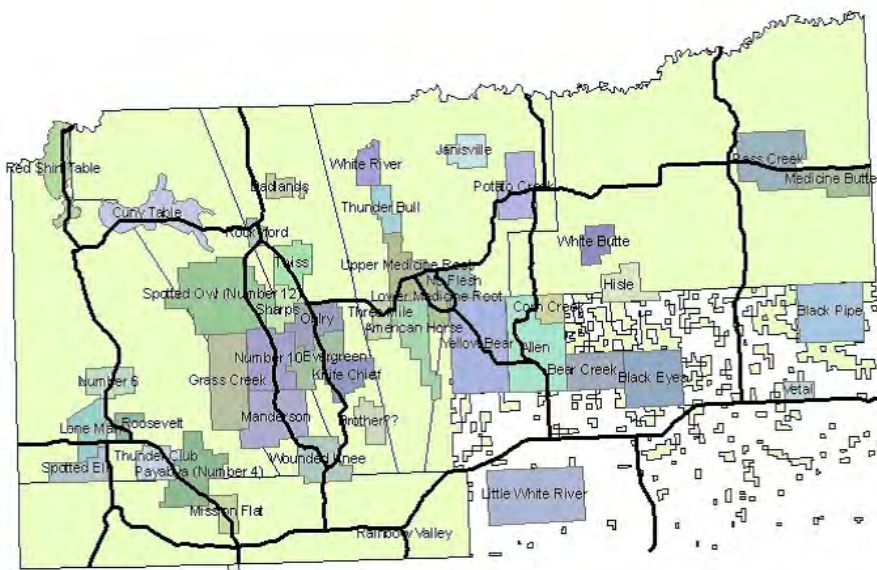


Figure 2.6: Current political districts with an overlay of known possible community clusters



Figure 2.7: Map of new districts



Currently, Shannon County is undergoing redistricting due to large population discrepancies between commissioner districts. The legal descriptions for the new districts and a map showing the new districts can be viewed below in Figure 2.7. With multiple efforts at looking at redefining districts and mapping communities, it is very important that all processes inform one another.

Benefits

- Improves efficiency of government.
- Increases participation in government
- Identifies levels of representation and participation that reflect people's loyalties to one another as tiwahe, tiyospaye, and sub-community.
- Enhances both the level and quality of participation in regional planning by identifying units of organization that people identify with and care about.
- Updates housing maps through community based-mapping

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the restructured government increases the involvement and power of the district leaders, they will need to represent the priority projects, programs and policies for their tiospayes. Culture and spirituality will play an increasing role in defining these priorities and it is only fitting that they are described in the Lakota language. The regional planning office can help to coordinate implementation of the prioritized projects throughout the reservation and advise on partnerships, funding streams and action steps.



Language



RPO

LAKOTA IYAPI LANGUAGE

Taku awauncinpi kin iyuha el Lakotiyapi na Lakol Wicoh'an kin aikoyag unyanpi kte.

Revive common use of the Lakota language and infuse it in all aspects of planning for the future.

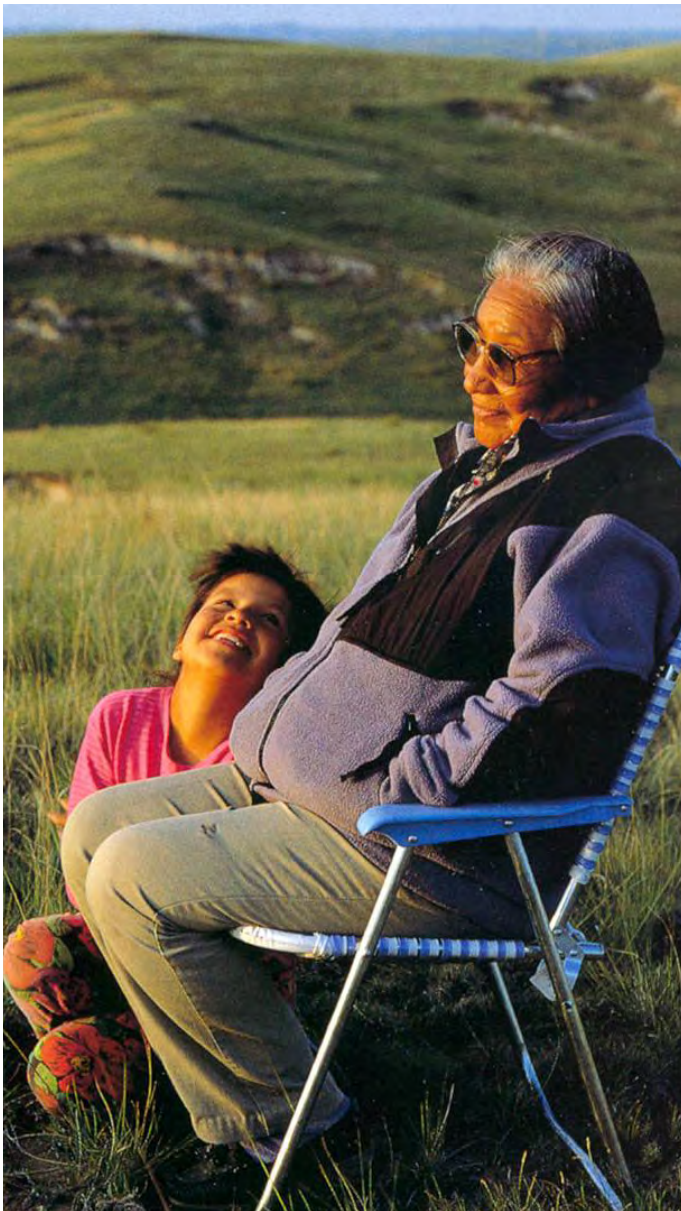


Figure 3.1

RECOMMENDATION 01

Centralize all available Lakota language information and efforts

RECOMMENDATION 02

Foster leadership in communities

RECOMMENDATION 03

Increase awareness of the Lakota language through media/technology/campaign efforts

RECOMMENDATION 04

Increase Lakota language use and learning in all educational systems.



Within the beautiful Lakota language are the ingredients to become a stronger and healthier nation. The people of Pine Ridge Reservation have emphasized the revitalization of language as one of the most important and urgent issues to address in planning for a healthy and sustainable nation. There are numerous efforts currently underway to revitalize the Lakota language in school programs and in local non-profit organizations. However, there is no collective effort within our tribe - we are not working together to revitalize our language.

There is no secret formula, perfect strategy, or book that can revitalize our Lakota language. This collective effort must be pursued at multiple levels, including in the home with your family members, in schools, and in tiospayes/communities. We, as Oglala Lakota people, have endured genocide, assimilation, and other assaults to our culture and language. However, due to the strength of our ancestors and power of our culture and spirituality, we are still here and the language carries on!

Quotes from young people on importance of the Lakota language

- “In our ceremonies the spirits speak Lakota,” Todd Phelps said. He is a graduate of Little Wound High School and currently attends Stanford University. “So without the Lakota language there is a real disconnect with our own spirituality. We need to keep our language alive, it is the tie we have to our ancestors.”
- “Without the Lakota language we cannot be fully immersed in our culture, songs and ceremonies,” added D.J. who is a student from East High School in Denver, CO. “I am taking it upon myself to learn the language. When the Lakota language starts to die, our culture will die. People have already tried to kill us but we are still here speaking our language.”

Quotes from Lakota people on Language learning

- “We have to share this responsibility of learning and teaching the Lakota language. We can’t just leave it to our Lakota language teachers to help our students learn because it is a responsibility we must all carry.”
- “I once went to a school where the only Lakota phrase I learned was wanuniye or I’m lost. If you learn the Lakota language you don’t have to say wanuniye because you will find yourself.” Tianna Spotted Thunder – Red Cloud Indian School
- “I think we need to find a lot of fun ways to learn because it shouldn’t be stressful to learn our language,” Sierra Yellow Boy said. She is also a student at Red Cloud Indian School.

90%
NINETY PERCENT OF
TRIBAL MEMBERS SPEAK
LITTLE OR NO LAKOTA.

70
THE AVERAGE LAKOTA SPEAKER
IS SEVENTY YEARS OLD.

3%
THREE PERCENT OF TRIBAL
MEMBERS ARE FLUENT IN LAKOTA.
THIS IS DOWN FROM FIFTEEN
PERCENT TWO DECADES AGO.

Quotes from Peter Hill's High School Students

- “The language is very important to us. But I am still learning it myself and maybe if I learn it, I can one day teach it to my children and grandchildren. Our generation is supposed to save the language, but a lot of people don't seem interested. We must step up as young leaders and save our language!”
- “All students need teachers who actually believe that we are capable of learning the language, and won't give up on us even when we are slow to learn.”
- “Teachers shouldn't be discouraging or mean to students if they make a mistake. That will only discourage them more from speaking it. Plus, the best way to help learn is by kinesthetic and visual activities and some audio activities. It will help them learn faster and easier.”

While our language and culture have persevered through great adversity, use of the language is facing dramatic and urgent changes. From 1993 to 2013, the counts of fluent speakers went from 15% to 3% percent with the percentage of people speaking little or no Lakota rising from 60% to 90%. We are not teaching enough fluent speakers to replace those fluent speakers passing away.

Today the Lakota language does not carry the necessary “status” to be fully accepted in our daily lives. Peter Hill, Lakota language speaker and educator, explains, “Lakota language learning does not enjoy the high status that other youth activities (basketball, texting, etc.) do and so young people who are interested in learning the language often do not find much support within their peer group.” This barrier tends to discourage the younger generation from learning the Lakota language.

This initiative identifies recommendations to promote generations of young, fluent Lakota speakers who can sustain the language as the older fluent-speaking generations are passing away. These recommendations describe the important first steps to highlighting the importance of using Lakota language in daily life and offer new ways for us to support each other in learning and using our language to express our culture and values to the fullest.



Barriers

- Discouragement of people trying to learn the language:
- Learning the Lakota Language on our reservation is breaking a societal norm because English is the popular language and is widely spoken throughout all the communities on the reservation. The pressure put on people that attempt to learn or speak the language is a huge barrier that has to be addressed. Efforts such like Tusweca Tiospaye’s Language Summit are slowly breaking down barriers like these by allowing a safe environment to learn and speak the Lakota Language.
- Our children and non-speakers are immersed in a world that is not Lakota. For example, the people our children idolize are usually non-speakers of Lakota (such as their parents, sport stars, and celebrities). A few efforts that address this are the Oglala Lakota Immersion School, Lakota Waldorf School, and spiritual/cultural gatherings.
- A growing number of parents are not teaching their children the Lakota language:
 - According to the Lakota Language Consortium, the language stopped being transferred inter-generationally during the mid 1950’s. Since that time the number of Lakota language speakers has slowly declined.
 - For the year 2013, the average speaker age is projected to be 70 years old. The typical age of the youngest speaker is projected to be 55 years old.
- Lakota language teachers:
 - Generally, our fluent Lakota speakers have been the primary teachers of the language. With the average age of a fluent speaker on the Pine Ridge Indian Reservation at 65-70 years of age, meaning our teachers of the language are leaving us. It is also important to offer training and assistance to those who are willing to teach. As Wilhelm Meya, director of Lakota Language Consortium conveys, “Not all fluent speakers are teachers.”



Figure 3.2 and Figure 3.3:
Scenes from Tusweca Tiospaye’s 4th annual
Lakota/Nakota/Dakota Language Summit

RECOMMENDATION 01

LAKOLIYAPI WOSLOLYE EYA YUKE KIN IYUHA MNAUNYANPI KTE CENTRALIZE ALL AVAILABLE LAKOTA LANGUAGE INFORMATION AND EFFORTS

This recommendation emphasizes collaboration between ongoing language initiatives to strategically coordinate and increase education efforts. There are strong organizations that are actively promoting and teaching our language such as Red Cloud School, Tusweca Tiospaye, and the Lakota Language Consortium. Each organization has a different focus and goals. So, rather than requiring all to agree on a single approach, we recommend that the differences are maintained in order to suit all of the different ways of learning, and bolster the common set of tools available to all Lakota language learners. This entails creating a 1) centralization of information, 2) coordination of efforts, and 3) identification of targeted efforts to close any existing gaps in needed learning processes. A representative from each language initiative should maintain involvement on a common board with a position designated to maintain a digital central library of resources. A first step for this board is to create an advisory network composed of representatives from other indigenous



Figure 3.4

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As partners share tools and information a new centralized hub of knowledge about our language may be defined. Whether this hub is virtual or physical, clear and user friendly methods of sharing information will be key to expanding language education opportunities.



Education



Communications

language initiatives. This network can be called upon to help guide the ongoing process of expanding and coordinating language education efforts.

Benefits

- Brings the language teaching organizations together to share best practices.
- Creates a clearinghouse of instructional information on the Lakota language
- Makes each teaching organization a stronger part of a whole
- Gives individuals the power to learn Lakota independently through shared information.



RECOMMENDATION 02

WICOTI EKTAKTA TONA TANYAN WAKASKA YUZAPI KIN HENA OWICUNKIYAPI KTE FOSTER LEADERSHIP IN COMMUNITIES

Pine Ridge Reservation contains one the fastest growing counties (Shannon County) in the U.S., therefore our need for positive leaders and role models in our communities is great. Stimulating youth engagement and leadership is an important component of creating sustainable language revitalization for generations to come. Mentorship programs in schools and tiospayes can lay the framework for long-term relationships to learn from role models about Lakota culture and identity as well as life skills and career paths. Over time the Regional Planning Office may become a hub of connections for different areas of interest throughout the Reservation and provide ways to stay in touch with mentors as they follow their educational and career paths. Staying connected with the specific goals of the region can help to define a path for young leaders who wish to become deeply involved in enhancing the long term health and vitality of our people.



Figure 3.5

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As Lakota youth embrace their culture and discover what they care about, it is an important time to pave the way for confident critical thinking and high expectations for success. The regional planning office will be the convener of reservation-wide community engagement and in this way can stimulate leadership through helping communities to define their priorities and making sure that the voice of the youth is always present and heard. Mentorship programs in schools and communities can provide additional opportunities to learn important life skills.



Education



Youth



RPO

Benefits

- Creates community leaders to sustain a Lakota language movement on our Reservation
- Increases youth role models and mentors
- Enhances Lakota identity in communities
- Builds pride in our Lakota culture and language

RECOMMENDATION 03

WOTANIN WOWAPI NA IKANCOLA NA WOUNSPE OMNAYE OCANKU OGNA LAKOTA IYAPI KIN UNYUOWANCAYAPI KTE, NA OYATE KIN ABLESWICUNYANPI KTE INCREASE AWARENESS OF THE LAKOTA LANGUAGE THROUGH MEDIA/TECHNOLOGY/CAMPAIGN EFFORTS

Social media is a common part of interacting in many types of relationships today including peers, businesses, educational institutions and recreational outlets. Increasing the presence of the Lakota language in social media would be a multi-pronged approach to increasing the number of people participating in the dialogue of language revitalization. Tutorial videos, blogs, and tweets could connect and grow the ongoing endeavors of Lakota teachers and students in the school system, the Lakota Language Consortium and Tusweca Tiospaye, outward into the web.

The action steps of this recommendation would include the institutionalization of the language initiative in an official capacity; including signage in Lakota throughout the reservation and the establishment of an identity that includes the Lakota language as a pivotal component. A multi-media campaign to increase



Figure 3.6

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Language learning software and current social media tools can enhance the experience of learning Lakota for some. These tools can also attract a wider audience across the globe than the oral traditions of passing along language skills and stories. Through increasing technological capacity throughout school curricula reservation wide, best practices for indigenous language education can be shared widely.



Communications

use and proliferation of the Lakota language in everyday circumstances needs the full support of tribal leadership in every district to truly become of a part of everyday life.

Benefits

- Increases familiarity and comfort with the language
- Increases number of involved participants in revitalizing the language
- Develops new tools and technology to promote and learn the Lakota language



RECOMMENDATION 04

OWAYAWA ECEKCE LAKOLIYAPI KIN PATOKAHEYA YUSWICUNKIYAPI KTE INCREASE LAKOTA LANGUAGE USE AND LEARNING IN ALL EDUCATIONAL SYSTEMS

We have numerous schools ranging from pre-school to college-level on our Reservation. Through coordination of teaching resources the schools can build a set of best practices together for application in all schools. Rather than a stand alone component of an educational curriculum, language and culture should be integrated into each area of study. Not only does this build familiarity with the structure and sound of the Lakota language but it also reinforces concepts of living in a healthful and interconnected way with all of our relations, human, plant and animal.

Through creating Lakota standards for education Reservation-wide, national sovereignty is also strengthened. This would traditionally be the responsibility of a board of public education, however, given the range of public and private schools options on the reservation a board including all types would best serve raising the educational bar for all youth.

Benefits

- Create a vehicle for a standardized systems-based educational curriculum
- Strengthens national sovereignty
- With increased academic success will come increased self sufficiency and emergent leadership that is strongly connected to traditional Lakota values.
- Increases human capacity to lead sustainable entrepreneurial endeavors.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Integrating culture through language into the Lakota primary, middle and high school curricula depends on not only having resilient and long lasting teachers but also depends on a community support structure for youth to rely on for cultural guidance and application of language in everyday use. Restructuring government to give additional power to tiospayes will increase leadership and involvement in communities in many ways including preparing youth for leadership positions.



Education



Youth



Governance

CASE STUDIES

Tusweca Tiospaye Pine Ridge Indian Reservation

Tusweca (two-swe-cha) Tiospaye (tee-o-shpa-yea) is a Native 501(c)(3) non-profit organization located on the Pine Ridge Indian Reservation, home of the Oglala Lakota Oyate, that is dedicated to the promotion and strengthening of the Lakota language.

Their mission is to develop a strong, healthy, and prosperous environment in which Lakota children and their families can learn and incorporate the Lakota language into their daily lives. It is their vision that one day the children of the Pine Ridge Indian Reservation and their families will feel safe and comfortable in using the Lakota language as their primary language at home and in the community.

Their goal is to revitalize the Lakota language by creating new generations of Lakota speakers. They have been working at accomplishing their mission and vision since their founding in January 2007, by offering programs that are designed to teach and promote the use of the Lakota language and culture.

Programs:

- Lakota Language Program
- Lakota Language Documentation Project
- Development of Lakota Language teaching, learning and promotional materials
- Lakota Language and Culture Youth Summit
- Lakota Hand-games Program
- Powwow
- Lakota Culture Summer Camp
- Lakota Dakota Nakota Language Summit
- Lakota Dakota Nakota Language Network



Figure 3.7



Te Kohanga Reo (Language Nests) Maori Language Revitalization New Zealand

Te Kohanga Reo, or Language Nest, programs were initiated in the early 1980s. The language nests are Maori language immersion preschool programs for infants from birth to five years of age. They were initiated in response to the realization that the Maori language was disappearing because children were learning only English, but it was also an attempt to place both the authority and the responsibility for the preschools with local family groups or whanau.

By 1994, more than 13,000 Maori children were enrolled in 819 Kohanga Reo programs (Ministry of Education, 1995, p. 38). Maori educators soon realized that children would quickly lose the Maori they had learned in Kohanga Reo when they entered English-speaking primary schools at age 5. As more and more children entered Kohanga Reo during the 1980s, the pressure to establish Maori language primary school programs intensified. It is important to note that the immersion program at Rakaumanga depended on children entering school at age 5 with a background in Maori language developed during attendance at Kohanga Reo. Without the six local Kohanga Reo sending children on to primary school at Rakaumanga, the immersion program could not have operated as it did.

Aha Punana Leo Hilo, Hawai'i

The Aha Punana Leo is a nonprofit Native Hawaiian educational organization that was established in 1983 with a vision “E Ola Ka ‘Olelo Hawai’i” (The Hawaiian Language Shall Live) and a mission to revitalize the indigenous Hawaiian language as a living language. It initiated the first indigenous language immersion preschool in the United States. The ‘Aha Punana Leo now runs 11 such Punana Leo preschools and provides supplementary K-12 support to the public Hawaiian medium/immersion schools. Three of these school sites come under the jurisdiction of the ‘Aha Punana Leo, which operates them in coordination with the State Department of Education and Ka Haka ‘Ula O Ke’elikoiana, the Hawaiian Language College of the University of Hawai’i, as a model multi-age elementary through secondary school for native speakers and a model secondary school for neo-native speakers and second-language learners. Ke Kul’o Nawahiokalani’opu’u, one of the schools is on the island of Hawai’i and the other Ke Kula Ni’hau O Kekaha, is located on Kaua’I island the “Aha Punana Leo produces curriculum and teacher training for its own preschools and works in partnership with the Hawaiian Language College to serve other Hawaiian medium/immersion schools. Parent programs exist at all Punana Leo preschool sites and a scholarship program, which supports the mastery of Hawaiian for college students.

CASE STUDIES

Lakota Language Consortium (LLC) Bloomington, Indiana

The LLC language revitalization strategy is focused on creating a new generation of Lakota speakers. The initiative utilizes the large existing network of Lakota schools, pre-schools, and day care centers to educate children from an early age in Lakota as second language. The goal is to achieve proficiency among students by the 5th-8th grades, and is modeled on similar early-elementary second language teaching methods in used in other parts of the world.

LLC pursues multiple approaches to language restoration by offering a diverse set of teaching modalities, including: a sequenced series of elementary Lakota language textbooks, Audio CD accompaniers,

sequenced multimedia CDRom lessons, picture books, visual aids, and teacher trainings. In addition, many LLC efforts go into creating group solidarity among Lakota educators to encourage language revitalization, the promotion of immersion teaching environments, the use of mass media, as well as many additional projects.

Lakota Language Consortium (LLC) also provides language tests to the majority of the reservation schools in South Dakota to monitor improvement. The schools that are located on the Pine Ridge Reservation are Batesland, Wounded Knee District School, Little Wound, Crazy Horse, Pine Ridge Schools, Rockyford, Red Cloud Schools, Wolf Creek, and Red Shirt. The highest improvement in test-scores, out of the Pine Ridge Reservation schools, is Batesland, and Red Shirt School lost ground in the most recent test results (2009).



Figure 3.8



Piegan Institute, Cuts Wood School Browning, Montana

Cuts Wood School is nationally recognized as a successful and effective model for Native language immersion with a multi-generational approach. Cuts Wood School's mission is to use the Blackfeet language as the tool of instruction within a local context to produce fluent speakers of the Blackfeet language. In operation since 1995, Cuts Wood School offers full day programming for children age 5-12. Their objective is to develop highly skilled learners who are knowledgeable in both Blackfeet and world academia.

“Keep in mind that the language is the key. There is nothing else. There is no other priority. There are no other issues. There is no reason to defend your motives, your actions, or your vision. You do not defend yourself, your own language fluency, or lack of fluency. You do it. Action is the key. Native children who are actively speaking the language are your only result.”

“So, in developing a program to revitalize the language: (1) never ask permission, never beg to save the language. Never; (2) never debate the issues. Never; (3) be very action oriented—just act; (4) show, don't tell; (5) use your language as your curriculum— botany, geography, political science, philosophy, history are all embedded in the language.”

Darrell R. Kipp
Co-Founder of the Piegan Institute of the Black Feet Nation

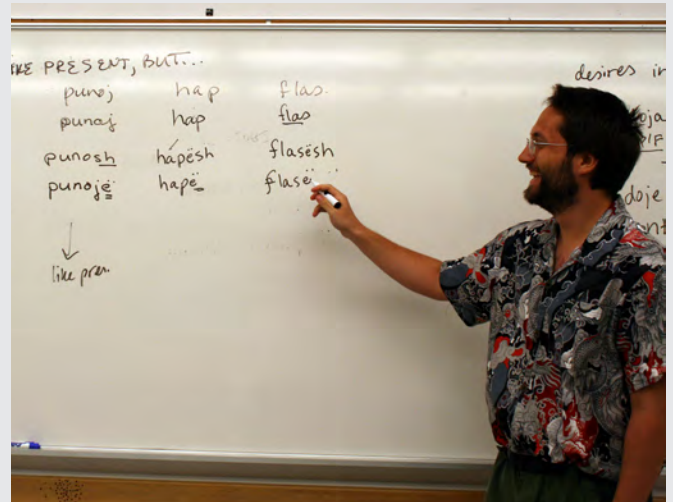


Figure 3.9

WAKANYEJA KIN EPI NA TECA KIN YOUTH AND YOUNG ONES

Wakanyeja kin wotehilapi, na yuwankal wicungluzapi. Tokatakiya, lecel cinwicunkiyapi: Wacinic'iyapi, na slol'ic'iyapi, na zanipi, na waablezapi, na cantet'inzapi kte. Takomni tokatakiya iye ca wakaska yuzapi kte. Na iyotans tona unkanpi kin woksape eya unyuhapi kin yunayewicunkiyapi kte heca.

Youth and young ones are the future and the very sacred. There must be a basis of youth leadership in all facets of Lakota life in order to plan for a vibrant, healthy and prosperous future founded in deeply held cultural values passed along by the older generations.



Figure 4.1

RECOMMENDATION 01

Promote healing through acknowledgement of the impacts of historical trauma and increase understanding of cultural identity.

RECOMMENDATION 02

Provide supportive, safe, and nurturing environments for our youth and young ones.

RECOMMENDATION 03

Increase opportunities for youth participation and leadership development locally and beyond the Reservation.



There is an unusual phenomenon going on in our remotely located, largely rural Region – due to a steadily growing population under the age of 25, we are bucking the trend of decline that is otherwise changing the face of rural South Dakota, and much of rural America. This has a lot to do with our young Native Americans - our most precious, yet most fragile gifts.

Young adults (ages 20-24), youth (ages 5-19) and young ones (ages 0-5) represent just over half of the overall population of our growing region that includes Shannon, Jackson, and Bennett counties. Although it is often difficult to get an accurate count on the total number of the population of the region due to frequent movement of families and known limitations of existing data sources (Tribal enrollment doesn't reflect non-Oglala populations and the U.S. Census traditionally significantly undercounts the actual population for a variety of reasons), by looking at the various sources side by side, reveals a clear pattern as illustrated in Table 4.1 below.

One of the most difficult legacies our people repeatedly face is the damage done in the boarding school or “mission” era. The loss, hurt, shame, pain, isolation, and angry feelings that infected the spirits of so many of our ancestors is only 2-3 generations removed from today’s youth. The consequences of these policies of separating children from parents and community manifest themselves in many ways, although the origins have become nearly invisible. Past policies of child removal have damaged our culture, language fluency, family ties, and modeling

WAKANTANKA TAKU WASTESTE UNK’UPI, IYOTANS WAKANYEJA KIN. HENA WOYAWASTE HECAPI. WANWICALAKAPI NA ILUKCANPI HANTANAS, TAKUWE TOKAWICUNKIYAPI KIN AYABLEZAPI NA OYAKAHNIGAPI KTE.

IF YOU KNOW ALL THE GIFTS OF CREATOR, ESPECIALLY THE WAKANJEYA (LITTLE ONES), THE GREATEST GIFT, YOU WILL KNOW HOW SPECIAL EVERYTHING IS.”

John DuBray, One Spirit
(10/26/2011)

		Oglala Lakota (on Reservation)		U.S. Census Data by Counties in our Region* (*Note: it is widely accepted that Census counts are lower than reality)					
		Enrolled (2000)	Enrolled (2010)	Shannon (2000)	Shannon (2010)	Jackson (2000)	Jackson (2010)	Bennett (2000)	Bennett (2010)
Infants/Pre-K	0-5 yrs		907	1,360	1,602	244	274	317	344
Grades K-5	5-9 yrs			1,606	1,387	278	273	406	326
Grades 5-8	10-14 yrs			1,727	1,433	335	267	352	316
Grades 9-12	15-19 yrs			1,421	1,505	304	258	341	316
Young Adults	20-24 yrs			849	1,263	142	206	210	252
Subtotal	0-24 yrs			6,963	7,190	1,303	1,278	1,626	1,554
Adults	25-44 yrs		5,454	3,193	3,210	692	651	905	730
Adults	45-64 yrs			1,716	2,387	595	695	645	763
Elders	65+ yrs			594	799	340	407	398	384
Subtotal	25+ yrs			5,503	6,396	1,627	1,753	1,948	1,877

Table 4.1

50%

OF PINE RIDGE INDIAN RESERVATION POPULATION IS YOUNGER THAN 25

of parental and cultural roles. This is often referred to as “historical trauma” and plays a huge role in the presence of persistent inter-generational poverty. Poverty is also a crucial factor associated with family breakdown, child neglect, and child removal. Too many of our children and youth are in crisis and often at a severe disadvantage, sometimes even at birth.

Violence, substance abuse, suicides, and other destructive behavior patterns plague our communities, suggesting that the present generation enacts the traumatic feelings of past experiences passed down through the generations. Ghosts from past oppression and abuse still haunt us. Those who had been victimized victimize others in turn. This is a vicious cycle in which many of our relatives are caught. The prevalence of gangs, drugs, and destruction of property is on the rise in some of our communities. Many of our kids make the wrong choices and end up leaving the schools only to end up in juvenile detention, jail or dead. Many others attempt or commit suicide.

There are also positive things happening for our younger segment of the population. We see smart graduates, creative artists, skilled horsemen, capable powwow dancers/singers and talented athletes. In many communities there are very culturally and spiritually engaged young men and women learning how to cope with life’s ups and down through the practice of traditional Lakota ceremonies and rights of passage. The sense of pride in being Lakota is growing, but needs support, care and focused attention.

Focusing on ways to heal from past traumas, creating safe places for youth in every community, and increasing the number and types of opportunities for our youth to be involved in healthy, stimulating activities are the first recommendations that can start to change the future for our children.

Barriers

- Lack of parental involvement or having parents with very poor parenting skills as a result of past inter-generational traumatic experiences
- Poor levels of cultural knowledge as a result of past attempts to assimilate our people and now exacerbated by less interest and respect for local customs and traditions in the larger villages and towns
- Influences of widespread television, music, websites, and other media that do not reflect the values and customs of our traditional beliefs and language
- Limited access to the Lakota Language, which teaches social values and ways of thinking
- Schools are geared toward state regulations that promote the English language. There is a big difference between learning the Lakota language immersed in the sounds and words from a very young age and taking a 40 person minimum class with limited exposure or direct relevance to daily life
- Deep insecurities for youth about their future and the future of their families
- Gangs and influence of older adults that fuel animosity between families
- Drug trafficking pressures by adults who prey on the youth
- Substance abuse and peer pressure
- Domestic violence (verbal, physical and/or sexual abuse)
- Suicide, cutting, and other self-destructive signs of emotional distress
- Truancy and drop-outs
- Unplanned pregnancies and/or unhealthy behaviors while pregnant
- Limited promotion of seat belt use by parents & guardians
- Lack of reliable funding sources for the programs that serve youth and young ones



Figure 4.2

RECOMMENDATION 01

WAITOHEUNYANPI NA ECEL ASNIUNKIC'IYAPI KTE. NA WAUNSPUNKIC'IYAPI NA ECEL SLOLUNKIC'IYAPI KTE PROMOTE HEALING THROUGH ACKNOWLEDGEMENT OF THE IMPACTS OF HISTORICAL TRAUMA AND INCREASE UNDERSTANDING OF CULTURAL IDENTITY

Before we can ask the coming generations of doers, thinkers, and leaders to move forward to achieve positive change there is a need to help heal the individual, the family, and the community to ease the pain and trauma resulting from colonial oppression and past abuses of power. In order for our youth, young ones, and eventually, future generations of our people to understand the deep issues facing our communities, it is vital to understand the history of colonization, including foreign diseases, loss of land, loss of language, restriction of spirituality, and other assimilation or termination tactics. The past resonates into the present; it puts almost invisible pressures on the family, the children, and their ability to reach their full potential. If our youth and young ones are going to not only survive, but eventually thrive and carry the vision of a better life forward, we must help empower them through healing and knowledge of self.

Our communities need to take even more communal responsibility for ensuring the well-being of our youth and young ones. This does not just mean protecting them from harm. It extends to providing a positive sense of self, the world, and the future. It is important to not focus solely on individuals in isolation. Issues faced by our children and young people must be examined within the context of tiwahe (home), tiyospaye (extended family), and wicoti (community) – all levels of our Nation which have also experienced disadvantage and victimization. Also, we must take the time to create the space needed to LISTEN

to one another – most importantly our children. In this way we can heal together. Future generations will find their own identity as Lakota people connected to family, history, and culture.

To start this healing process the creation of a youth society that is modeled after traditional Lakota societies and values would be valuable. This could be implemented through the schools and could involve study groups or peer-to-peer organizations that brainstorm sustainable community development projects and activities. In order to sustain these groups, a mentoring program that has direct relationships with the Regional Planning Office could help to connect the brainstorming sessions with regional goals and implementation opportunities. Youth involvement in implementation of their ideas is essential to believing in a brighter future for themselves and their children. Increasing service learning programs in the school curriculum is another way to build confidence in youth and connections to their community. You have to care to make a difference.

Benefits

- Creates an understanding of the past and by acknowledging the past, opens up the possibility to move forward in healthy and positive ways
- Stabilizes the foundation for future sustainable communities development
- Regeneration of lost and damaged parts of society
- Reduction in self-destructive behaviors
- Builds capacity of youth to encourage and empower one another
- Allows more youth to access their culture in meaningful ways
- Strengthens the capacity of tiyospayes to address the issues facing our youth (especially in a non-programmatic way)



CASE STUDY

The Billy Jumping Eagle Family

Billy Jumping Eagle was a tribal policeman from 1975 to 1986. He has been a bus driver since 1988 and enjoys interacting with the kids. The Jumping Eagle family used to live in Manderson Housing, but they moved out in the early 90's to their current rural location next to the KIZA campground to get away from the gangs, violence, and influence of drugs and alcohol. The horses that the Jumping Eagles keep on their property are used for different kinds of rides and are a big attraction to the under 18 crowd. Many children come to their place and sleep outside near the corrals.

The family receives many non-Lakota visitors because of the nearby campground. One visitor from Kentucky started talking with Billy about the kids that slept around the corrals and Billy's son described his dream of building a bunkhouse for these kids to him. The Kentuckian related that he did not have long to live and soon donated the money needed to build the bunkhouse. ONE SPIRIT, a non-profit Lakota service organization, helped to raise additional funds needed for interior finishes and furniture. The Safe House was officially opened on March 24, 2012 after traditional ceremonies for the blessing that took place, and now the 15-20 children who consistently live with the Jumping Eagles now have a warm place to sleep, study, work, play games, and be immersed in a loving, drug and alcohol free, environment.

Billy's hopes and dreams for all children is for their parents to PAY ATTENTION to them. He feels that if the parents could do this then the little ones would have a chance of having hopes and dreams of their own instead of repeating the same cycles of dysfunction as their parents.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Learning about the historic injustices and their wide-reaching impacts on culture, health, capacity and family life is an important step on the path to healing. Educational programs in schools and communities can use traditional storytelling to teach about the strength and values of the Lakota through oppression. The next steps to healing include paying attention to mental, physical and spiritual health needs. Through feeding the mind, body and spirit with nutritious "food" we may become even stronger and self sufficient again.



Education



Health and Wellness



Figure 4.3

RECOMMENDATION 02
WAKANYEJA NA TECA KIN NAWICUNKICIJINPI
NA UN OKOPESNIYAN YANKAPI KTE
PROVIDE SUPPORTIVE, SAFE, AND NURTURING
ENVIRONMENTS FOR OUR YOUTH AND YOUNG ONES

Childhood is a time of constant change, where children are growing and developing physically, cognitively, and emotionally. In order to successfully negotiate stages of development, children need a good start, with adequate health care, nutrition, and educational opportunities as well as a stable community to encourage and care for them.

The effects of substance abuse are widespread on the Reservation and 80% of our people are affected in some way by this abuse. In many cases, children see their parents or other family members incapacitated by this illness and unable to care for them and guide them. With more programs available for families to become physically,

mentally and emotionally healthy, our youth will have a clearer view to a better future.

It is also crucial to have close places for youth to go for a warm place to sleep, study, work, play and simply be children in a safe, drug and alcohol free environment when home is not that place. Through instituting both a safe house program in each tiospaye as well as family counselling services in each tiospaye, based in traditional values, we may begin to help our children feel confident and cared for. This will involve new partnerships between Tribal Health Services, Indian Health Services as well as community spiritual leaders.

Benefits

- Increases in the number of programs supporting our families
- Increases in the number of facilities for communities to use
- Increases a common knowledge base of cultural teachings related to mental, physical and spiritual health



Figure 4.4



CASE STUDY

Native American Youth & Family Center Portland, Oregon

The Native American Youth and Family Center is a nonprofit organization in Portland, Oregon that serves as a model for Pine Ridge Reservation. Their mission is “to enhance the diverse strengths of our youths and families in partnership with the community through cultural identity and education.”

Informally founded by parent volunteers in 1974 the Native American Youth and Family Center (NAYA Family Center) became a 501(c)(3) organization in 1994 serving self-identified American Indian/Alaskan Native youth and their families throughout the Portland Metropolitan area.

NAYA Family Center works in three service areas:

1. Youth Education Services
2. Family Services
3. Community Development

NAYA’s Youth Services department enriches the lives of over 2,000 children and 600 families each year, bringing together students, parents, family members and educators to address the four quadrants of a youth’s life – context, spirit, mind, and body.

Each child entering into the Youth Services programming is fully assessed to determine areas of need in order to provide the holistic, strength-focused programming that will ensure their success. Their youth benefit from educational programs and recreational activities that are community driven, culturally specific, challenging, and fun.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The tiospaye structure of extended families living together in a community provides a diversity of ages and caretakers for old and young. Model communities can provide the structure for extended family interaction as well as healthy outlets such as gardening, sports, and traditional ceremonies to keep youth safe, active and engaged in their culture and families.



Model Community Health and Wellness



Figure 4.5

RECOMMENDATION 03

TECA KIN TOKEL MAKASITOMNIYAN WIYOKIHIPI

KTE KIN OWICUNKIYAPI KTE

INCREASE OPPORTUNITIES FOR YOUTH PARTICIPATION AND LEADERSHIP DEVELOPMENT LOCALLY AND BEYOND THE RESERVATION

It is important to consider children’s cultural needs: to learn about our people’s past, and to create a vision for a positive future and strengthened sense of identity. This sense of identity must also take into consideration the wide world around them. For the communities of the Pine Ridge Indian Reservation, many of which face significant health, economic, and social disadvantages, this can be a daunting challenge.

The tribal youth council is one way that we are encouraging our children to learn about culturally-based leadership. A model UN program in the schools complimented by debate classes and travel programs to learn about other places and cultures, help children to understand the, skills and confidence required to communicate clearly, interact with a variety of people and lead the way for others. These are also the skills of community leadership - organizing and building. Learning about our sacred sites, tipi construction, and cultural education also provide a foundation for confident community leadership.

It is critical for youth to begin to understand and embrace their own talents whether they are better suited to lead or support in different situations. Increasing opportunities for youth employment is an important way to engage youth in learning life skills for making important decisions about their paths and how to be productive members of their communities. Lakota Funds has financial literacy classes for youth and are working with schools to institute their curricula into regular class credits in Little Wound and Pine Ridge high schools.

The relatives and spiritual leaders closest to youth in their tiospayes are key to reinforcing a positive self image and helping to instill the cultural values to bolster their talents. Programs such as those described above along with community support impact and define a direction for a young person’s life.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Youth involvement in the restructuring of the Oglala Lakota government can stimulate passion for our culture through a deepened understanding of how we work together for a better future.

Youth may also determine their path of higher learning through understanding the goals of our nation to live sustainably.



Education & Governance

Benefits

- Increases ability of future generations to participate in the world around them
- Strengthens the capacity of tomorrow’s leaders



CASE STUDY

National Indian Youth Leadership Project

<http://www.niylp.org/>

The National Indian Youth Leadership Project (NIYLP) is a 501 c(3) non-profit organization incorporated in New Mexico in the 1980's. As a result of developing successful alternatives to alcohol, tobacco, and other drug abuse, Project Venture has been recognized by the Center for Substance Abuse Prevention and the National Registry of Evidence-based Programs & Practices as the first Native American model program. The project currently serves over 350 students in the Four Corner's area with Project Venture programming in over 12 statewide locations and 19 other states.

For over 25 years, NIYLP has been empowering the lives of Native youth through experiential education in

a positive learning environment. The adventure-based Project Venture includes activities such as hiking, backpacking, rafting, ropes course, and rock climbing designed to incorporate traditional American Indian values. NIYLP seeks to foster youth leaders who are culturally sensitive and promote healthy lifestyles as an example for future generations.

Project Venture programming is designed to be implemented year-round--in school and after school--Through experiential approaches the project is also able to incorporate elements of biology, science, social studies, history, and geography to provide a hands-on learning experience for students as young as 5th grade.



Figure 4.6: Oglala Sioux Youth Council Meeting

CASE STUDIES

National Congress of American Indians: Youth Commission

The NCAI Youth Commission was established at the 1997 NCAI Mid-Year meeting in Juneau, Alaska. It was created in response to the vocalized need for an entity that would provide Native youth an opportunity to voice their opinions and concerns. The Youth Commission was restructured at the 2010 Annual Convention.

The Youth Commission seeks to provide Native youth with leadership development opportunities and to provide a forum for networking with other Native youth throughout the nation.

<http://www.ncai.org/Youth-Commission.86.0.html>



WICOTI WOIWANYANKE MODEL COMMUNITIES

Wicoti kin iyuha lecel ungluwastepi kte: Tipi etan oti pica nahan owawiyopeya etan was'aks'aka ca unkgapi kte. Hecel teca keci epi na wakan keci epi na tiwahe kin hena zanniyan na canlwasteya unpi kte. Na wicoti kin lena el, tuwe k'eyas waunspeic'iciya okihi na toketu k'eyas igluwaste okihi kte. Tokeske unh'anpi kinhan yupiya untipi unkokhipi kin unkpasipi kte, nahan Lakol onyanpi ekta eunkitunwanpi na ecel s'agya tokatakiya itoheya maunnipi kte.

Create sustainable and interconnected communities that provide better housing, places for businesses to thrive, and a healthy and supportive environment for youth, elderly, and families. Use model communities as living laboratories to build skills, knowledge, and capacity for residents. Explore and refine new ways of living that build on traditional Lakota values to develop innovative, homegrown Native solutions to a variety of challenges.



Figure 5.1

RECOMMENDATION 01

Increase the amount and variety of quality, affordable, sustainable housing

RECOMMENDATION 02

Expand economic opportunity

RECOMMENDATION 03

Provide a supportive environment for youth, elderly, and families



Figure 5.2

RECOMMENDATION 04

Preserve the natural environment and integrate sustainable systems

RECOMMENDATION 05

Create, explore, and adapt new models for living on the Reservation



While many other rural areas in the Great Plains are facing stagnant growth, the population at the Pine Ridge Indian Reservation is growing significantly. Even though Census figures are widely understood to undercount population on the Reservation, they still show a growth rate of more than 21% between 2000 and 2010 - nearly three times the growth rate of South Dakota. More than half of Pine Ridge residents are under the age of 25¹. This population growth underpins an existing and growing demand for housing and services on the Reservation.

However, the construction of new housing has not kept pace with the increasing need. Land fractionation, complicated property ownership, lack of available land, and limited access to financing all present barriers to the construction of new housing. In addition to financial and regulatory obstacles, affordability is a factor that limits access to quality housing for many. The median household income on the Pine Ridge Indian Reservation is \$27,065, compared to the state median income of \$46,369¹. About 48% of residents on the Reservation live below the poverty line¹. These low incomes severely limit the availability and quality of housing for Pine Ridge residents. Out of approximately 4,700 total households, 3,300 (70%) are eligible for Oglala Sioux Lakota Housing services, which estimates that there are unmet housing needs for more than 1,600 low-income families.²

Lack of supply and low incomes contribute to overcrowding, low quality construction, and poor housing conditions. The average household size on the reservation is between 6.7 and 9.2 persons, compared to a national average of 2.6 persons per household³. While this reflects to some degree differences in Native family structures, it is also an indication of overcrowding. Homes without adequate plumbing or kitchen facilities are often used as an indicator of inadequate housing conditions. On the Reservation, 9% of units lack adequate plumbing and 8% lack kitchen facilities; the national average for these conditions are .5% and .8% respectively¹. Beyond physical housing conditions, many families face difficult home environments (suicide rates that are five times the national average highlight the severity of these challenges⁴).

Compounding challenges from a lack of housing and poor housing conditions, the scattered patterns of housing developments make it difficult to provide basic

POPULATION GROWTH WITH AN EXPANDING NUMBER OF YOUTH UNDERPINS THE EXISTING AND FUTURE DEMAND FOR HOUSING AND SERVICES ON THE RESERVATION

48%
OF RESIDENTS ON THE RESERVATION LIVE BELOW THE POVERTY LINE

OUT OF APPROXIMATELY 4,700 TOTAL HOUSEHOLDS, 70% ARE ELIGIBLE FOR OGLALA SIOUX LAKOTA HOUSING SERVICES, WHICH ESTIMATES THAT THERE ARE UNMET HOUSING NEEDS FOR MORE THAN 1,600 LOW-INCOME FAMILIES.

¹ 2010 Census

² 2010 Census & Oglala Sioux Lakota Housing

³ 2010 Census, BIA Population Estimates, HUD Population Estimates

⁴ Interview with Dr. Garcia-Janis (past director of Behavioral Health Services)

infrastructure to many homes. Through transportation costs, water quality, air quality, and more, current housing development patterns reduce the health, freedom, and prosperity of our people. Too often, existing housing clusters have become sources of crime and violence.

The Model Communities initiative outlines strategies to begin addressing these community needs by providing more housing that is high quality and affordable, exploring creative approaches to overcome financial and regulatory barriers, and creating healthy, supportive living environments. However, the Model Community initiative is also about more than housing. The development of model communities provides an opportunity to create sustainable and interconnected communities where there are education and workforce development opportunities, places for businesses to thrive, and places for youth to participate in healthy, safe activities. Model communities can also function as “living laboratories” that explore and refine new ways of living and replicable models to address a variety of needs throughout the Reservation. While model communities are not the entirety of the solution for housing needs on the Reservation, they can simultaneously provide housing and services, while building skills, knowledge, and capacity to tackle housing challenges on a wider scale.

The following recommendations describe the elements of a model community that together can create sustainable lifeways, improved well-being, growth opportunities, increased prosperity, and pride in ourselves. However, the Model Communities initiative is not intended as “one size fits all” approach. This initiative is based on the understanding that successful communities must reflect and respond to the needs and aspirations of the people who live, work, and play in them. As “living laboratories”, model communities provide an opportunity to explore a wide range of living environments, supportive services,

amenities, financial structures, cooperative roles and responsibilities, and sustainable, replicable systems. Model communities should reflect strong community engagement and participation both in the design and development process, as well as ongoing operation and management. Model communities should also continue to evolve over time as new needs emerge, new skills are developed, and new lessons are learned.

The success of model communities depends as much on the commitment of people and organizations as it does on improving the physical environment. While this presents challenges in a place where organizations are chronically understaffed, model communities provide a method to sustain momentum by continuing to build knowledge, capacity, and success over time.



Benefits

Housing

- More housing at a higher quality and lower cost for construction, maintenance, and utilities
- More housing choices to accommodate a variety of family structures and social interactions
- Homeownership opportunities
- Meets the basic need of shelter so that other needs can flourish

Economic Opportunity

- Supports job creation
- Serves residents and supports local economy with convenient local retail and services
- Creates physical development and infrastructure for businesses to thrive
- Increases knowledge, skills, and job opportunities through workforce development

Natural Environment

- Improves health and well-being of the people and the environment
- Preserves habitat and promotes biodiversity
- Economic opportunities through renewable energy and agriculture initiatives
- Maximizes use of limited water resources
- Supports more comfortable, healthy, efficient homes and businesses

Supportive Environment

- Educates and empowers youth, elders, and families
- Support multi-generational community that honors history and provides a foundation for a better future
- Places where youth can participate in healthy, safe activities
- Range of amenities and services: community gardens, parks, recreational opportunities, community facilities, health and wellness services, cultural and social venues
- Supports health and well-being of residents
- Enhances public safety

New Models of Living

- Explores new ways to live while honoring tradition
- Provides models that can be applied throughout the Reservation
- Helps to establish self-sufficient communities through food sovereignty, renewable energy production, and workforce development

RECOMMENDATION 01
TIPI OTA SUTAYA KAGAPI NA WASAKSAKALA
CA KAHWICUNKIYAPI KTE
INCREASE THE AMOUNT AND VARIETY OF QUALITY,
AFFORDABLE, SUSTAINABLE HOUSING

First and foremost, model communities are a strategy to provide badly needed housing opportunities on the Reservation. The development of new housing units directly addresses the housing shortage. No less important, model communities can create a mix of housing that provides choices for residents. A mix of housing styles and incomes enables a model community to integrate support for ownership and advancement opportunities with affordable housing options to serve those in need. Different types of housing that are designed creatively with shared spaces and amenities can also accommodate different family structures, support social interaction and relationship building, and reflect and reinforce cultural values and traditions. Traditionally, our tisopayes provided a safe, supportive, communal environment to raise children, support our elders, and help each other. New model communities can help us to recreate these supportive environments in a way that builds on our traditions while adapting to meet our needs today.

In addition to increasing the amount and types of housing on the Reservation, model communities can facilitate a better approach for locating housing. Well planned model communities can locate housing to provide convenient access to employment, services, and community facilities. Model communities can also be intentionally designed and located to adapt, integrate, and restore the natural environment, and increase the health, affordability, and viability of housing by efficiently using available infrastructure.



Figure 5.3



Figure 5.4



Figure 5.5



In many locations on the Reservation, infrastructure is outdated or nonexistent, and development often occurs where there is no infrastructure to support it. In some cases, such as with use of contaminated wells on scattered home sites, lack of infrastructure results in direct health impacts for residents. Where infrastructure investments are made on the Reservation, lack of coordination between various agencies often reduces efficiency and limits the potential benefits of these investments. Model communities can be strategically located to best take advantage of existing and planned infrastructure, and can be coordinated to maximize the benefit of infrastructure investment for the greatest number of people possible.

Model communities provide a venue to explore new and innovative techniques for housing design and construction that can improve the health, durability, efficiency, and sustainability of housing on the Reservation, even as construction and maintenance costs are reduced. These innovative practices could potentially include skill development and job opportunities that increase skills, create jobs, enhance self-sufficiency, and increase capacity to build better housing throughout the Reservation.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Thinking strategically about where housing is located in relation to other uses and available infrastructure can have a profound effect on quality of life for residents. Providing the right amount and mix of housing in the right locations not only increases choice and opportunities for our people, but helps to create safer, healthier living environments and strengthen the traditional bonds of the tiospaye. A model community creates opportunities to test new ideas for high-performance living environments that are healthy, durable, affordable, efficient, and green.



Land Use



Health and Wellness

Model communities can demonstrate how new types of housing, shared community spaces, and supportive services can expand opportunities and enhance quality of life, in addition to strengthening traditional cultural values.

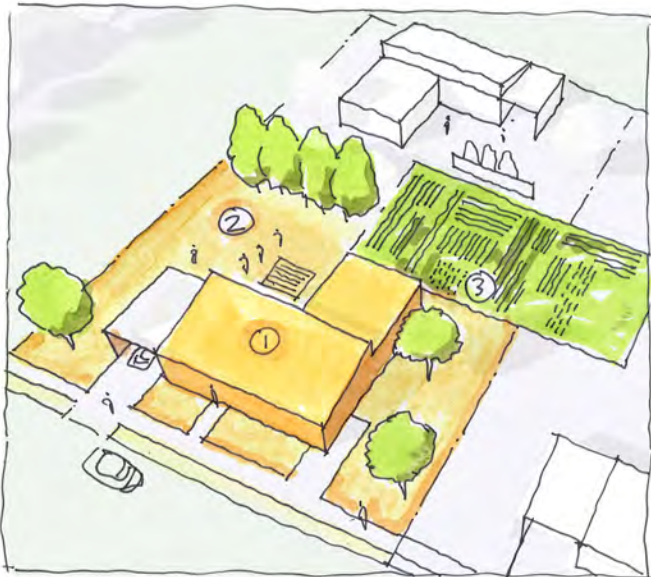


Figure 5.6
 1. Single Family House w/Carport 2. Private Backyard Space
 3. Shared Garden

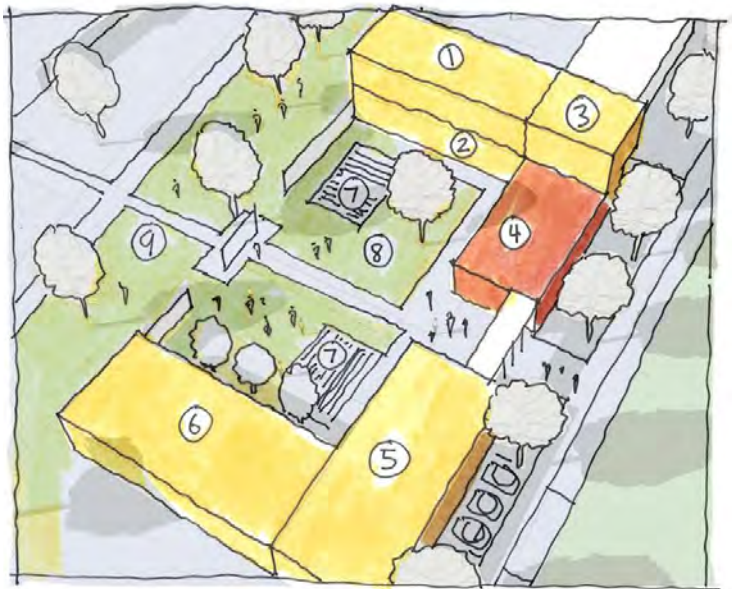


Figure 5.7
 1. Upper Unit, 2. Lower unit, 3. Shared Space, 4. Central Functions (Kitchen, etc.), 5. Extra Unit 1, 6. Extra Unit 2, 7. Gardens, 8. Shared Lawn, 9. Community Green

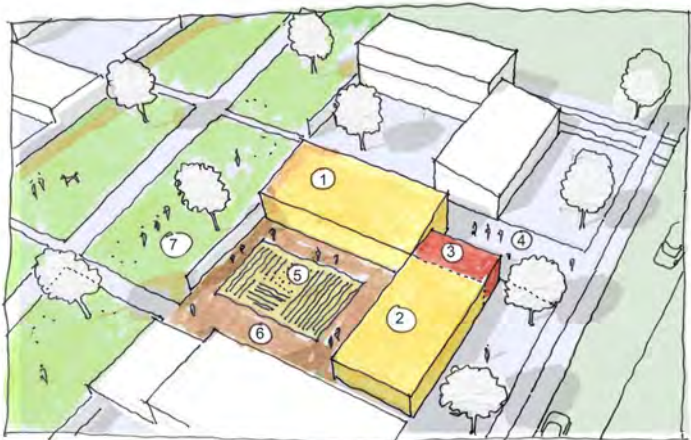


Figure 5.8
 1. Primary Living Unit, 2. Secondary Living unit, 3. Shared Functions, 4. Entry Courtyard, 5. Shared Garden, 6. Semi-Private Courtyard, 7. Community Greenspace

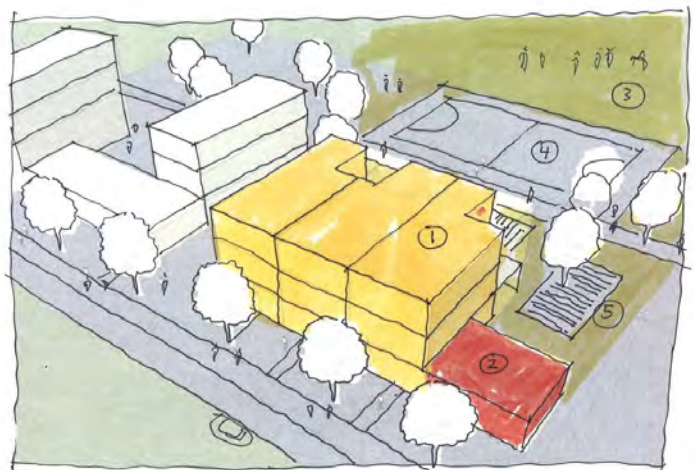


Figure 5.9
 1. Rowhouse Units, 2. Shared Functions, 3. Community Green Space, 4. Recreation, 5. Shared Gardens



Quality Home Strategies



Figure 5.10

There are many strategies that have been developed and tested to significantly increase the durability, energy-efficiency, comfort and health of a home. Some variations are dependent on the local climate (i.e., the amount of insulation recommended in exterior walls), while some are universal.

- 1 Orientation**
For new construction, orient the house to maximize southern and northern exposure, shade the south, east and west windows to minimize solar heat gain in summer months and capture it during winter months.
- 2 Rainwater / Stormwater**
Harvest rainwater on-site for irrigation, car-washing, toilet-flushing; Create a raingarden on-site to slow percolation of stormwater back into the groundwater, minimizing or eliminating stormwater runoff off-site.
- 3 Framing**
Incorporate resource-efficient framing techniques to minimize wasted wood use in wood-framing construction.
- 4 Insulation**
Create a tight wall cavity with appropriate ventilation (“insulate tight, ventilate right”). Install air and water barriers in the correct location within the exterior walls, based on local climate conditions.
- 5 Windows**
Impact resistant windows have stronger frames and hardware to withstand wind and debris. A clear film is sandwiched between two sheets of glass so the glass doesn’t shatter into the house if the glass breaks. The U-value rating of windows makes a difference on the overall insulation quality of the home. The lower the U-value, the better. (i.e., A lower U-value provides higher insulating capacity of the unit).
- 6 Doors**
High pressure rated doors with steel-reinforcement and high-quality jambs and latches can help fight wind damage.
- 7 Roof**
Ring-shank nails add holding power because the rings act as wedges to keep nails firmly in place. Hurricane clips increase the connection strength between the roof and walls. Some shingles (rated by UL 2218 or FM 4473 as Class 3 or 4) have been tested and found to withstand increasing levels of hail damage. High-albedo (or highly reflective) roof surfaces reduce energy (cooling) loads by reflecting solar heat, reducing surface temperature and decreasing heat transfer into the building. These include standing seam metal roofs, green roofs, some light-colored composite shingle roofs and others.
- 8 HVAC**
Consider radiant floor heating coupled with a geothermal heat pump system and high-efficiency units to maximize energy savings on monthly utility bills.
- 9 Plumbing**
Incorporate high-efficiency plumbing fixtures (i.e., low-flow, dual-flush) to reduce daily water use.
- 10 Appliances**
Use EnergyStar rated lighting and appliances to reduce daily energy loads.
- 11 Materials**
Use materials with low -or no-VOCs (volatile organic compounds); look for salvaged and recycled-content materials where possible (i.e., dimensional lumber, floor tile, wood flooring, brick pavers).
- 12 Renewable Energy**
Renewable energy reduces utility bills, increases self-sufficiency, and improves the health of the building.

RECOMMENDATION 02
WOKAMNA UNYUOTAPI KTE
EXPAND ECONOMIC OPPORTUNITY

The idea of model communities encompasses more than housing. This initiative focuses on building complete communities that integrate a variety of uses and amenities in an intentional and supportive way. This includes creating places for businesses to thrive by securing necessary land and developing the facilities and infrastructure to accommodate growth of businesses and jobs.

Currently, retail and services on the Reservation are limited, requiring long travel, and resulting in dollars that are earned on the reservation being spent elsewhere. By providing basic services such as grocery stores, pharmacies, clothing retail, and auto services, model communities can meet resident needs, spur job creation, and support a more self-sufficient region through investment in the local economy. Among the opportunities to expand economic opportunity through model communities, local banking and financial services could further strengthen the network of support for small businesses and ease access to resources for new development and economic investment. Integrating retail and service businesses into model communities creates employment opportunities for community residents, and promotes convenient, local access to goods and services.

Beyond the incorporation of local retail and services, model communities can expand economic opportunity by increasing knowledge, skills, and job opportunities through education and workforce development efforts related to various components of the construction, management, and maintenance of model communities. For example, the construction of homes, agricultural production, renewable energy, and supportive services and programs all provide employment and skill development opportunities, even as they address

**STRATEGIC RELATIONSHIPS
WITH OTHER INITIATIVES**

A model community development utilizes mixed land use which includes opportunities for housing, retail, educational, business and agricultural uses to be within walkable distances from each other. Population to support the sale of goods and services can stimulate greater business opportunities. As sustainable construction techniques become proven models for the Lakota culture, a new workforce and economy can develop on the Reservation.



Economy



Land Use



RECOMMENDATION 03

TECA KIN EPI NA WAKAN KIN, TIWAHE NA TIYOSPAYE KIN IWICUNKIYAPI NA YUWANKAL WICUNYUZAPI KTE PROVIDE A SUPPORTIVE ENVIRONMENT FOR YOUTH, ELDERLY, AND FAMILIES

Housing needs on the Reservation go beyond the quality of physical structures. Model communities have the potential to address the health and well-being of residents in a more complete and comprehensive way by providing a nurturing, well-connected, supportive environment for youth, elderly, and families. With shared community spaces and a variety of services and facilities, model communities can support a multi-generational community that honors history while building capacity to learn, advance, and prosper in the future.

The appropriate type and mix of community spaces and support services depends on the needs and aspirations of the residents of the community, but could include healthcare services and facilities that provide health education or prevention programs, exercise and fitness facilities, and places for interaction in a socially positive setting. Youth and family service programs could include transitional and emergency youth shelters providing food, counseling, and education for those most at risk. Educational programs, multi-generational learning programs, and children’s health and daycare facilities could provide venues to educate and empower youth. Daycare facilities also enable young parents to pursue job skills and continue education. More generally, support for young families lays the foundation for our next generation of leaders.

While ongoing engagement with the community and continuing adaptation to lessons learned will define the range and type of facilities and services that support a model community, the persistent principle is that developing



Figure 5.11

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

A diverse community benefits from the richness of life experience within in it. The elderly have wisdom to pass along, and the youth have a thirst for knowledge about all the things that are new to their eyes. Through quality design and coordinated services, model communities can provide a safe and supportive environment that enables all ages to learn, grow, and prosper.



Youth



Health and Wellness

successful, sustainable communities is about more than building houses. To succeed and thrive, model communities must integrate a network of support that begins to address some of the health and well-being challenges faced on the Reservation and that nourish the mind, body, and spirit.

RECOMMENDATION 04

MAKOCE UNKPATANPI KTE, NA TOKESKE ECUNK'UNPI YUNKAN MAKA KIN UNGLUSICAPI KTE SNI KIN UNSKANPI KTE PRESERVE THE NATURAL ENVIRONMENT AND INTEGRATE SUSTAINABLE SYSTEMS

Model communities can strengthen our connection with the earth in a way that preserves and restores the natural environment, and improves the health and well-being of the people. We Lakota consider fire, water, air, and earth to be the primary elements of life relating to the four directions and four seasons. This framework is useful to explore how model communities can adapt to natural systems and broader climate change, and also integrate sustainable systems that provide a range of benefits for the environment and those who live and work in our communities.

Fire / Energy – South Dakota ranks fourth in the nation for potential power generation from wind and has optimal conditions to promote solar energy collection. Additionally, the region holds great promise for geothermal energy. Within model communities, the incorporation of renewable energy opportunities



Figure 5.12



can provide a number of benefits, including providing skill development and employment opportunities for the manufacturing and maintenance of renewable energy infrastructure, reducing energy costs, increasing the energy resiliency and independence of the Reservation, and minimizing dependence on polluting fossil fuels.

Water – Model communities could incorporate development practices that include natural rain and wastewater treatment processes that help to clean the water that enters lakes and streams, and more efficiently use this scarce and precious resource.

Air – Native landscaping strategies and careful lighting applications in future model communities can help to maintain clean, clear skies. Developing in a manner that is transit supportive and provides conveniently locates housing, employment and services helps to reduce emissions from driving, and the incorporation of renewable energy helps to decrease reliance on polluting fossil fuels. Healthy buildings can improve indoor air quality, reducing asthma and other harmful effects from hazards such as black mold.

Earth – Carefully planned, well-designed model communities can preserve and protect the land, promote environmental stewardship, and create new opportunities for prosperity by integrating agriculture and food production into model community developments. With support from enhanced mapping, surveying, and cataloguing of land (see Regional Planning Office initiative), model communities can be located and designed to harmonize with the natural environment, and benefit the most from what it has to offer.

The incorporation of green building practices that increase the health, efficiency, durability, and comfort of homes and businesses while reducing construction and maintenance costs can demonstrate new ways of building that put higher quality living environments within the reach of more people, and further support local education and workforce development efforts.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

With model communities, we can look to our traditional values of living in harmony with the earth in order to learn how we can live better with each other. The spirit of innovation and collaboration that is grown here is manifest in the healthy foods of our fields, the renewable energy harnessed from the sun and air, the clean water that we filter through natural treatments systems, and the healthy, comfortable homes we build.



Environment Health & Wellness

RECOMMENDATION 05

TOKESKE UNH'ANPI KINHAN YUPIYA, OKABLAYA OYANKE KIN
LEL UNKOTIPI UNKOKIHIPI KIN ECEL UNKIGLOYAPI KTE

CREATE, EXPLORE, AND ADAPT NEW MODELS FOR LIVING ON THE RESERVATION

If a model community can provide more and better housing options, a healthy, supportive, sustainable environment for its residents, and places for businesses to thrive, it will be directly addressing a range of critical needs. However, beyond the specific number of people who are housed or the number of businesses that are supported, the broader benefit of “model” communities comes from the skills, knowledge, experience, and insight that can emerge from model communities and be adapted and replicated throughout the Reservation.

As “models,” these kinds of communities can explore new ways of living that increase health, well-being, and prosperity while honoring tradition and reconnecting to Native identity through cultural activities and a living environment that supports tiospayes and traditional family structures. Model communities can function as “living laboratories” that develop homegrown Native solutions to a variety of challenges. Model communities can also demonstrate innovative financing, workforce development, education, and other initiatives that creatively address many of the barriers that currently limit access to quality housing, good jobs, skill development, and support services.

As incubators for sustainable development and culturally rooted solutions, model communities can play an important role in increasing the self-sufficiency of those who live and work in the community, which has long term benefits for the sustainability of the region. By supporting local businesses and services owned and operated by community members, model communities help to build a stronger local economy. Integrating agriculture and food production, such as community gardens, farmers markets, and other efforts into model communities supports economic prosperity, provides jobs, improves access to healthy food, and helps to address diet and health challenges faced by many. More broadly, integrating agriculture helps to increase resilience to outside markets and enhance food sovereignty on the Reservation. Opportunities to integrate renewable energy into model communities can bring new knowledge, skills, and jobs, while reducing energy costs for the community. At a wider scale, the development of renewable energy helps to increase the energy

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Creating new solutions for our biggest challenges, the model community is where we test our ideas for better living environments and new ways to work together. Model communities are as much as about developing the skills and capacity of our people as they are about developing new homes and businesses.



Economy



Education

independence of the Reservation and potentially provide new sources of revenue.

Finally, model communities help to build capacity and self-sufficiency on the Reservation by developing new leaders and experts that can share their passion and knowledge with others and build momentum for transformative action. This plan emphasizes the importance of creating a foundation for positive change that can sustain and expand on successful efforts, and the nurturing of new leaders and teachers is an essential part of that formula.



CASE STUDIES

The Thunder Valley Community Development Corporation is in the process of creating a new community on the Pine Ridge Indian Reservation that will provide homes, jobs, community facilities, and infrastructure. This community is being planned by and for Oglala Lakota people, and has included several community meetings, listening sessions, and visioning sessions through a period of years to arrive at the current concept. The site of the future planned community is located $\frac{1}{4}$ mile north of Sharps Corner, in the Porcupine District. The project is driven by the need for jobs, housing, facilities, and new opportunities that don't currently exist on the Reservation, and emphasizes the need to create new systems that foster and bolster social change through action and sustainable development. The proposed development is located on fee-simple, deeded land, which will help enable it to secure financing.



Figure 5.13

CASE STUDIES

Moenkopi Developers Corporation Tuba City, Arizona

Moenkopi Developers Corporation, Inc. (MDC), a 501(c)(3) non-profit corporation, was established with a mission of economic development for the Upper Village of Moenkopi (UVM). MDC's mission is to create jobs for the Hopi people and to create revenue for the Upper Village government to enhance social, education, and health & safety services to its residents. The completed projects are the most substantial endeavor ever undertaken as a commercial enterprise by any Hopi entity or village. The projects entailed visioning by the past village elders as a first step, then understanding the prophecies that guided the elders, then acting on plans to actualize a 'road to economic reality' by the UVM and MDC Board of Directors. Within eight (8) years, MDC has achieved a \$25 million capital investment on behalf of their village members.

There are also intangible benefits to the project that are very important to the Village and all tribal members. The fact of accomplishment on a scale that the Upper Village of Moenkopi has undertaken is a source of pride for the entire community...pride that can be very productive for all tribal members, particularly the youth. Our tribal members are confronted with sharp contrasts between the architecture and amenities of mainstream society and the physical environment of life on our mesas. Economic opportunity and employment on Hopi tribal land also translates to cultural preservation and language preservation. Local jobs and increased income for artists and local businesses give tribal members a resource to support themselves instead of having to move away to other communities for employment.

Moenkopi Developers Corporation, Contact: Eddie Calnimpewa,
Tuba City, AZ; 928.283.5999, ecalnimpewa@hotmail.com;
www.moenkopidevelopers.com



Ho-Chunk Village Winnebago Reservation, Nebraska

The Winnebago Tribe of Nebraska is building a village based on smart growth principles. A housing crisis and severe overcrowding sparked interest in development. The village is being built on three development concepts including active living with pedestrian-friendly attributes, high-density mixed use areas, and cultural aspects. To support the village's energy needs, wind energy generators and solar panels have been installed in the village. The development of the village and the energy initiatives helps the tribe become and remain self-sustaining and promotes further economic development.

The project began in 2003 with the assistance of a \$1,700,000 grant from the ICDBG. Throughout the project, Ho-Chunk Inc. committed \$5,637,740 to the project as a local match. Federal funding came from the USDA, EDA, ICDBG, and DOE. So far, more than \$20 million has been invested in the Ho-Chunk Village.

A 5-day community charrette enabled the community to participate in the planning and design process of the Village. The community stressed that they wanted to incorporate traditional Winnebago design and cultural concepts into the village. Those ideas were included in the design and they contribute to a sense of place.

The 40-acre village uses a layout that allows for a compact design. Infrastructure such as roads, sewers, water, gas, fiber optics and electrical lines, can be built in phases because utilities are combined within the same area. This saved the tribe money by reducing the need to extend resources and it also creates a more walkable community.

To address the housing crisis in Winnebago, thirty-two residential units have been built, with more planned. Retail stores and commercial ventures, walking and biking trails, an industrial warehouse and two green energy projects were completed in addition to the residential housing. Commercial ventures in the village consist of 11 new tribal and nontribal companies, creating sixty-six new jobs. Promoting an active, healthy lifestyle is an important tenet of the village. Over one-third of Winnebago adults are obese and have type-2 diabetes. Waksik Wago, a Winnebago Active Living by Design partnership organization, promotes active living through initiatives and outreach within the community.

The tribe is currently looking for funding to complete the development of the remaining 40 percent of the village infrastructure. An additional plan is being discussed to expand the village further.

Federal Support for Sustainable Rural Communities Case Studies



Figure 5.14

CASE STUDIES

Tsigo bugeh Village Ohkay Owingeh Pueblo, New Mexico

Tsigo bugeh Village, completed in 2003, is an award winning residential rental community development that combines traditional living with modern design and conveniences. The 40-unit development mixes market-rate and affordable rental housing and includes a community center with a large kitchen, computer and exercise rooms, and laundry facilities. The project is a model of culturally appropriate, affordable design that will help the San Juan Pueblo community sustain itself for future generations.

With a growing community and 80 families on a waiting list for housing, Ohkay Owingeh realized that relying solely on the traditional methods of financing in Indian Country would not be adequate. Thus in 1999, OOHA began to plan for a new rental project. The existing housing, unfortunately, was often substandard, with high maintenance costs and led away from the Pueblo core to sprawl, with individual homes built on separate lots.

This was the first housing project for OOHA and it was important that every aspect reflected the cultural core values of the Pueblo. A team of architects and contractors was assembled, and a community design process was established, which included public dialogue and meetings with community elders, storytellers and tribal members. The result is Tsigo bugeh Village, a residential community that reflects traditional pueblo living with attached units divided around two plazas, one oriented to the solstice and the other to the equinox, which is how the original pueblo was built. The homes are connected like town homes, and their scale and massing are similar to the original pueblo, instead of single story homes on large lots from the last 40 years. This reflects the architectural heritage, and the idea of community living that is central to the way of life for the people that live there.

<http://www.ohkayowingehhousingauthority.org/>



Figure 5.15



Figure 5.16



Dockside Green Victoria, British Columbia

A model for holistic, closed-loop design, Dockside Green functions as a total environmental system in which form, structure, materials, mechanical and electrical systems interrelate and are interdependent – a largely self-sufficient, sustainable community where waste from one area will provide food for another. This is a dynamic environment where residents, employees, neighboring businesses and the broader community interact in a healthy and safe environment, reclaimed from disuse and contamination.

The development plan emphasizes the creation of healthy and inclusive community that supports new economic opportunities and a high quality of life with minimal impact to the environment.

An integrated approach to design has been adopted, tailoring it specifically to the Dockside lands and the Victoria West community, recognizing the need to apply integrated design principles to the whole site – not just individual components and characteristics.

<http://www.docksidegreen.com/Home.aspx>



Figure 5.17

WICONI NA WICOZANI

HEALTH AND WELLNESS

Tanungluskehanpi na tawacin ungluwas'akapi na nagi apiunkiyapi kte. Hecel iyuha unzannipi na wauns'akapi kte.

Strengthen programs improving physical, mental, and spiritual health for overall societal wellness.



Figure 6.1

RECOMMENDATION 01

Improve existing health programs, create new health programs, and explore partnerships

RECOMMENDATION 02

Address health and wellness challenges through infrastructure and the built environment

RECOMMENDATION 03

Increase health and wellness programs focused on active healthy living and link the OST Health Administration office with K-12 schools, Oglala Lakota College, and tiospayes

RECOMMENDATION 04

Increase food system sovereignty and nutritional literacy

RECOMMENDATION 05

Increase public safety through clearer jurisdictional definitions and community crime prevention programs



The Oyate Omniciye | Oglala Lakota Plan seeks to identify a healthier future, where our people have energy and clarity to unify their path forward. This includes strengthened programs that integrate/compliment Lakota culture and spirituality with Western medicine for physical health, mental health, spiritual health, and ultimately overall societal wellness.

With the few number of officers we have on the ground (49 for 3,159 square miles), public safety for our people is often the difference between life and death. Social service providers for women and children indicate that many incidents of domestic violence and sexual abuse go unreported, because there is no one available to respond and care for them. Of all crimes against people, drunk driving is the crime that assumes the most time of the Oglala Sioux Tribe Department of Public Safety.

The current state of health and well-being for the Oyate is facing substantial challenges. Life expectancy is one of the lowest in the western hemisphere – 48 for men and 52 for women. Mortality rates for infants are two and a half times higher than the United States, and death rates for adults are astronomically higher than US averages in alcohol/drug related deaths, suicides, diabetes, SIDs, tuberculosis, and cervical cancer. According to data published by Red Cloud Indian School (2009), obesity, diabetes, and heart disease occur in

THE LIGHT AT THE END OF THE TUNNEL IS TO LOOK AT ALL OF OUR PROBLEMS, TO BRING THEM FORWARD, TO ADMIT THEY EXIST, AND THEN ADDRESS THEM. WE NEED TO BRING THESE THINGS OUT IN THE OPEN AND EXPRESS OURSELVES INSTEAD OF ACTING LIKE NOTHING IS WRONG. IF WE CAN DO THIS, THEN THAT'S WHEN THE HEALING STARTS.

Police Officer, Father, Oglala



Figure 6.2

epidemic proportions on the Pine Ridge Reservation. The South Dakota Cancer Report of 2003 records that during 1999-2003, cancer death rates decreased for white people in South Dakota but increased for American Indians and was, in fact, 30% higher than that of white people in South Dakota. The overall health and well-being of the nation lies at the root of many other initiatives and is a crucial factor in the success of the people's ability to make progress and thrive.

These many challenges have their beginnings in the time of transition from the traditional nomadic life of tight-knit families practicing thousands of year old traditions, with well-defined social order, and speaking only Lakota to the time of "Kill the Indian. Save the Man" assimilation tactics employed at the end of the 19th century and the first half of the 20th century. There have been many big changes to our way of life in a short period of time, and we didn't always know if we were going to make it.

It has really only been in the last 40 years we were allowed to fully express ourselves again. We have a lot of healing to do in order to acknowledge the hurt from the past, be proud of ourselves and each other, and move towards a happier, healthier future. This time of healing has come, and with so many young people on our reservation, this is more important now than ever. In order to do this, we know it starts within, but we need as much outside patience and support as possible.

Many of the severe physical health problems on our Pine Ridge Reservation are directly related to the food system on the Pine Ridge reservation. Distance from a food market and the availability and cost of healthy options are barriers to food access for all of us. Many of us travel to Rapid City, or other surrounding towns for goods and services that are unavailable on the reservation. Two key barriers

to the local production of livestock and edible crops on the reservation are related to land use. Fractionation of land makes it difficult for our tribal members to identify and use their individual share for agricultural purposes. Agricultural land management practices also impact the health of natural resources on the reservation such as soil erosion, pesticides and water pollution, loss of native species, and over grazing. Ongoing efforts in permaculture on Pine Ridge address these issues and seek solutions as well as educational models. Coordination and collaboration between these efforts and tribal offices such as Land Use, Economic Development, Health Administration and Transportation can help us create a healthier and more self-reliant food system.

Barriers

Lack of access to healthy foods, lack of access to clean water in some remote areas as well as access to preventative health care and education are major contributing factors to the current state of health.

Cultural health also plays a major role as the connector between physical and behavioral health. Past studies have asked community members to identify the four major barriers to achieving their goals. Communities identified: 1) Undeveloped Cultural Foundation, 2) Unresponsive Centralized Government, 3) Unsupported Individual Initiative, and 4) No Community Bond. At first items 1, 3 and 4 seem most closely relate to the cultural health of a community; however the unresponsiveness of the Lakota governmental structure can also lie in the cultural disconnection and dissatisfaction with the current system of governance. Consistently the dissatisfaction expresses itself as a lack of participation in tribal governance by a "silent majority" of the people, especially the people living more removed from the hub of Pine Ridge. Congress routinely underfunds Indian Health Service programs by up to 70% of the funds requested and promised based on population and need. Political will of the people is required to enact change to the current system.



Figure 6.3

RECOMMENDATION 01

OYATE KIN EL, KUS'AWANYANKAPI OTI KIN HENA IWANUNGLAKAPI NA TUWE CA OUNKIYAPI OKIHIPI HECI HENA IWICUNKIGNIPI KTE IMPROVE EXISTING HEALTH PROGRAMS, CREATE NEW HEALTH PROGRAMS, AND EXPLORE PARTNERSHIPS

We have enjoyed the partners and helpers who have come to us with a helping hand and humble heart. We should strengthen and expand existing programs and partnerships, and create new programs where there are gaps. This includes finding strategic ways to partner with schools, county programs, and other native programs throughout the US for increased staff, service, and quality of programs. All programs should integrate traditional Lakota medicine with western medicine for optimal care of body, mind, and spirit.

It is also important to determine as part of this assessment whether some programs are good candidates for 638 contracts or compacts. We should also assess what type and how much of each food crop is grown in the local region, perhaps working with Oglala Lakota College or another institution of higher learning as a research project. As an example of the process, we would compare this research with school purchases: what type of foods purchased, which of those purchases could be shifted to local foods, and when that would need to happen during the year.

Current programs include:

- Ambulance Service
- Anpetu Luta O'Tipi,
- Burial Assistance
- Child Care
- Community Health Representative program
- Cohen Home – Tribal Nursing Home
- Diabetes Prevention
- Drug testing
- Emergency Youth Shelter
- Employee Assistance Program
- Energy Office
- Enrollment Department
- Flowering Tree – Substance abuse healing program
- Food Distribution
- Health Administration
- Health Education,
- Home Improvement
- JTPA/WIA/NEW – Job Training
- Meals for the Elderly
- Native Women's Health
- Oral Health Education
- OTITUS Media – Ear Nose and Throat Services
- Substance abuse healing
- TWEP – job placement
- Vocational Rehabilitation
- Water and Sewer

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As a steward and hub of current data, research and a network of partners, the regional planning office could be the entity that manages the assessment process of the health programs, and helps the tribe to determine the approach to 638 contracts or compacts in a way that maximizes the benefits of the programs and funding to our people.



Governance



RPO

Benefits

- Increased staffing
- Less turnover
- Increased health services for entire reservation
- Reduction in prevalence of substance abuse and addiction to alcohol and drugs
- Reduction in diabetes, heart disease, and obesity



CASE STUDIES

IHS Best Practices

The Indian Health Service (IHS) is creating an inventory of Best (i.e., Evidence-Based) Practice, Promising Practice, Local Effort (BP/PP/LE), Resources, and Policies occurring among American Indian/Alaska Native (AI/AN) communities, schools, work sites, health centers/clinics, and hospitals.

The purpose of this inventory is to:

- Assist AI/AN communities with getting the information and health services they need;
- Form an IHS database of Best Practices, Promising Practices, Local Efforts, Resources, and Policies that can be easily accessed on the IHS website;
- Improve informed consultation with Tribal and Urban programs by facilitating transparency in IHS and IHS supported activities; and,
- Highlight the great work that occurs in the field.

<http://www.ihs.gov/oscar/index.cfm?module=home>

United Indian Health Services

United Indian Health Services, Inc. recognizes the importance of traditional beliefs, practices, and ceremonies in the healing of the body, mind, and spirit. UIHS understands that “all things” contribute to the physical, mental, and spiritual well-being of the individual, the family, and the community.

UIHS supports the use of sustainable/renewable practices and demonstrates examples of such at Potawot Health Village. These sustainable practices act as a model for providing opportunities and education for cultural enrichment that acknowledge native values as they relate to these practices.

<http://www.unitedindianhealthservices.org>

The Blackfeet Community Health Representative (CHR) Program

Beginning in 2004, the Blackfeet CHR Program enthusiastically embraced a national CHR initiative involving AngelFlight (then Airlifeline). AngelFlight is a national, non-profit organization of private pilots who donate their time, skills, aircraft, and fuel to fly ambulatory patients to receive medical care at no cost to the patient or family.

This initial project required intense coordination with and through a variety of entities including medical and business office staff at the local IHS and destination health facility, other community resources such as American Cancer Society and Ronald McDonald Houses at those destination sites, patients and their families, local airport authorities, tribal officials, as well as staff and volunteer pilots of AngelFlight who are the genius and heart of these services to needy and underserved patients.

Under the guidance of Ms. Mary Ellen LaFrambeoise, Director, and Jolene Potts, CHR, the Blackfeet CHR Program has shown tremendous initiative and dedication to ensure that patients and family member escorts are provided transportation to medical care in such places as Salt Lake City UT, Seattle WA, Portland OR, and Rochester IL. The positive impact on families

is unforgettable and cherished. This CHR Program has facilitated access to medical care in a number of ways, including but not limited to:

- Orienting community/ hospital/ airfield/ patient staff to the availability of this service; setting up transportation to/from airfields at the departing and arriving destinations;
- Coordinating lodging if necessary;
- Ensuring language barriers were overcome;
- Assistance with completing forms;
- Providing cultural training and information to non-Indian volunteer pilot staff;
- Providing points of contact information for patients and pilots;
- Acting as communication links between patients and family members back home

Further, the Blackfeet CHR Program was instrumental in outreach efforts to assist the IHS facility's Benefits Coordinator to enroll eligible AI/AN children in the State Children's Health Insurance Program (SCHIP) as an alternative billing resource, resulting in an increase of 55% in SCHIP enrollments and reimbursement opportunities for the facility and allowing funds for additional health care services to patients.



Figure 6.4

RECOMMENDATION 02

OTA GLASYA UNK'UNPI NA UNZANIPI SNI, CA KUS'AWANYANKA TIPI ETAN WICUNKICAGAPI KTE ADDRESS HEALTH AND WELLNESS CHALLENGES THROUGH INFRASTRUCTURE AND THE BUILT ENVIRONMENT

With an overwhelming existence of social, mental, and physical crises, offering healing through infrastructure and the built environment is more important than ever. We must cultivate a community of support for suicide prevention, substance rehabilitation, personal safety, and active lifestyles. The following new facilities would have the greatest impact on the health of Reservation residents:

- **Crisis Stabilization Unit:** A short term stay facility incorporating ongoing community service operations for family care and counseling would serve our community well. This facility would include administration, acute/triage services, home setting crisis stabilization (3-7 day stay), and community services for students, families, and the elderly.
- **Oglala Lakota Substance Rehabilitation Facility:** The distance to the nearest rehabilitation facility outside the reservation is a hindrance and economic drain for the community. A new facility located on the reservation would make it easier for people to get help, create jobs, and improve follow-up support.
- **Multi-use Community-based Center:** Space for partner organizations to run clinics are vital for increasing capacity to make positive change. Partners such as the Seven County Services, psychiatry services, telephone hotline for suicide and domestic abuse, tele-psychiatry, community health representatives, OST Smiles program, OST Sweetgrass program (Suicide prevention and surveillance), and OST Four Feathers program (diabetes) could have a huge impact on improving physical, mental, and spiritual health.
- **Wet House:** A facility for chronic inebriates and drug users to have a safe place to be and receive help in managing their addictions is a critical need. This will reduce the costs associated with ambulances, police calls, emergency room services, and court services.
- **Youth Shelters and Safe Houses:** Safe places for our youth and young ones suffering from abuse and abandonment will transform hurting youth to a healthier generation of Lakota people. A facility offering a safe place to sleep, crisis support, counseling, and care from people of the community will offer healing to our young people.

- **Expanded Trails:** Implementing an extensive trail network for people, bikes, and horses throughout the Reservation is creating infrastructure for transportation and exercise. Coordinating trails with the land use plan will help preserve habitat corridors while connecting new hubs of development for easy access to homes, jobs, services, and social amenities.
- **Black Mold Remediation:** Increasing programs to remediate black mold in existing structures and provide specialty care for those who have lived in structures with black mold is imperative to the health and welfare of the community.

Benefits

- Increased services to the most vulnerable – suicide prevention
- Increased dual diagnosis care and follow up
- Increased education for all community members to help family members
- Increased number of spaces throughout reservation for partner organizations to run clinics, education, and outreach – especially beneficial for most remote homes
- Places to gather as a community and build stronger bonds
- Increased opportunities to get from place to place on foot, bicycle or horse – less reliance on cars and promotion of an active lifestyle connected to nature



CASE STUDIES

Shingle Springs Tribal Health Program (band of Miwok Indians; El Dorado County, California)

One of the few clinics in El Dorado County that accepts both Medicare and Medi-Cal patients. (since 1995, new clinic opened Oct 2011)The professional staff is highly trained in modern medical technology, honoring the role that traditional medicine and beliefs play in healing the body, mind, and spirit. The program's goal is: to provide the community with quality care in a secure and comfortable environment that promotes the total well-being of our patients. For those without medical coverage there is a sliding fee scale. The philosophy is to help those most in need of healthcare – low-income patients. Service provided:

- Medical
- Chiropractic
- Orthopedic
- Diabetes
- Pain management
- Physical Therapy
- Podiatry
- Dental
- Dental mobile van for underserved children
- Mental
- Behavioral Health
- Alcohol and Drug recovery program
- Outreach and Transportation services
- Transportation Services: The driver is trained in passenger assistance and sensitivity to passengers with mental and physical disabilities. The driver is trained in First Aid and CPR and has undergone extensive background and driving record checks. The transportation services are available to our Native American patients and members of Native American households. Transportation is offered to and from medical and dental appointments as well as to Human Services and Social Security appointments. Prior notice is required.

<http://ssthp.org/>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Identification of partners, staff, financial resources, and the best places to build the facilities outlined in this recommendation would be the preliminary regional planning office steps to implementation. A detailed land use plan can help to guide smart development decisions.



Land Use



RPO

Prairie Pathways Initiative

Iowa Northland Regional Council of Governments, Contact: Kevin Blanshan, Waterloo, IA; 319.235.0311, kblanshan@inrcog.org; www.inrcog.org

The Iowa Northland Regional Council of Governments (INRCOG) has partnered with a number of local organizations, including Silos and Smokestacks, the Grout Museum District, the Waterloo and Cedar Falls Tourism and Visitors Bureaus, George Wyth State Park, the Black Hawk County Conservation Board, Cedar Falls Parks and Waterloo Leisure Services to provide an innovative approach to trail enhancement. Through the Prairie Pathways Initiative, trail users gain a thorough understanding of how the Cedar Valley developed, the people who shaped it, and the forces and influences that impacted this development. A total of eight kiosks, 41 interpretive panels and 21 map panels are being installed throughout the Waterloo, Iowa area. Prairie Pathways will bring further positive attention to the Cedar Valley Trails, which now encompass over 100 miles of hard surfaced trails, and serve as a model for other communities.

Regional Greenways and Open Space Network Plan

Southern Alleghenies Planning and Development Commission, Contact: Anne Stich, Altoona, PA; 814.949.6513, astich@sapdc.org; www.sapdc.org

The Southern Alleghenies Planning and Development Commission's Regional Greenways and Open Space Network Plan was the first regional greenways plan in Pennsylvania. The plan is unique in that it was developed to be twofold: it serves as both a regional plan as well as separate individual county plans. The plan outlines a series of policies and projects for linking existing natural and man-made resources within the region's six counties. By connecting these assets into a comprehensive greenway network, the region's natural resources are leveraged to promote and strengthen their value to the region for a range of purposes. In addition to delineating the elements that make up the greenway network, the Plan identifies a strategic framework for

implementation and management of these valuable resources. This framework provides an overall strategy for prioritizing greenways or project corridors as well as a palette of potential implementation tools and a summary of support and funding sources that can be utilized locally to complete projects.

The Narragansett Indian Health Center

Located on the reservation of the Narragansett Indian Tribe, the health center offers services to improve and maintain the physical, mental, social, and spiritual health and well-being of American Indians and Alaska Natives. Also available at the Health Center is the Tribe's Medicine Man as well as other spiritual people. The health center provides direct ambulatory services for primary and preventive medical care for its Tribal community, reinforcing traditional cultural methods for maintaining health.

The programs include:

- Behavioral Health Program
- Behavioral Health Service
- Emergencies and After Hours
- Child Welfare Program
- Family Medicine
- Nutrition Counseling
- Women's Health
- Community Health Outreach Program
- Pharmacy
- Laboratory
- Health Education
- Social Services



Figure 6.5

RECOMMENDATION 03

TOKEL ECUNK'UNPI YUNKAN KUSYA UNK'UNPI KTE SNI NA EE WICOZANI YUHA MAUNNIPI KTE KIN UNKPASIPI, NA WICOZANI WOECUN ETAN UNKAGAPI KTE. OWAYAWA KIN HENA EPI NA OWAYAWA WANKATUYA EKTA, NA TIYOSPAYE KIN OHANHAN HECUNK'UNPI KTE

INCREASE HEALTH AND WELLNESS PROGRAMS FOCUSED ON ACTIVE HEALTHY LIVING AND LINK THE OST HEALTH ADMINISTRATION OFFICE WITH K-12 SCHOOLS, OGLALA LAKOTA COLLEGE, AND TIOSPAYES

The health of our young people is lagging behind state and national averages. We need new programs focused on their needs. Encouraging the OST Health Administration Office to collaborate with K-12 schools, the Oglala Lakota College, and tiospayes is critical for tailoring programs to the needs of this demographic. OST Health Administration started school-based services in Little Wound, Pine Ridge, Wolf Creek, and Allen in 2011. They have also started to organize an on-the-ground “Hope Response” team in Little Wound for those identified as high risk for suicide. This is case-by-case surveillance. These are collaborative ventures that involve teachers, counselors, and administration learning a new language of behavioral health from training with board certified health professionals. In training a new cadre of partners in the school systems, the highest risk populations (ages 12-18 and the young adults 18-30) have new eyes and ears to recognize signs of depression or physical decline and help them to find their way back to hope and health. Involvement of spiritual leadership from tiospayes helps to create a strong support system of extended families around cultural and spiritual values.

A big part of healthy living is active living. Respect for the body and mind can be manifest through exercise, sports, healthful eating and hydration. The harmonious emotional, mental and physical state of health allows for more fully engaged interaction with our relations. Preventative health care programs developed by the Health Administration could be implemented in schools and community centers throughout the reservation.

Benefits

- Extended network of support watching out for signals of depression and substance abuse
- Increased power of knowledge about what to do in the face of crisis

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Academic programs have long advised that there must be a balance between a healthy mind and a healthy body. As schools respond to the call to keep a closer eye on their youth to make sure they are not suffering from depression, perhaps another part of this call is to engage these youth in team sports. These activities build camaraderie as well as healthy muscles and bones.



Youth



Education

- New behavioral and social norms established
- Raised expectations for healthy behavior
- Youth receive more attention and direction from adults
- Training in healthy lifestyles from cultural perspective – food, activity, mental and spiritual groundedness
- Strengthened community bonds
- Increased physical health and preventative health care
- Increased capacity through better health



CASE STUDY

IHS Community Health Representatives

Navajo CHRs are important health care workers who live and work in the Navajo community and provide the tribe's citizens with hands-on care and information on current medical topics and staying healthy. As full-time, paid employees of the Navajo Nation government, CHRs help meet the need for increased basic health care and instruction in Native American homes and communities, greater involvement in their own tribes' health programs and more participation by Native Americans in identifying and solving their health problems.

CHR's are a "widely recognized and widely appreciated personnel whose function is to get the health care knowledge and education out into the community," said Dr. Ed Garrison, a faculty member at Diné College since 1983. Garrison's academic background includes degrees in biology, anthropology and public health – a combination he considers ideal for his work among the Navajo people. He also worked to establish the public health program at Diné College in 1998.

CHR's serve as professional health personnel who stay up-to-date on public health issues that affect the Navajo. For example, with the current swine flu cases spreading, Garrison said CHR's are out in the Navajo community explaining the situation and teaching people how to protect themselves.

"CHR's are the first-line responders, whether it's swine flu, a weather emergency or a forest fire. They are the ones out there in the community, knowing what is

going on and what people are thinking and feeling." CHR's function as the "eyes and ears of the federal government, tribal health system and Navajo Nation," educating the tribe about health care issues and communicating health care information from the tribal members to their government.

This new certification is a "stepping stone" for CHR's and shows that each has taken the 12 college credits which cover the basics of public health. These college hours may be used later as the foundation for a two-year associate's in public health degree or a four-year bachelor's of science in public health degree from Diné College.

For CHR's already employed by the Navajo, the federal government contract for their scope of work now specifies that they must complete the certification within a reasonable amount of time.

Credit hours ensure that CHR's have the same knowledge base and that they have successfully completed an overview of public health. These community members and background first responders now have the opportunity to integrate all their health care experience into a public health perspective. This particular joint certification program is tailored to the Navajo Nation's public health needs and concerns. Presenting this information in a culturally appropriate way is part of the work of CHR's in the community.

For more information about the Certificate in Public Health, visit the UA Zuckerman College of Public Health Web site or contact Lorraine Varela at (520) 626-5664, or varelal@email.arizona.edu.

RECOMMENDATION 04

WOYUTE ECIYATANHAN ATAYA UNKOIC'HIPI KTE

INCREASE FOOD SYSTEM SOVEREIGNTY AND NUTRITIONAL LITERACY

This recommendation assesses the current food system and plans to increase our independence in creating our own systems of growing and distributing healthy foods. This includes a decentralized approach to food production throughout the reservation. Through working with the land use office to create a land use plan that conserves land with soils best suited to farming, we can accommodate the highest and best use of land. Economic incubators will give priority attention to farmer training programs and food-related business start-ups. The Tribe will focus on current permaculture programs and community gardens through policy actions to streamline land use and increasing access to programs and funding. The Tribe will also seek funding for new, state-of-the-art facilities including greenhouses, high tunnels, barns, refrigeration units, slaughterhouses/skinning sheds, and marketplaces. Many projects that come from this recommendation will focus on education on food growing and food preparation as well as and advocacy for the importance of healthful diet - nutritional literacy.

- Attain resources for business planning and research planning for creating a healthy food system. Rather than create a new market, focus on what markets currently exist for example: Schools buy food every day to feed hundreds of Lakota youth; do research specifically around the schools to determine what the market currently looks like for getting the school system to buy into a local food system.
- Advance traditional foods restoration for cultural resilience



Figure 6.7

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The challenges of growing food involve many types of knowledge, some passed down, and some learned anew from the changing conditions around us. Creating a pathway for food sovereignty includes land use policy action, to obtain the best land, and knowledge of environmental factors to plant crops that work for the place.



Environment



Land Use

Benefits

- Increased access to healthy foods for all
- Less incidence of food related health problems such as diabetes and heart disease
- Increase connection between daily life and cultural values
- Increase economic benefits from sovereign food stream
- New jobs created in farming, butchering, and marketing foods
- Highest land use model creates healthy environmental conditions and clearer path for development
- Bolster existing programs and create new replicable models for the Reservation



CASE STUDIES

Renewing America's Food Traditions Northern Arizona University Flagstaff, Arizona

Renewing America's Food Traditions consortium recently held the first of two regional workshops assessing the current status of uniquely American traditional foods in our fields, streams, kitchens, and cafes.

The first two workshops-- in the "Salmon Nation" of the Pacific Northwest and the "Chile Pepper Nation" of the Southwest borderlands-- brought together more than 50 farmers, fishermen, food historians, folklorists, chefs, and conservationists to develop regional red lists of foods deserving biological recovery, cultural revitalization, and culinary celebration. More workshops are now being planned for Cornbread Nation, Clambake Nation, and Bison Nation.

The participants in these workshops first identify what foods are unique to the region, and significant in its history and cultural identity. They then assess which are "at risk"-- not merely in terms of biological endangerment, but more importantly, in terms of sustainable use by the region's resident cultures. The goal is to develop more public awareness of foods that need celebration and promotion, not merely "protection" from further contamination, habitat loss or competition.

The final red list for Salmon Nation includes 180 distinctive foods of the Pacific Northwest, two thirds of which deserve recovery and revitalization. The list for Chile Pepper Nation currently contains more than 300 food species and varieties unique to the Southwest borderland state, but it too includes many foods that have recently fallen out of cultural use.



Figure 6.8

CASE STUDIES

Tuscarora Nation Western New York

A staff of five comprises a 14-year-old environmental program that has addressed an array of “bio-cultural” concerns through innovative programs that draw on traditional teachings. Although each response addresses a separate component of ecological sustainability, these components intertwine and are part of a consistent way of being in the world.

Protecting the community’s traditional food base is a fundamental way of preserving the culture. For Tuscarora, this has translated into both a seed-banking program and community-supported agriculture. Seeds that include Tuscarora White Corn as well as “heirloom” varieties of beans and squash--the traditional triad of foods that have sustained Tuscarora people long before Europeans arrived in North America--have been preserved, stored, and disseminated within the community. Maintaining a community garden complements seed preservation; through their shared growing space, the tribe both encourages the use of traditional foods and teaches students about traditional growing techniques.

Tuscarora traditional agriculture is based on a triad of plants that have sustained tribes across North America for millennia. Beans grow up the stalks of native corn, reinvigorate the soil with nitrogen, while

squash occupies the soil between the plants, providing moisture-holding ground cover and making efficient use of garden space. Their approach extends to storage techniques, which includes canning workshops.

People can bring in their own produce to collectively can it. Around a dozen families are subscribers to the community garden cooperative. They maintain a constant effort to draw more tribal farmers and families into the Community Supported Agriculture program.

Along with active garden subscribers, the tribe’s cultural understanding has always included the notion of food management. There is no tribal-wide program in place to stockpile foods in response to climate-change threats, but putting things away for the future has always been a part of the culture. Lots of people have gotten into local food products, but it’s just something most families have already been doing.

To ensure that the tribe maintains adequate agricultural land on the ten square mile reservation, the tribe is conducting comprehensive GIS analysis to better understand soils, land use, land cover, to assess how self-sufficient they could be in terms of food, energy, timber, water, and other basic needs. Using these cultural principles and instructions to measure what they can provide, while protecting the sustainability of the resource.



CASE STUDIES FROM PINE RIDGE

The Oglala Sioux Parks and Recreation Buffalo Keepers Bison Meat Delivery System

The Oglala Sioux Parks and Recreation Buffalo Keepers Bison Meat Delivery System is working to reintroduce the buffalo into the diet of Oglala Lakota tribal members by increasing access to bison meat. The program is working with local farmers and community farmers' market to provide technical assistance, a mobile slaughter unit and a storage facility.

The OLCERI Food Forest Production

The OLCERI Food Forest Production project is using a system patterned after existing natural systems in the area on a 20-acre farm. This system is more resilient to harsh conditions that occur on the reservation, and could serve as an educational resource. The OLCERI Youth Education Livestock Program and Youth Small Business Training program teach youth about ranching and maintain a small buffalo herd. The OLCERI Livestock Production program maintains a large herd to provide Lakota families with seed herd. The OLCERI Kitchen Garden serves as a model for community-supported agriculture.

Keepers - SBAG

Keepers - SBAG provides soil preparation, seedlings, and other gardening assistance to families across the Pine Ridge Indian Reservation, free of charge. Families sign up to host a garden, and with the support of SBAG, begin growing their own food while developing an active lifestyle from tending the garden.

Farmer & Rancher Program on Pine Ridge

The Beginning Farmer & Rancher Program on Pine Ridge, part of the Cooperative Extension Service at South Dakota State University works to improve local land utilization and support sovereignty through an increase of Native American producers. New producers with agricultural production experience do not have the framework to match capital and land access to starting their own agricultural enterprise. Developing their skills through training, mentoring and coaching is an effective means of helping new producers begin and enhance their operations. This project provides an intensive training program in vocational and agricultural skills.

The First Nations Native Agriculture and Food Systems Initiative (NAFSI)

The First Nations Native Agriculture and Food Systems Initiative (NAFSI) provides support to native nations in developing healthy food systems. The Agriculture Marketing Resource Center provides resources on programs such as community-supported agriculture, farmers markets and incubators for small food related businesses.

RECOMMENDATION 05

CANKSAYUHA NA TONA OYATE KIN NAWICAKICIJINPI HECI HENA OWICUNKIYAPI KTE. MAKOCE OWAPI KIN ASLAYELA KAH WICUNKIYAPI KTE. HECEL OICAGO KIN TANYAN TANIN KTE. NA TONA WICOH'AN SICA KIN HENA ANAPTE WACIN SKANPI KIN HENA OWICUNKIYAPI KTE **INCREASE PUBLIC SAFETY THROUGH CLEARER JURISDICTIONAL DEFINITIONS AND COMMUNITY CRIME PREVENTION PROGRAMS**

This recommendation seeks to increase overall public safety through increasing the capacity of the Oglala Sioux Tribe's Department of Public Safety. Creating a strategic plan that identifies goals for new standards in public safety, prevention strategies for our biggest challenges, and identification of key partners to help the department is an important set of first steps. New partnerships and agreements with state and county law enforcement agencies as well as a redefinition of jurisdictional responsibilities is key. The power of police to protect our citizens should not be hampered by regulations that protect criminals harbored on our lands. A strengthened court system will allow for criminal cases to be prosecuted locally, thereby increasing accountability of our tribe as well as setting real consequences for criminal behavior.

New training programs are needed for community first responders in each district. The Community Oriented Policing Services Tribal Resources Grant Program can help create these programs. This help help to assure that there are eyes on the community at all times, and these eyes, old and young, will help to establish new levels of safety and care through new accountability. This program will also help the few police officers on the reservation to spend their time on the most important safety issues, while assuring that all victims can count on a response and accountability for the criminals. A new normal, where all people feel empowered to speak up and find safety through their power of community can emerge.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Keeping our community safe means having a number of people and places in each community to look to as models, leaders, and protectors. An increased number of safe houses and advocates for our children is an important place to lay the groundwork for a healthier society. Social health programs feed behavior expectations, safety and overall vitality of our nation. With more focus and funding designated for these strategies,, our next generations will be ready to thrive.



Governance

Benefits

- Increases tribal power to prosecute crime
- Increases positive relationships with counties and state
- Increases accountability of court system
- Reduces number of fugitive criminals on the reservation
- Increases number of trained community members watching out for each other
- Increases likelihood that victims of abuse will come forward and end the cycle
- Focuses on prevention rather than incarceration



STATISTICS FROM THE OST DEPARTMENT OF PUBLIC SAFETY

Jurisdiction	Population	Calls	# Officers	Service Base
Pine Ridge	43,461	122,534 calls	49 officers	60 x 100 miles
Rapid City	67,956	112,938 calls	115 officers	city limits
Sioux Falls	165,000	84,986 calls	233 officers	city limits

SD State Stats; Rapid City Stats; OSTDPS Data Management

Tribe	Tribal Population	# Sworn Officers	Officers per 1,000 pop.	Land Base Square Miles	# Officers per 25 Square Miles
Seminole	3,165	144	45.5	141 sq.mi.	25.5
Salt River Pima	7,313	125	17.1	81 sq.mi.	38.6
Gila River	14,966	3	6.2	584 sq.mi.	4.0
Choctaw	8,133	50	6.0	25 sq.mi.	50.0
Puyallup	24,016	27	1.1	29 sq.mi.	23.3
Rosebud	22,293	27	1.2	1,388 sq.mi.	0.5
Pine Ridge	43,461	49	1.1	3,159 sq.mi.	0.4

U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, 2008 Tribal Law Enforcement, June 2011

WOUNSPE NA WICAKAUNSPEPI NA WAKOKIYAPI

EDUCATION, TRAINING, AND OUTREACH

Lakol wicoun kin tokata wicouncage kin unspewicunkiyapi na ecel yunayewicunkiyapi kte heca. Na tokeske waunspewicunkiyapi kin unyutankapi na unyuwaste kte. Tona icimani el unhipi kin hena ko waunspewicunkiyapi kte. Na wotanim wowapi na ikancola na omniciye un Lakol wicoun kin ungluoblecapi kte.

Teach culture, build capacity, and share information on current activities and programs. Expand ways to teach, involve, inform, engage, and grow through trainings, media, and community events for all who live in the region as well as visitors.



Figure 7.1

RECOMMENDATION 01

Create a unified curriculum and outreach campaign focused on Lakota values, history, language, and culture

RECOMMENDATION 02

Build on existing financial literacy efforts

RECOMMENDATION 03

Create workforce development and capacity building programs

RECOMMENDATION 04

Explore additional and expanded partnerships with regional tribes and agencies



Our reservation has the power to use education as a way to create a sustainable way of life. Educational systems range from school systems such as the Shannon County Schools, Red Cloud Indian School, Oglala Lakota College and others but also includes our homes, communities, towns, and in essence our entire reservation. With the constant rapid growth of our Oglala Lakota Nation, we are in need of doctors, teachers, lawyers, hard-workers, and other professionals to provide care and help for each other. The Education, Training, and Outreach initiative addresses curricular and extracurricular strategies that schools and communities may use to teach language and culture, build capacity, share information, and continue to involve people in the implementation of the Oyate Omniciye | Oglala Lakota Plan.

This initiative addresses a broad range of existing and potential strategies that multiple organizations are using to equip youth and adults for a deeper experience of the Oglala Lakota culture and to build the capacity to develop sustainable communities. The existing conditions described here address the needs for education as well as current efforts to meet those needs that can be harnessed through initiative recommendations. The descriptions are organized by the focal topics of the Oyate Omniciye | Oglala Lakota Plan.

Existing Programs and Opportunities

The following topic headings relate current programs or the current state to recommendations for increasing needed education and outreach opportunities.

Language

The educational efforts aimed towards creating new active speakers on Pine Ridge Reservation are very minimal. Creating collaboration and increasing



Figure 7.2

awareness of this situation will only positively benefit all of us. For more background information on the state of the Lakota language and recommendations for its revitalization, see the Language Initiative, page 76.

Food Sovereignty

There are many ongoing educational efforts on the reservation that address the barriers to healthy food access including economic development for increasing local food-related businesses, land use knowledge for small scale agricultural development, and permaculture endeavors to establish best practices for farming and thriving agriculture-based communities. Coordination and collaboration amongst these efforts, as well as policy solutions and legislation that address connections such as farms to schools programs, can help us create a healthier and more self-reliant food system. More information on food sovereignty can be found in the Health and Wellness initiative page 114.

Health and Wellness

Diet-related disease problems on our reservation can be addressed through multi-faceted educational efforts in nutrition, gardening, and active living. Many of the food system educational efforts listed above can be targeted toward health education. For more background information on the state of health and wellness see the Health and Wellness Initiative, page 114.

Youth

The OST Health Administration Office has started school-based mental health services in Little Wound, Pine Ridge, Wolf Creek, and Allen schools that are focused on intensive reduction of symptoms related to suicidal behavior among the high risk students. These services are provided through collaborative education processes



Figure 7.3



between psychiatrists and counselors, teachers, and school administrators. For more information on Youth and Young Ones see page 88.

Model Community Development

Sustainable housing efforts on the reservation can serve as educational opportunities both for workforce training and for individuals and families who would like to construct their own homes. Workforce training combined with education in financing and business development may serve as a strategy to increase the tribe's capacity to develop a stock of affordable, sustainable housing on the reservations. For more information on the Model Community Development initiative see page 100.

Governance

Education about our history and governance system can help us restructure how we govern ourselves. In 2008, we passed several amendments to the constitution, including a measure that would separate the judicial system, but these amendments have not been implemented yet. There is a significant resource shortage that hinders the administrative adoption of these changes. The Constitution has a number of shortcomings that have hindered the economic development and advancement of our Oglala Lakota people. An educational endeavor that is currently underway by the government is the Oglala Sioux Tribe Youth Council. This endeavor models positions of leadership and decision making that youth can learn from and creatively debate in order to make the processes better for their future. For more information on the Governance initiative see page 62.

Land Use

A need for consistent decision making tools is evident in the area of Land Use to streamline ownership issues, identify sensitive area, coordinate roads, and institute

healthy and consistent codes. Education and training for governing bodies and tribal agencies can help develop effective, sustainable land use policies. Educating those who work with developers and individual landowners on fractionation policies (for example, education on the Indian Land Consolidation Act and new federal probate code) will equip developers and landowners to navigate the land development process. For more information on the Land Use initiative see page 158.

The existing programs and needs for education are harnessed through initiative recommendations. The following recommendations connect existing efforts and inspire new efforts to improve education, training, and outreach.

RECOMMENDATION 01

OWAYAWA OAYE WOWAPI LECALA WANJI UNKAGAPI KTE, NA EL LAKOL OUNYANPI NA EHANNI WOYAKAPI NA LAKOTA IYAPI NA LAKOL WICOH'AN KIN HENA UNYUOWANJILAPI KTE **CREATE A UNIFIED CURRICULUM AND OUTREACH CAMPAIGN FOCUSED ON LAKOTA VALUES, HISTORY, LANGUAGE, AND CULTURE**

The 2007 Indian Education Act mandated the development of course content in American Indian history and culture for South Dakota schools. The South Dakota Office of Indian Education funded the Oceti Sakowin project, which brought together a group of educational representatives throughout the State, developed a set of core concepts, essential understandings, and standards for curricular activity, which was completed in 2010. Each essential understanding includes teaching of the Lakota language. Using Lakota values, history, language, and culture as the foundation can strengthen our Lakota identity and give our children a chance to reconnect to our ancestors' sustainable way of life. Refinement and implementation of this curriculum, reservation-wide, would increase collaboration among educators and create unity with our cultural values. Creating a unified curriculum focused on Lakota values, history, language, and culture bolsters existing efforts to train new active speakers on Pine Ridge Reservation and catalyzes refinement and implementation of the 2007 Indian Education Act.

In order to build reservation wide support for this positive educational change schools should create a new identity around the campaign and development of a new curriculum. This wide outreach should engage each tiospaye and build excitement about the new ways that children will be learning. The campaign should also have a web presence that takes advantage of social media's wide reach to share great news about the future Lakota generations.

Benefits

- Focuses cultural revitalization
- Increases collaboration between school systems and communities
- Creates strong outreach opportunities

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Engaging youth around issues of culture, history and language can be empowering, especially for teens struggling with identity. This knowledge reinforces how special our heritage is and how proud we should be of it. A common curriculum that weaves this story throughout will give all youth on the Reservation a common understanding to unite them across distance and times of hardship.



Youth



Language



Figure 7.4

RECOMMENDATION 02

OYATE KIN TOKESKE MAZASKA OKIKAHNIGAPI NA KICANKIYAPI KTE KIN SANM UNSPEWICUNKIYAPI KTE BUILD ON EXISTING FINANCIAL LITERACY EFFORTS

Financial literacy is a set of skills and knowledge that we develop to make informed decisions about managing money. These skills can be applied in the workplace, in government systems and at home. Through advocating about the importance of this knowledge and educating all ages in our children's classrooms, in our community centers and online, we can increase the impact of our dollars here on the reservation.

Current efforts on Pine Ridge include financial literacy training, home buyers education, business planning courses and small business loans by Lakota Funds as well as courses offered by the OST Partnership for Housing (OSTPHS) on budgeting, finance/credit issues, the homeownership process, home maintenance, and home ownership responsibilities. OSTPHS also operates a Self-Help Housing Program in which families design, build, and pay for their own homes.

A good understanding of how to manage our financial resources wisely, paired with an understanding of the needs of our community, allows us to more easily create new entrepreneurial opportunities for ourselves and navigate the ways to fund these opportunities. These are the first steps to a local, sustainable



Figure 7.5

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Through learning how to carefully manage our resources we become empowered to make better decisions and increase our ability to impact our economy. We can become homeowners, investors, business owners, college bound, or all of the above. Most of all, we can participate more fully in setting priorities for future projects in our community.



Economy Model Community

economy that supports the hard work of our people in a culturally-relevant way.

Benefits

- An informed population who can balance a budget make good choices with their money
- Increased capacity to follow through on entrepreneurial ideas
- New local economic potential
- New business opportunities on the reservation; less Lakota spending off-reservation



CASE STUDIES

**Four Bands Community Fund
Cheyenne River Sioux Reservation**

Four Bands offers a selection of business development classes, one-on-one technical assistance, a savings match program, and business loan fund products to expand private small businesses and financial literacy on the Reservation. Following are further descriptions of some of their programs.

CREATE – Cheyenne River Entrepreneurial Assistance, Training and Education Program

The program provides business development training and technical assistance through ½ day and 6 week classes, workshops (Talking Circles), and individual technical assistance. The program has had 200 graduates. The program also provides strategic marketing support in the form of surveys, regional tourism, downtown revitalization, and business renovation.

Mazaska K’sapa Nitawa – Your Money Wisdom

Has provided financial literacy classes to over 300 tribal members. The program works with youth and adults to create individual development accounts (IDA). The program issues credit builder microloans for up to \$3,000.

Wicoicage Sakowin kin un Wicakagapi – Building for the Seventh Generation Youth Program

The program provides youth entrepreneur internships with financial literacy and an IDA component. The program has created 35 seasonal jobs per year and \$35,000 in savings for education. The program also has a K-12 education initiative and educates tribal youth through Making Waves Teacher Toolkits.

The Four Bands Community Fund pulled over 500 tribal member’s credit reports and 50% of them have no credit score. Of the 45% with a score, the average score was approximately 600, which is 120 points lower than the national average. The Four Bands credit builder loan has increased loan customer scores by 5-100 points.

<http://www.fourbands.org/about.htm>

Chief Dull Knife College Program (more to come)

Mini Banks (Cobell CDFI) (more to come)

RECOMMENDATION 03

WOWASI TOKTOKECA WOUNSPE ETAN OYATE KIN WICUNKICIYUHAPI KTE CREATE WORKFORCE DEVELOPMENT AND CAPACITY BUILDING PROGRAMS

Workforce development is an economic development strategy to enhance stability through focusing on increasing human capacity. There are typically two forms that it takes, place-based, focusing on a particular community's needs, or sector-based which seeks to match skills to needs in an existing industry. Some programs try to combine both approaches, which would be most beneficial for our people. With this more comprehensive kind of program we can learn skills or trades associated with emerging needs for construction and renewable energy, as well as increasing the overall knowledge base of our communities with life skills to balance a budget, hold a stable job, cook healthy food, cope with issues of substance abuse, and how to make basic home or vehicle repairs. In addition to existing opportunities there will be a need for skilled people to fill positions such as doctors, architects, engineers, lawyers, and police officers as our Nation advances.



Figure 7.6

Past workforce training programs failed because the skills taught did not match up with the demands of the economy. For example, the tribe once educated welders, but no jobs existed on the reservation for graduates.

This type of education creates new capacity in a way much larger than a one-time program or intervention. Workforce development builds momentum around the growing skills of communities to create new economy, care for the environment and build stronger social and governmental systems required for sustainability. Educational Institutions, such as the Oglala Lakota College are best at administering workforce training programs. These institutions should survey businesses and government to understand what skills and professions are in demand and gear their courses to fill real demands.

As these institutions design workforce training programs, they should pay special attention to the “green” economy. This sector of the economy deals with renewable energy, alternative fuels, and green construction methods and retrofits. Training people in these sectors and supporting green jobs legislation will help prepare the Lakota people for this growing sector of the economy.



CASE STUDIES

Navajo Green Economy Commission and Green Economy Fund

“The Navajo Nation Council made history during its 21st Summer Session July 20-24 by passing groundbreaking green jobs legislation. The Council voted 62-1 to establish a Navajo Green Economy Commission, a five-person commission that will seek funding and oversee the approval of small-scale green projects such as wool mills, farmers markets and home weatherization. The Council also voted to create a Navajo Green Economy Fund, which creates an account for receiving federal, state, local, and private funds to make these green projects possible.”

<http://www.navajogreenjobs.com/about.html>



Figure 7.7

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Building human capacity to engage in meaningful work not only helps to create a stable economy but it can also spark creativity, passion and new innovative business ideas. Workforce development creates the capacity to address common challenges in new ways. As the local economy grows, it is important to maintain focus on high standards of environmental performance and protection that are aligned with our cultural values.



Economy



Environment

Benefits

- New economic engines through increased human capacity
- New partnerships based on increased capacity to move projects and programs forward
- Increased self-sufficiency and sovereignty
- Prepare people to fill existing job opportunities
- Train people to fulfill emerging needs of our advancing Nation

RECOMMENDATION 04

LAKOTA TOKECA EYA UNKITANOKSAN TIPI KIN
HENA OB WOWASI ECUNK'UNPI KTE

EXPLORE ADDITIONAL AND EXPANDED PARTNERSHIPS WITH REGIONAL TRIBES AND AGENCIES

Collaboration with other tribes and agencies allows for assistance and capacity building for existing economic development and educational efforts. Creating meaningful partnerships with other tribal entities to share our best practices and learn from theirs will increase the capacity of all to meet sustainability goals. These educational networks could take a number of forms, but first the peer group must be identified and visited in person to begin a relationship and establish the common goals.

CASE STUDIES

Northwest Native Assets Building Coalition

The NWNABC initially started as part of an EITC outreach campaign in November 2005. Unlike other Native asset-building coalitions, the NWNABC provided services directly to Native families and individuals in addition to offering training to tribes and organizations serving Native communities.

The Agriculture & Range program at the BIA

The Agriculture & Range program at BIA supports the Department's goal of Serving Communities by improving the management of land and natural resource assets. The program assists American Indians and Alaska Natives in developing conservation and management plans to protect and preserve their natural resources on trust land and shared off-reservation resources.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Sharing best practices with other tribes can create new partnerships as well as help our people to learn from those who have gone before us in navigating restructured governance, solutions to fractionation and vibrant economies. Our regional planning office should foster these connections and provide new learning opportunities to leadership and interested groups of residents, students, and business owners.



RPO



Governance

Benefits

- Building relationships with universities and other Tribes will strengthen our information base to make decisions that move us toward a sustainable future.
- Additional partnerships will have the opportunity to shine new light on the educational issues we are facing.



CASE STUDIES

The Oklahoma Native Asset Coalition (ONAC) Tulsa, Oklahoma

The Oklahoma Native Asset Coalition (ONAC) first gathered on May 4, 2007 in Tulsa to discuss forming a coalition. The meeting had three objectives: (1) to identify and bring together Oklahoma tribes that were implementing or planning to implement asset-building programs; (2) to allow tribes in the state of Oklahoma to share information on the challenges and successes of asset-building programs; and (3) to discuss the development of an asset-building coalition designed specifically to meet the needs of Oklahoma tribes.

To accomplish its mission, ONAC identified three main goals.

1. The first goal was to engage tribal leaders and state policy makers in expanding asset-building opportunities for Native people in Oklahoma.
2. The second goal was to serve as an information conduit for tribes on financial education, IDA's, EITC and other asset-building strategies and opportunities.
3. The third goal was to develop local leadership, expand membership, and work to make the coalition self-sustaining.

Futures For Children Albuquerque, New Mexico

Since 1968, Futures for Children has provided mentoring, training, and programs in Hopi, Navajo, and New Mexico Pueblo tribal communities to more than 20,000 American Indian students and their families. Futures for Children provides educational services through our Three Circles of Support: Youth Leadership, Mentorship, and Families in Action. More than 180 volunteers from tribal communities work with Futures for Children to deliver and monitor the programs and to encourage educational success for their children. The Youth Leadership Program has enjoyed great success and growth in the past few years; the program has grown from 200 students five years ago to over 1,100 students today. In our Mentorship Program over 1,200 mentors worldwide provide support and encouragement to promote positive educational achievements.

WAWIYOPEYAPI NA WOPETUNPI ECONOMY

Oyate kin mazaska iyewicunkiciciyapi na ecel tiognaka na wakamna oti ic'icagapi kta okihiwicunyanpi kte. Na iyotans tona igluhaya wawiyopeyapi cinpi na ota wowasiyapi kte kin hena patokaheya iyewicunyanpi kte. Na wawanyang icimani kin iyuskinyan wicunkicopi kte, waahopapi kte hantans. Nahan nakun ic'iskan wicasa wasteste owicunkolepi kte.

Dramatically increase access to funds and financing needed to build homes and businesses. Encourage entrepreneurship, workforce capacity, and responsible tourism. Seek out public and private partners.



Figure 8.1

RECOMMENDATION 01

Increase access to financing

RECOMMENDATION 02

Create a stable legal environment for businesses and consumers

RECOMMENDATION 03

Increase local business development

RECOMMENDATION 04

Create a business council to assist the tribal government in making informed decisions

RECOMMENDATION 05

Boost the tourism industry

RECOMMENDATION 06

Support the creation of Lakota/Nakota/Dakota economic region that encompasses multiple reservations



We seek to jumpstart a sustainable economy on the Pine Ridge Indian Reservation that is based in our culture and traditions. This means empowering people to create businesses that meet local needs and reflect Lakota values.

Keys to Economic Development:

- Support entrepreneurship and private sector businesses
- Increase access to financing
- Provide needed goods and services locally; stop economic leakage
- Increase efficiency of government and court system

Past studies on economic development in Indian country in general and Pine Ridge in particular suggest that a strategy focused on private employment, increasing opportunities for financing, reforming government to match the culture, and increasing efficiency of tribal programs and enterprises is the most effective strategy for increasing economic well-being. Such a strategy will increase the amount of needed goods and services that are available on the reservation and will prevent dollars from leaving the reservation.

The majority of employment (65%) in Pine Ridge Indian Reservation is in government and government enterprises. 30% of employment is in the private sector. In the private sector, gas stations provide the most jobs (22.8% of private sector jobs), followed by education and health services and leisure and hospitality jobs (see Figure 11.2). The construction industry is also an important part of the economy; Lakota Funds make the bulk of their loans to construction related businesses. The informal sector is also robust. One study found that 83% of all households on the reservation operated some kind of informal business, such as hunting, trapping, drumming, singing at ceremonies and events, beading, quilting, and flutemaking. Boosting private sector employment and educating people in the informal economy about the benefits of registering their businesses will help the economy by creating more stability and accountability on the Reservation. Concurrent education in saving, smart choices, and asset building will also help people succeed in moving from the informal sector into the mainstream economy.

Focus on people as the greatest asset : Workforce training

As Lakota people, we have great ideas and are willing to take risks and work hard to see our dreams come true. Entrepreneurship has a real potential to jumpstart the economy on the Pine Ridge Indian Reservation. If we are successful in clearing the financial and regulatory hurdles that have limited us in the past, we will be able to unleash our potential to create thriving, sustainable businesses of the future.

65%
OF EMPLOYMENT ON THE
PINE RIDGE RESERVATION
IS IN GOVERNMENT AND
GOVERNMENT ENTERPRISES.

30%
OF EMPLOYMENT IS IN THE
PRIVATE SECTOR. 28% OF
EMPLOYMENT IN THIS SECTOR IS
PROVIDED BY GAS STATIONS.

83%
OF ALL HOUSEHOLDS ON THE
RESERVATIONS OPERATE SOME
KIND OF INFORMAL BUSINESS, SUCH
AS HUNTING, TRAPPING, DRUMMING,
BEADING, AND FLUTEMAKING.

Educational attainment and health are critical to the economy because they increase human potential. Currently, educational attainment in Pine Ridge Reservation is below the national average. There are not enough educated individuals to start businesses and fill needed positions both in the private sector and in the government. Prevalent health problems are also hindering people from reaching their full potential. This situation is slowing economic development, creating additional urgency and importance for the health, wellness, and education initiatives identified in this Plan.

Develop the local economy to keeping the dollars on the Reservation: Streamline policy - Create a entrepreneurship center and business incubator - Boost tourism

Pine Ridge Indian Reservation is within the economic influence of Rapid City. Residents often travel to Rapid City or Chadron for goods and services that are unavailable in the reservation. This leads to economic leakage, where dollars spent off the reservation do not benefit the local economy. Rapid City also draws young people seeking economic opportunity and employment. Providing goods and services in the Reservation will stop this leakage and provide more jobs and opportunities for residents. Improved infrastructure and access to financing will enable the Pine Ridge economy to develop.

Remove barriers to financing : Increase access to financing

Regulatory hurdles prevent financing and development of housing, office and retail space, and infrastructure. The physical space and infrastructure to run a business is often not present. Traditional lending institutions do not lend to businesses that are based on the reservation because these businesses do not have sufficient collateral. Businesses in other parts of the United States are able finance their activities through land and existing business equipment. In Pine Ridge Indian Reservation, much of the land is held in trust.

Businesses cannot use this land as collateral for loans because banks cannot foreclose on it. Increasing access to loans and financing will be an important step in improving the economy.

Streamline government processes to better support economic activity: Improve ability of courts to handle business cases - Create a business council - Support the efforts to create a Lakota/Nakota/Dakota economic region

The structure and condition of the courts is another barrier holding back the economy. The judicial branch is subordinate to the tribal council under the IRA constitution. This hinders investment because there is uncertainty about whether the courts would uphold business contracts. The courts are overburdened with cases, and settling business disputes can be timely and costly. These factors create more risk for financial organizations wanting to invest in native businesses. In 2008 the people passed a measure that would separate the judicial branch. Implementing this measure is an important first step toward strengthening the courts. Educating lawyers and police about these issues is another important component.

The courts are a symbol of the competence and power of the government. Investing in the courts to ensure daily activities run smoothly and people have a positive experience when interacting with the courts can strengthen confidence in government for both the residents and outside investors. The courts should be efficient and professional and the physical appearance of the courts should be stately.



Figure 8.2

Employment in Economic Sectors, Shannon County, 2008

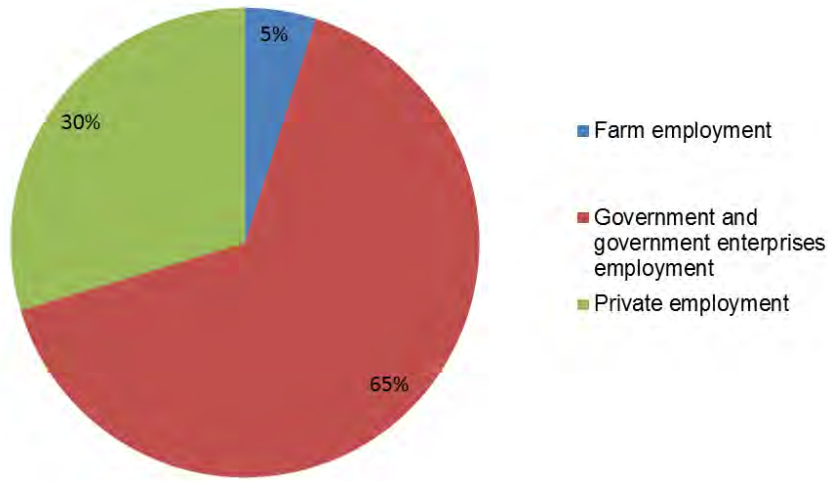
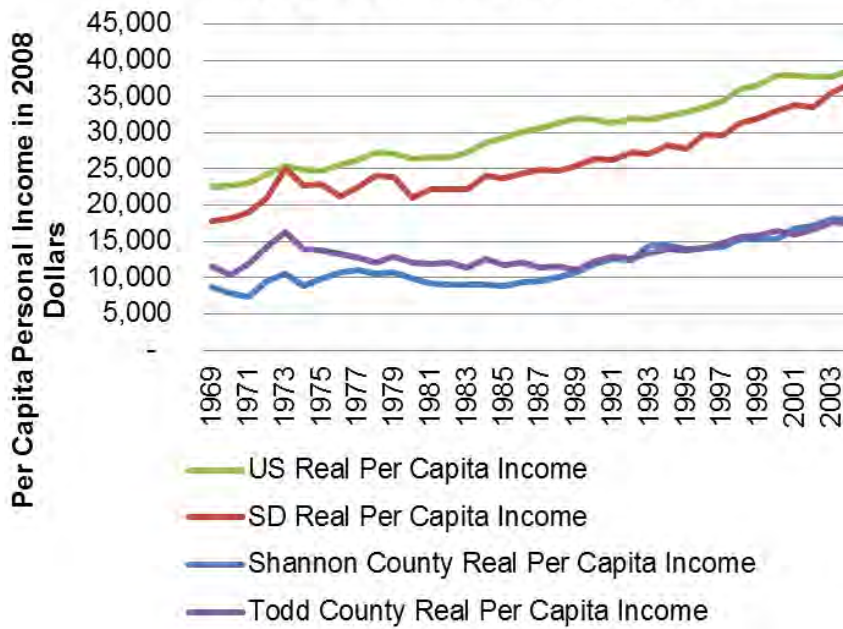


Figure 8.3

Real Per Capita Income 1969-2008



RECOMMENDATION 01

OYATE KIN MAZASKA IYEWICUNKICICIYAPI KTE INCREASE ACCESS TO FINANCING

Developing housing and commercial space and starting businesses requires capital. There are a variety of barriers that have prevented builders and businesses in Pine Ridge Indian Reservation from receiving capital. Overcoming these barriers will allow our entrepreneurs to launch their ideas, our businesses to expand, and our developers to build much needed housing, retail, and office space.

One potential strategy to increase access to financing is to create native financial institutions that are capable of lending to native businesses and native real estate developers. Lakota Funds is an example of an institution that is building wealth in the community and lending money to businesses. Lakota Funds is a community development financial institution (CDFI) located in Kyle on the Pine Ridge Reservation. The CDFI designation means it is a non governmental organization with a mission to serve the community. Work is underway to establish a credit union, which would be a major step in building the financial strength of the community members on Pine Ridge. The Lakota Federal Credit Union being developed by Lakota Funds will do business with anyone living, working, and praying on the Pine Ridge Indian Reservation, regardless of tribal affiliation.

A second strategy is to seek policy changes that would allow land to be used as collateral for loans. An example of this is the Helping Expedite and Advance Responsible Tribal Home-ownership Act of 2011 (H.E.A.R.T.H.) act. This act would streamline the leasing of trust land by not requiring prior approval by the secretary of interior and would allow long term lease holds. This in turn would allow people to get loans based on long term leases. Home

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the first model community is implemented it will require the new financing tools described in this recommendation to develop the land for homes, businesses and agriculture. As processes are tested and streamlined the model community becomes a living laboratory for economic tools, construction methods, infrastructure coordination and reformulating transportation on the reservation. The regional planning office can create a playbook based on the lessons learned and thereby encourage more model communities to develop throughout the reservation using the tools to fit each communities specific needs.



Model community



RPO

financing programs, such as the HUD 184 program could also help businesses. Entrepreneurs can build equity in their homes and use that equity to launch a business.

Finally, micro-lending programs have potential for entrepreneurs who have small startup costs. These small loans usually made by individuals “investing” in a business idea through an online organization such as kiva.org. Kickstarter.com is another online funding platform for funding creative projects with very small donations.

Benefits

- Increase amount of housing and commercial space
- Enable entrepreneurs to start businesses
- Grow assets through saving
- Build foundation for greater local economic activities



CASE STUDIES

Lakota Funds

Lakota Funds is a Community Development Financial Institution (CDFI) that focuses on improving the financial condition of the community on Pine Ridge Indian Reservation. Since their inception in 1986, Lakota Funds has loaned over \$6 million, resulting in the creation of 1,235 jobs and nearly 450 businesses on or near the Pine Ridge Indian Reservation. They have provided training and services to over 1,600 artists and over 1,200 aspiring entrepreneurs. From 2010 to date, over 650 people have completed financial literacy, homebuyers education, and business planning courses at Lakota Funds and nearly 2,000 youth have completed financial literacy courses.

Four Bands Community Fund (Cheyenne River Sioux Reservation)

In a community where 40% of the population lives below the poverty level, knowledge of credit and money management can lead to economic independence. Guided by Lakota values and industry best practices, Four Bands seeks to teach both adults and youth about the broad types of Native assets and teach financial literacy skills early and often. Additionally, Four Bands seeks to change policies and practices by showing how most people without personal assets remain poor.

To accomplish these goals the Four Bands Community Fund has created the following program:

Revolving Loan Fund

Issues micro loans up to \$5,000 and small business loans up to \$200,000. To date, over 120 loans totaling \$1.2 million has been disbursed to reservation-based businesses, creating/retaining over 150 jobs.

White Earth Tribe

White Earth Investment Initiative (WEII) was created in 2002 and received community development financial institution (CDFI) certification in 2007. Partnerships played a key role in creating the CDFI. The WEII primarily focuses on small business loans and technical assistance. In addition, the WEII offers one-on-one personal financial assistance classes, a youth financial education program, homebuyer education classes and credit counseling.

The White Earth Investment Initiative also offers \$500 in vehicle down-payment assistance through an Individual Development Account. To receive funds, the \$500 must be matched by the client. Individual Development Accounts are also available for homebuyer assistance and savings for newborn babies.

Additionally, the WEII conducts free tax preparation for community residents. Clients are eligible for an alternate rapid refund program, enabling them to receive up to 80% of their federal refund the next business day and the remaining amount when funds are direct deposited from the Internal Revenue Service.

Oklahoma Native Asset Coalition

The Oklahoma Native Asset Coalition (ONAC) is a statewide coalition that was formed to share knowledge between organizations involved in asset building, help other organizations engage in asset-building initiatives. collection of 26 Tribal Nations, Tribal Enterprises and Alaskan Native Corporations.

RECOMMENDATION 02
OYATE TA OWAYASU KIN EL MAZASKA KICANYANPI KIN
HE TANYAN AKIYAPI KTA CA WAUNSP EWICUNKIYAPI KTE
CREATE A STABLE LEGAL ENVIRONMENT
FOR BUSINESSES AND CONSUMERS

Separating the courts and investing resources into the justice system will increase the confidence of businesses and lending institutions to do business in Pine Ridge Indian Reservation. Lawyers need to be educated in these types of cases. This will give lenders confidence that their contracts

will be upheld and disputes will be resolved in a timely manner. It will also protect consumers against financial predators. Creating a system specifically for business disputes so that they are handled in an efficient manner will also boost the business community's confidence.

Benefits

- Increases investment in native businesses
- Creates a more business friendly environment
- Provides a more stable framework that promotes investment locally



Figure 8.4



CASE STUDIES

Salish and Kootenai Tribal Courts

The Salish and Kootenai tribe boosted its economy by strengthening its courts. According to the Harvard Project on American Indian Economic Development, “The tribal government seems to have consciously taken advantage of the fact that the court system of its neighboring sovereign, the state of Montana, is routinely ranked by American business in the bottom 5-15 percent of state court systems in terms of speed, cost, and depoliticization. By investing in the effectiveness, efficiency, and stability of its court system, the result is a Native nation that readily holds its own in competing with Montana to sustain member and nonmember investment in economic development, attract private and public sector employees, and improve social serves.”

The State of the Native Nations: Conditions Under U.S. Policies of Self-Determination. The Harvard Project on American Indian Economic Development. 46

Navajo Nation Consumer Protection Act

Consumer protection laws protect people within the reservation from predatory loans and other unethical practices. The Navajo Nation passed a package of consumer protection laws in 1999. According to the First Nation’s Institute, “this law defines acceptable consumer business practices, regulates pawn transactions, automobile sales and sets usury interest caps for loans.” Other examples of areas included in the Navajo Nation consumer protection laws include “pyramid schemes, door-to-door sales, rental-purchase agreements, repossession requirements, advertisement disclosures, and pawn transactions.”¹

1. First Nations Development Institute (2011). “Building Trust: Consumer Protection in Native Communities.” Longmont, CO: First Nations Development Institute.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

This recommendation ties directly to recommendations in the Governance initiative for restructuring and separation of powers, while adding focus and specificity to make the possibilities for economic development and job creation stronger.



Governance

RECOMMENDATION 03
OYATE KIN IGLUHAYA WAKAGAPI NA
WAKAMNAPI KTA CA MAZASKA WOUNSPE
OTI WANZI PAWOSLAL IYEUNYANPI KTE
INCREASE LOCAL BUSINESS DEVELOPMENT

It is critical to create local access to goods and services to bolster a healthy economic environment based on culturally relevant economic development. Spending money on the Reservation rather than in Rapid City also creates more opportunities to reinvest on the Reservation.

However, this requires a focus on policy that fosters and supports local businesses, both for the in-demand goods and services they could provide, and also for the skills, jobs, and opportunity they create. This recommendation follows access to financing and increased ability to handle business court cases as a step-by-step approach to providing a better environment to stimulate new businesses and entrepreneurial thinking.

In order to help entrepreneurs succeed, we must create a framework and resources to support them. An Entrepreneurship Center fulfills this need. It is a place where potential entrepreneurs and developers can access all information about obtaining financing, make a business plan, find office space, register with OST Department of Revenue, conduct business according to the tribe's uniform commercial code, and connect with mentors, potential partners, and employees. This space can support events

and classes and give entrepreneurs access to potential investors. In short, the Entrepreneurship Center would be the training grounds for the next wave of Lakota innovation. Ideally, multiple entrepreneur centers could serve the reservation following the example of Oglala Lakota College's satellite service learning centers.

In addition to the Entrepreneurship Center, the economy would benefit from a Business Incubator. This facility can be combined with the Entrepreneurship Center, or it can be a standalone facility. The Business Incubator would have low cost startup space. The businesses in the Business Incubator could share facilities and support staff to further reduce costs. The Business Incubator could be a catalyst for a commercial area; as businesses graduate the program and become self-sustaining, they could establish themselves in nearby commercial spaces. In this way, the Business Incubator could provide valuable community services as it is boosting the economy and providing jobs. Again, this model can be replicated throughout the reservation to serve multiple communities.

Benefits

- Increase opportunity for business startups through streamlined policy and access to capital
- Increase capacity and consolidated information
- Encourage entrepreneurs to go forward with their ideas.
- Provide training and assistance
- Provide low cost startup space
- Increase access to services, goods and amenities for residents



CASE STUDIES

Nashville Entrepreneur Center

The Nashville Entrepreneur Center began as a vision from the Chamber of Commerce and the partnership of local and state government supporting private interests, and the Nashville business community-at-large opened in 2010. “The Entrepreneur Center fosters innovation and entrepreneurship by turning Ideas Into reality, helping to start businesses and create jobs. As a non-profit 501(c)3 organization, the Center is funded through sponsorships, partnerships, donations and grants. The Entrepreneur Center relies on support from leading corporations, successful entrepreneurs, and those who have a vested interest in the Center’s success.”

<http://entrepreneurcenter.com/about-ec>

Sitting Bull College Entrepreneurial Center

The Entrepreneurial Center is a collaborative effort between the Standing Rock Sioux Tribe and Sitting Bull College. Their mission is to assist in growing the reservation’s economy through creation and expansion of small businesses which will provide productive employment opportunities for reservation members. The center provides technical assistance, financial resources, and business incubator services to small businesses. The center uses a sliding scale for space rental. New businesses initially pay less, and the more experience and profitable business pay more. When businesses become very profitable they move on to other spaces.

<http://www.sittingbull.edu/community/tbic/>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the regional planning office works with the tribal offices to coordinate land use, environmental concerns, and infrastructure to determine the areas of opportunity for development, the ideal locations of model communities will emerge. In those model communities will be places for entrepreneurial development and business incubation based on the specific needs of the tiospayes where they are based.



RPO



Model community

RECOMMENDATION 04
OYATE TOMNICIYE KIN EL IC'ISKAN OMNICIYE
WANZI KAHWICUNKIYAPI KTE
CREATE A BUSINESS COUNCIL TO ASSIST THE TRIBAL
GOVERNMENT IN MAKING INFORMED DECISIONS

A business council would serve three primary roles: help tribal enterprises run more effectively, help the tribal council make more informed decisions on matters that affect businesses, and inform the community about the financial state of the tribe and tribal enterprises. A business council would help tribal programs and enterprises by facilitating between the new board of directors and the tribal council and giving the board of directors of tribal enterprises guidance about effective business management. This council would also inform decision makers within the tribe of the business implications of different policies and actions. The business council would be comprised of experienced and educated

business people, attorneys, and those dealing with business enforcement. The business council should be an independent entity with transparency and accountability that exists to serve the tribal government. In addition to helping the tribe make decisions that affect businesses, the business council could help communicate to residents what the tribe is doing financially.

Benefits

- Improve Tribal Council's decision making process for business related decisions
- Improve management and efficiency of tribal programs and enterprises
- Communicate business related tribal actions to the public



Figure 8.5



CASE STUDIES

Ho-Chunk, Inc.

Ho-Chunk is an example of a tribally owned corporation providing development services to a tribe. “Ho-Chunk, Inc. is the award-winning economic development corporation owned by the Winnebago Tribe of Nebraska. Established in 1994 in Winnebago, Nebraska with one employee, Ho-Chunk, Inc. has grown to over 1,400 employees with operations in 10 states and 4 foreign countries.

Ho-Chunk, Inc. operates 24 subsidiaries in a diverse range of industries including information technology, construction, government contracting, professional services, wholesale distribution, office products and technology, logistics, marketing, media and retail.

Ho-Chunk, Inc. is a for-profit corporation operating effectively in today’s business world to generate revenue, and is also a tribally owned corporation, headquartered on a Reservation. Their primary mission is to provide revenue to promote economic self-sufficiency for the Tribe. However, they have another more unique mission than other commercial enterprises: they have a responsibility to help strengthen their community and develop resources in the community to provide a better future for the Winnebago Tribe.

Ho-Chunk Inc. has established a variety of initiatives that work within the community to develop human resources and community infrastructure to provide a better way of life for Tribal members on the Reservation including:

- Ho-Chunk Community Development Corporation
- Ho-Chunk Village
- Education
- Green Energy
- Housing
- Jobs
- Donations”

<http://www.hochunkinc.com/index.html>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The formation of a business council will not only create an advisory board to the tribe on increasing efficiency of operations but will also coordinate with the larger region of counties, cities and states to strengthen industry and business with the Tribe. Determining new ways for our economy to be a part of the larger supply and demand is a key part of our sustainable future. The regional planning office will be a critical partner in providing accurate information to the business council and tribe.



RPO



Governance

RECOMMENDATION 05

WAWANYANG ICIMANI OTA UWICUNSIPI KTE

BOOST THE TOURISM INDUSTRY

Our land contains many environmental and cultural sites that attract visitors. People come to find scenic places to reconnect and be in nature and to go hunting. It is in our interest to increase the tourism industry in a deliberate way that tells our story and celebrates our culture and takes advantage of our unique strengths of our place and culture. Strategies for increasing tourism include completing the south unit of the Badlands National Park, designating scenic byways that will encourage visitors to the reservation, creating wayfinding signage to direct visitors, and creating maps, and promotional materials to help visitors find places to stay, eat, learn, and shop. These strategies help to develop a thriving economy that builds self-sufficiency, is culturally resonant, and respectful of our ancestors.

Benefits

- Increases employment in the tourism sector
- Spreads knowledge and awareness of Lakota culture and history
- Increases business opportunity by locals
- Keeps capital on the reservation



Figure 8.6



CASE STUDY

Standing Rock Tourism

The Standing Rock Tribe has a Standing Rock Tourism organization and website that directs visitors to cultural and natural attractions, educates visitors of the tribal history, and includes etiquette for visiting sacred sites.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Sharing our wonderful place with visitors means sharing the meaning of the place, historically and culturally, as well as sharing its beauty. First we must take measures to protect the most sensitive areas of habitat. This includes not only environmental inventories to know where the most precious habitats are and build them up to connect to others so that they may thrive, but also measures to plan roads and walking trails in a manner that does not disturb these areas and future habitat corridors.



Environment



Transportation

RECOMMENDATION 06

OYANKE OTA AKAHPEYA LAKOTA/DAKOTA/IHANKTUNWAN
MAZASKA MAKOKASPE WANZI UNKAGAPI KTE

SUPPORT THE CREATION OF LAKOTA/NAKOTA/DAKOTA ECONOMIC REGION THAT ENCOMPASSES MULTIPLE RESERVATIONS

The Oglala Lakota Nation should work with the other bands Lakota/Nakota/Dakota to create a unified economic region with consistent banking, business infrastructure, and best practices that are informed by a Native perspective. In this way the bands might capitalize on their shared culture. For example, the Lakota Funds is collaborating with Four Bands, PRACC, Mazaska, Hunkoati, and Sinte Gleska University on the first ever Great Plains Native Asset Coalition. The bands can create stronger economic ties by sharing and adopting similar economic legislation and rules – such as the uniform commercial code that would allow businesses to easily meet the business requirements in all bands. This will also allow each band to supply each other with resources or expertise for mutual benefit. This will enable companies to easily do business on



Figure 8.7

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

This recommendation widens opportunities for more of our relatives to come together. The revitalization of our language dialects and culture can be one of the common interests to bring us together to create more ways to work together for the best interest of all our people. From peer-to-peer networks to more formalized business and government outreach will begin the relationships needed to trust one another to share resources and contacts.



Governance



Language

multiple reservations using the same business models and using the same kinds of financing. It will also give our businesses access to bigger markets.

Benefits

- Increases ease of doing businesses across multiple reservations
- Shares resources and knowledge of best business practices



MAKOCE WOILAGYAPI

LAND USE

Woitancan kin hena makoce kin napiyuzapi na wayuijenapi. Lena unyuowotanlapi kte heca. Na makoce kin sam unglutankapi uncinpi. Takomni Oyate kin tiwicunkicagapi kte, eyas nakun makoce wasteste eya tokata wicouncage kin wicunkicipatanpi uncinpi.

Continue to untangle regulations and increase the land base of the Tribe. Sustain a balance between the development of homes and businesses, agriculture and preserving habitats and beautiful landscapes for all of our relatives - human, plant, or animal.

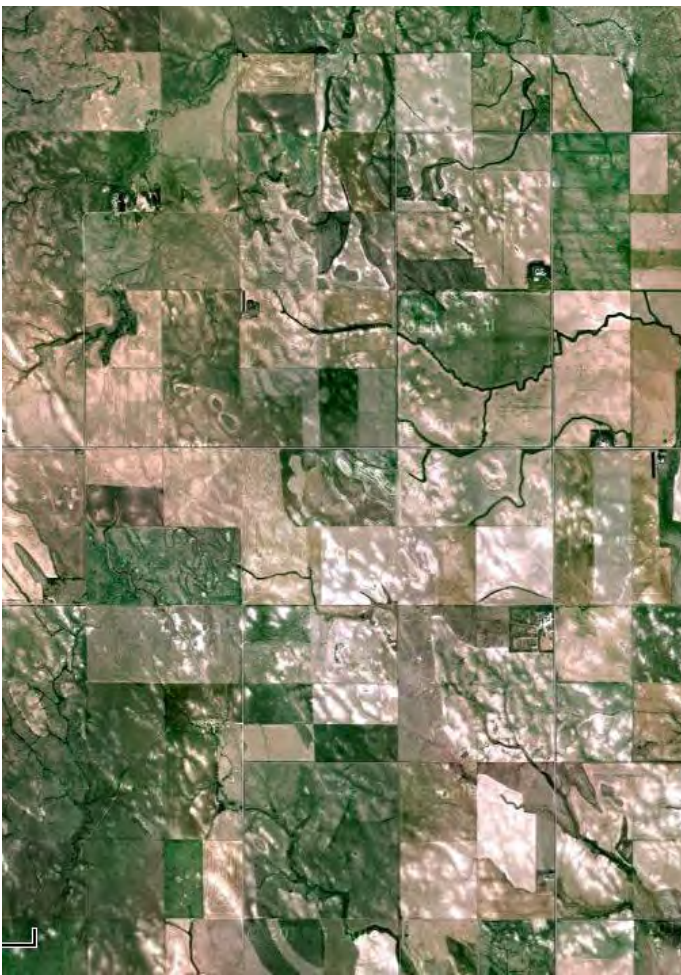


Figure 9.1: Aerial near Allen, South Dakota.

RECOMMENDATION 01

Develop a Comprehensive Land Use Plan for the prudent use and conservation of land

RECOMMENDATION 02

Establish a zoning code and create a zoning map for each community

RECOMMENDATION 03

Adopt a building code that reflects Lakota culture and respect for the environment

RECOMMENDATION 04

Create a one-stop shop for development services

RECOMMENDATION 05

Address fractionation and expand the tribe's land base



This land was given to us by Tunkasila (Creator). How we use it is a reflection of us as a People. Since the times we once held our lands in common, much has occurred that has redefined how we live as tribal people on tribal homelands. In the present day, there are several forms of land ownership on the Pine Ridge Indian Reservation that greatly affect the ability of the tribe, individuals, and organizations to use and develop land.

Tribal trust land is land that is held in trust by the federal government for the tribe. This land is within the jurisdiction of the tribe in terms of land regulation, building permits, and civil and criminal law (with the exception of major criminal crimes). A variety of government entities must give approval for before building and installing infrastructure to ensure the development does not have negative environmental or cultural impacts. Over 80% of tribal land is used for agriculture.

Allotted trust land is land that is held in trust for individual tribal members. This land often has multiple trustees that each own a small part of the land because of generations of splitting the land equally between family members, making it much harder to develop. Typically, the developer must receive permission from all interests, although recent regulation has eased this burden in cases where there are many interests. Development on allotted trust land follows the same regulation and development process as tribal trust land, except that all infrastructure service is cleared through IHS instead of the Tribe for all lands “tribal.”

Reclaimed trust land is land returned to trust status. This can happen in various ways. Land can be bought by the Tribe, received through donation or gift, or inherited through someone’s last will and testament and then a petition is made to return the land to tribal trust status. Additionally, all retired, abandoned or out-of-use federal lands can be reclaimed by the Native peoples from whom it was acquired. The process for returning these types of land varies by who the land came from and the level of state/federal cooperation at the time the process is undertaken.

Fee-Simple land is land with a deed that is free to be bought and sold. Tribal members or nontribal members can own this land. Regionally, this is land that is subject to County or State regulations, but is not necessarily or completely under Tribal oversight. It is much easier to access financing on fee simple land because the bank can have a claim on the land. However, development on fee

IF YOU DON'T HAVE LAND, YOU DON'T HAVE CULTURE. YOU DON'T OWN YOUR DESTINY.

-Bill Tovey, Economic Development Director of the Confederated Tribes of the Umatilla

1,000,000

THE NUMBER OF ACRES OF LAND TAKEN FROM OGLALA LAKOTA CONTROL ON THE PINE RIDGE INDIAN RESERVATION AFTER THE YEAR US CONGRESS ENACTED THE GENERAL ALLOTMENT ACT

3,000,000

THE AMOUNT OF REVENUE FOR AGRICULTURAL USES ON 160,368 ACRES OF TRUST LAND THAT WENT TO THE OST - 16 DOLLARS / ACRE

simple land may erode sovereignty because the tribe has limited control and jurisdiction over what happens on that land. To this point Village Earth reports:

“The historical legacy of forcefully alienating people from their allotted lands has contributed to the unequal land-use patterns on Pine Ridge today, where 20 people control nearly 46% of the land base. It has also had a significant economic impact for tribal members. According to the USDA 2007 Census of Agriculture for American Indian Reservations, the market value of agriculture commodities produced on the Pine Ridge Reservation in 2007 totaled \$54,541,000. Yet, less than 1/3 (\$17,835,000) of that income went to Native American producers on the Reservation.

Currently nearly 60% of the Pine Ridge Reservation is being leased out by the Bureau of Indian Affairs (BIA), often times to non-tribal members, with the tribal land owners only receiving 50 cents to \$3.00 an acre per year. These rents are far below current market values. According to the South Dakota State University Farm Real Estate Survey, the average rental rates in this region of South Dakota for non-irrigated cropland is \$23.10 and \$10.00 an acre for rangeland. Despite the fact that their lands have been in the federal leasing system for several generations, over 70% of families on the reservation would like to live on and utilize their allotted lands. This situation is the result of a long history of discriminatory land policies enacted by the United States Government. Policies designed to open up reservation lands and resources to outside interests rather than local self-reliance.”

Shrinking Lands

The history of the extent and jurisdiction of the lands of the Lakota dates back in time through various treaties and Acts of Congress. Starting with the Great Sioux Reservation established in 1868, until present day, our lands have been increasingly eroded and ownership diminished.

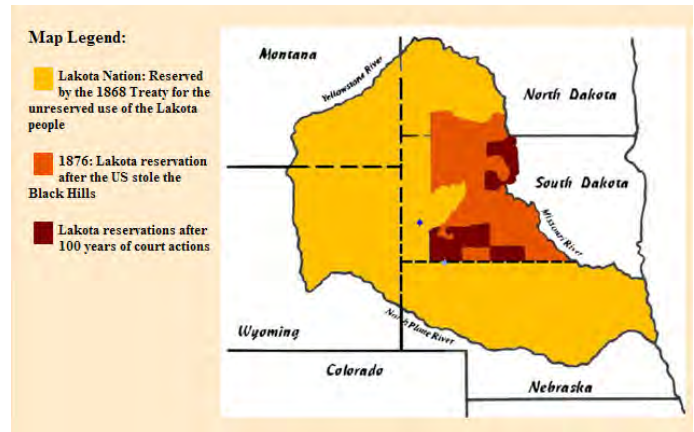


Figure 9.2: Map illustrates the reduction in the size of the Lakota reservation

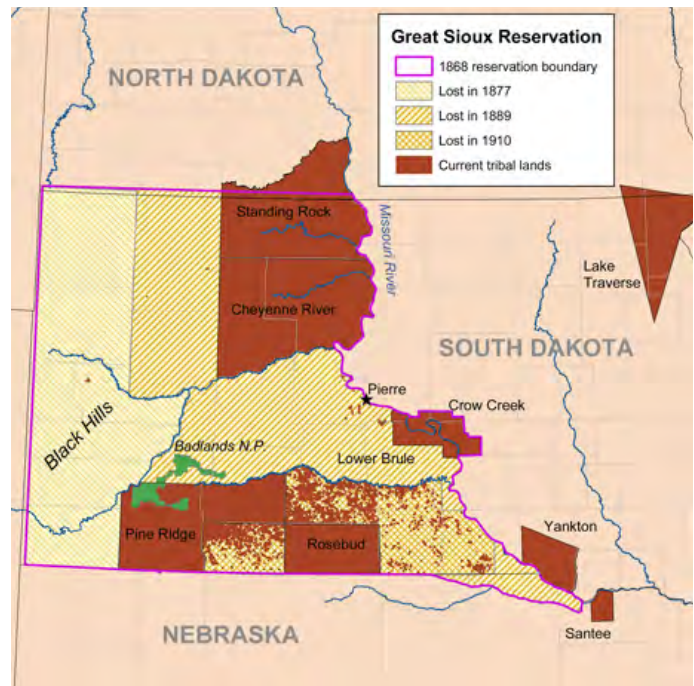


Figure 9.3: The losses of Lakota land between 1868 and 1910



“The men who created the reservation system believed that if Indians could be confined to one particular geographical place reserved for them, they could become ‘civilized’ and assimilated into American life. They could be encouraged to stop being Indians and to become like white men. Thus, the reservations were to make sure the remaining tribes were converted to Christianity; taught English, sewing, and small-scale farming; and ultimately, to be Americanized.”

We have mostly been on the receiving end of paternalistic laws and rules established by the non-Indian people who immigrated to our homelands on the North American Continent so many years ago. Additionally, the laws affecting our relatives were always subject to the approval of the United States first, as if we were children, with the advantage mostly going to those who write the laws. The

following images illustrate how our land base has been reduced. (see Figure 9.2 and Figure 9.3)

Our present-day Reservation is approximately 90 miles east-west by about 50 miles north-south. You will notice this larger rectangle is divided into one big square to the west (Shannon County), and two smaller rectangles stacked on top of one another to the East (to the north is the southern half of Jackson County and to the south is Bennett County). We represent a very small number of tribal nations with a history of treaties that retain a somewhat large land base. We often have a hard time reminding our friends in South Dakota and at the United States Congress that this status carries with it special requirements and considerations when it comes to support for widespread development and funding formulas. We are by no means a small place, although we once had the freedom to roam a much bigger part of our original homelands.

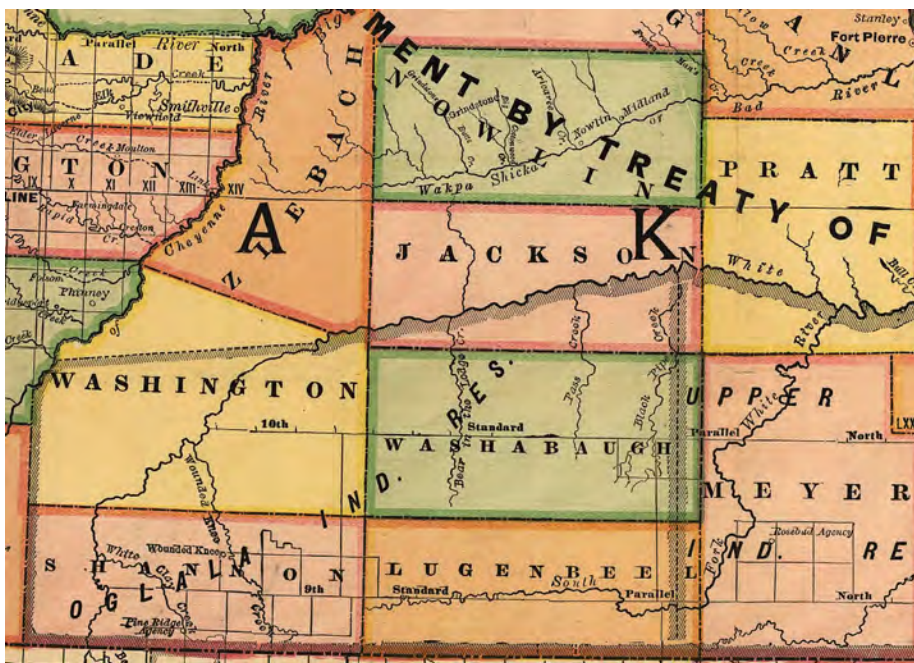


Figure 9.4: 1892 reservation boundaries

Three Counties – Three Fates

Since the Oglala Indian Reservation was established in 1889, the distribution and use of lands have been an intriguing illustration of the attempt to destroy a Nation. Back in 1892, our Reservation looked like Figure 9.5.

Shannon County

Established in 1875, the largest of the three counties associated with the Pine Ridge Indian Reservation and the only one entirely within Reservation boundaries, Shannon County has the bulk of the regional population (14,000+) and is predominantly Native American (94%). It consists primarily of rangelands with very little suitable farmlands and contains the South Unit of the Badlands National Park. It is an alcohol prohibition or dry county; taxes on alcohol consumed within the county go to other counties. Shannon County is one of two counties in South Dakota that does not have its own county seat. Hot Springs in neighboring Fall River County serves as its administrative center. It is also one of five South Dakota counties that are entirely on an Indian reservation.

Jackson County

Established in 1914, Jackson County, South Dakota, was the last unorganized county in the United States (see Figure 9.6). Although it was organized and received a home rule charter that year, Shannon, as noted above, contracts with Fall River County for its Auditor, Treasurer, Director of Equalization, State’s Attorney and Registrar of Deeds.

Bennett County

Bennett County was established in 1912, and Martin was selected as the county seat in that same year.



Figure 9.6: Shannon County

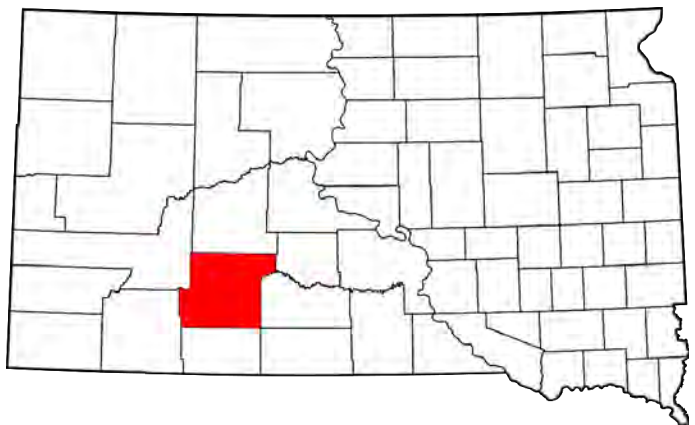


Figure 9.7: Jackson County



Figure 9.5: Bennett County



Naming

We have had great leaders with memorable names such as Ta'sunke Witko (Crazy Horse), Mahkpiya Luta (Red Cloud), Wasicu Tasunke (American Horse) and many others. Unfortunately, not enough of our place names reflect our wonderful language and heritage. Many times, the people who arranged for the taking of our lands were the ones whose names were attached to what little we had left. For example, Granville G. Bennett was a Dakota Territory Supreme Court justice and Frank Washabaugh was a prominent South Dakota politician. J.R. Jackson was a territorial legislator alongside Peter C. Shannon, who was also one of the Congressionally appointed commissioners who approved the dissolution of the Great Sioux Reservation in 1882.

Checkerboard Land and Fractionation

In the Pine Ridge Indian Reservation, tribal trust land, allotted trust land, and fee-simple land are distributed throughout the reservation in a pattern that resembles a checkerboard (see Figure 9.8). This is a barrier to development, because the development process is different for each type of land, making it difficult to consolidate land and build infrastructure.

Fractionation refers to the division of interests that occurs on allotted trust land when the original interest holder dies. Historically, if this person lacks a will, the interest in the land is divided equally among his or her heirs. This continues as people continue to die, and the land is eventually fractionated into potentially hundreds of interests. Traditionally, a developer would need to secure the permission of every single person with an interest in the land, no matter how small, before doing anything with the land. This left most of the allotted land in Indian Country virtually undevelopable. However, recent regulation is easing this burden and preventing the further fractionation of land.

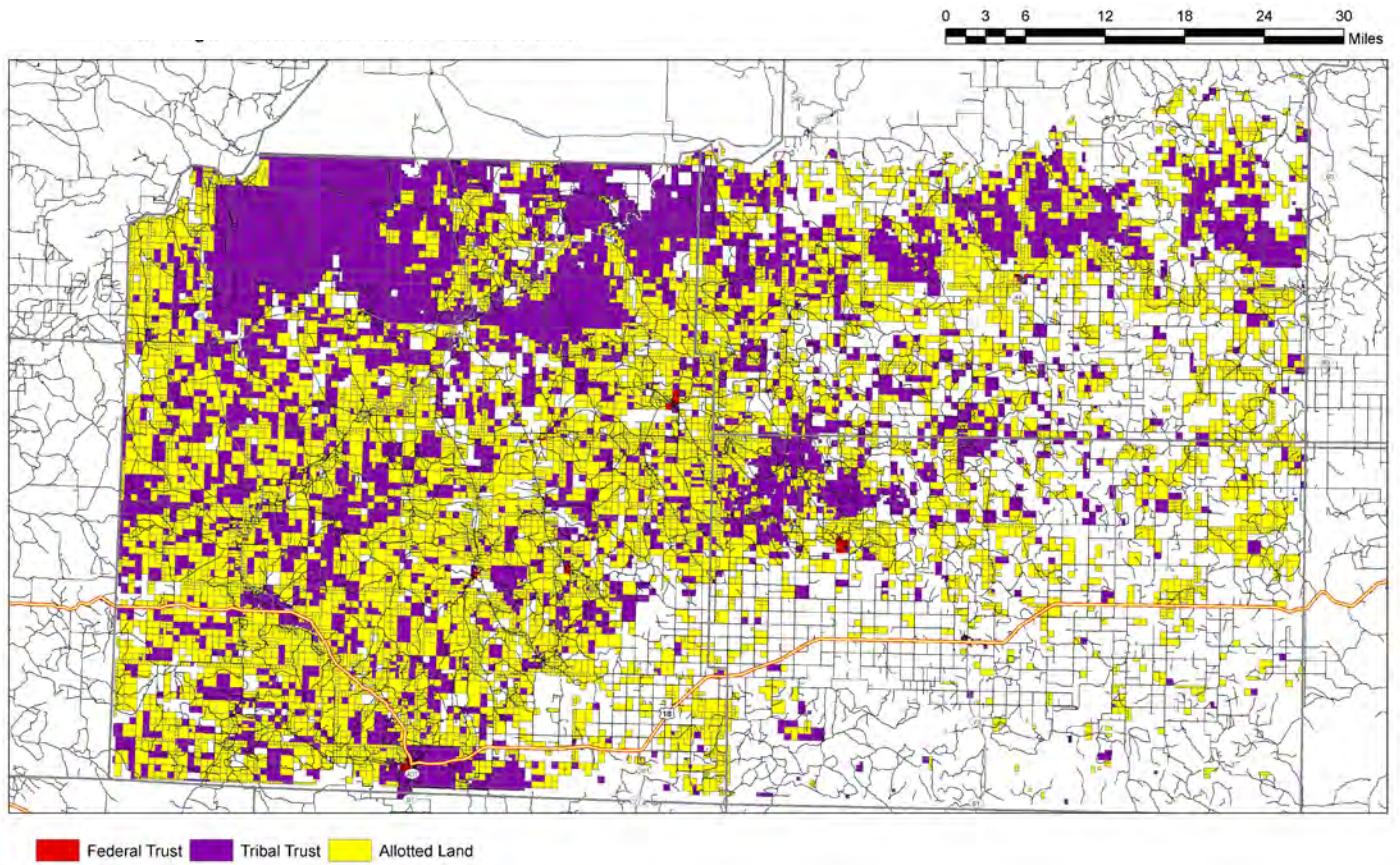
Land Use Regulation and Building Codes

The tribe has a very limited set of tools to regulate land uses. Development on tribal land is required to perform an environmental assessment to identify any environmentally or culturally sensitive areas. Development is not allowed in the 100 year flood plain. Development must also secure road access from the BIA and infrastructure from the Tribe (for tribal land) or the BIA (for allotted land).

There are no building codes on the reservation. Typically funding sources require builders to build to state code. BIA usually requires buildings to be built to LEED silver specifications. This plan is an opportunity to implement a consistent building code across the reservation to streamline the development process.



Figure 9.8: Pine Ridge Indian Reservation -- Land Status



RECOMMENDATION 01
MAKOCE KIN KSABYA NA IWANYANGYA
UNK'UNPI KTA CA WAAWAUNCINPI KTE
DEVELOP A COMPREHENSIVE LAND USE PLAN FOR
THE PRUDENT USE AND CONSERVATION OF LAND

A regional planning office (see Regional Planning Office Initiative pages 51-61) would be the “home of the plan,” working to prepare a land use plan for the management of tribal, individual trust, and fee-simple land. The land use plan will be comprehensive in scope, covering the entire reservation, and will have more detailed plans for the cities and towns. This will benefit the Reservation by providing focused responses to placing the types of development and conservation that are a priority to us and provides a map of our development goals.

The land use plan will consider suitability of land for development of housing and businesses, the capacity of existing and planned infrastructure, the protection of culturally and environmentally significant areas, and the people’s vision for how the reservation should grow and develop thereby increases the sovereignty of the tribe.

Benefits

- Allows the efficient coordination of development and infrastructure
- Provides a formal framework for conserving environmentally and culturally valuable areas
- Leads to development that supports the vision of the Oglala Lakota

CASE STUDIES

Swinomish Cooperative Land Use Program

Swinomish Cooperative Land Use Program: This tribe has a highly checkerboarded reservation due to the 1887 Allotment act. The Swinomish Indian Tribal Community (SITC) was having conflict in the 1980s with the county government over development actions that affected non-Indian owned lands within the reservation boundaries. “The SITC began focusing on reservation land use regulation as the vehicle for both exerting sovereignty and improving relationships with the neighboring non-Indian community. They saw that cooperation with other sovereigns actually could be a means of increasing tribal self-determination.” The land use plan was created in cooperation between the tribal and county governments. “Individuals or entities seeking a development permit on fee simple land may now submit their application to either the SITC or the county.” The permits are shared between the tribe and county and only need to meet one agreed upon set of criteria. The SITC maintains the position of exclusive jurisdiction over all lands on the reservation.

The State of the Native Nations. 105



Oneida Land Committee

Oneida Tribe of Wisconsin: In 1941, the Oneida Land Committee was formed by the Executive Committee of the Tribe. In 1977, the GTC approved the opening of an Oneida Land Office and its first full-time staff person was hired. By the end of 1978, the Oneida Tribe owned 2,097.69 acres.

The GTC approved a self-funded program by allocating 30 cents from every carton of cigarettes sold toward land acquisition. The Tribe owned 2,382.35 acres of land by the end of 1982. In 1987, the first Land Acquisition Plan was approved and in 1996, the Oneida Tribe signed a compact with the BIA which delegated all Realty Services to the Tribe and then to the Oneida Land Office, now called the Division of Land Management.

In this same year Real Property Law was passed by the Business Committee which defines all tribal land transactions and how they are handled by the Division. By the end of 1996, the Tribe owned 9,932.146 acres of land and a subsequent 2020 Vision Acquisition Plan set a goal to buy back 51% of the reservation by the year 2020. At the end of 1998, the Tribe owned 10,038 acres of land or 15% of the reservation. At the beginning of 2000, the Oneida Tribe owned about 11,000 acres of land or 17% of the reservation. Individual Oneida Tribal members own approximately 730 acres of trust land and about 1000 acres of fee land within the reservation.

<http://www.oneidanation.org/land/history.aspx>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

In order to create this comprehensive land use map for sustainable development, the Regional Planning office must coordinate not only with the Land Use office, but also the Environmental Protection Program, the Oglala Sioux Parks and Recreation Authority and all institutions that have collected data on the health of the environment. One of the outcomes of this plan will be that new model communities may be planned on the best land for rainwater harvesting, energy production and without disrupting sensitive habitat.



RPO



Environment



Model community

52

THE NUMBER OF COMMUNITIES IN THE REGION

RECOMMENDATION 02

MAKOCEOWAPI WANJI UNKAGAPI KTE, NA EL TUKTEKTEL TIKAH-PICA HECI UNKOWAPI KTE ESTABLISH A ZONING CODE AND CREATE A ZONING MAP FOR EACH COMMUNITY

Zoning codes help communities regulate the location, uses, and form of development. A zoning map and zoning codes would help communities in Pine Ridge Indian Reservation develop more efficiently. A zoning code would enable the government to coordinate development with infrastructure investments, and ensure residential, commercial, and industrial uses are appropriately located to protect the environment, cultural sites, and human health. Along with building codes, the zoning code can guide the pattern of development and form of buildings to ensure that communities are efficient, accessible, and designed in a culturally compatible manner.

Zoning codes have an economic benefit because they allow people to invest with confidence, knowing that the surrounding properties are not going to be incompatible. For example, a small business that specializes in cultural arts may choose to locate in the nearest commercially zoned area to a tourist destination and adjacent to preserved lands, showcasing the beauty of the area.

The zoning map for each community will be based on the capacity of existing and planned infrastructure, the suitability of land for different kinds of development, and the people's vision for how each community should develop.

Along with passing zoning codes, the Tribe should boost funding and knowledge base surrounding code review, inspections, and enforcement of codes.

Benefits

- Streamlines the development process. Developer can develop property “as of a right” if it is consistent with the zoning code.
- Encourages development by giving land owners confidence about the future of surrounding land.
- Ensures communities develop in ways that support public goals, such as walkability



CASE STUDIES

Zoning Codes, Tulalip Tribes in Washington state

The Tulalip Tribes is a federally-recognized Indian tribe located on the Tulalip Reservation in the mid-Puget Sound area. The reservation is rich with natural resources: marine waters, tidelands, fresh water creeks and lakes, wetlands, forests and developable land. Keeping the land and water healthy is a priority because the natural resources allow Tribal members to practice their culture through fishing, hunting, gathering of berries and herbs, and using cedar to make baskets, hats and clothing. For the Tulalip Tribes, zoning plays an important role in environmental preservation. Unlike many cities where the urban growth boundary is ever-sprawling, the Tulalip Reservation represents a limited land base by the boundaries as they exist now. For this reason the reservation has realized proactive planning growth is a necessity. Zoning codes enable the Tulalip Tribes to regulate location, uses, and density of development.

www.tulaliptribes-nsn.gov

SmartCode, Lawrence Kansas

Lawrence Kansas has long has a zoning code and map, but despite this tool for regulating growth, sprawl began to threaten both the environment and the vibrancy of older areas of town. In 2009, Lawrence adopted a SmartCode zoning ordinance. SmartCode was development with New Urbanism principles to protect the environment from sprawl and promote walkable development.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Zoning codes are the policy tool used to enforce planning decisions. The development of codes let potential investors know that we have paved the way for sound decision-making and a return on their investment. It also protects us from any development that is not in line with our vision of a healthy and sustainable future for all of our relatives.



Economy



Environment



Model
community

80 %

THE PORTION OF TRIBAL LANDS USED FOR AGRICULTURAL PURPOSES

RECOMMENDATION 03

TIUNKAGAPI CANNA, LAKOLYAKEL MAKOCE KIN AHOUNKIPAPI KIN WASTE KTE. HECA UN TIKAGA WOOPE WOWAPI WANJI UNKOWAPI KTE ADOPT A BUILDING CODE THAT REFLECTS LAKOTA CULTURE AND RESPECT FOR THE ENVIRONMENT

Across Indian country, tribes are realizing the benefits of adopting tribal building codes. Pine Ridge Indian Reservation has not adopted its own building code, and as a result, the state and federal building codes are often used as default. The Tribal Green Building Codes Working Group, which was formed by EPA region 9, is one of the leaders in developing building codes that are more appropriate to native cultures and conditions. This group outlines the benefits of tribal codes as follows:

Health and Safety

Tribal building codes can increase health and safety by avoiding materials that have a tendency to mold and fire codes that are unique to native use of fire.

Environment

Tribal codes can protect habitat and promote the efficient use of resources.

Tribal Cultural and Community Development

The appearance and structure of buildings affect how people feel about themselves and connect to each other and nature. Tribal buildings codes can lead to buildings that reflect the cultural kinship and spiritual values through their design and materials.

Tribal Sovereignty and Self Sufficiency

Tribal codes can reflect tribal priorities in terms of using local resources, highlighting unique infrastructure considerations, and measuring information that reflects the tribe's knowledge of the environment and human health. Tribal codes can outline how problems are resolved and how to manage risks.

Economic

Tribal codes can encourage the use of local materials and labor, use tribal members' knowledge of traditional building methods, reduce operating and maintenance costs, and increase access to capital.

The building codes should cover mining and gas tanks to help everyone see regulations before they build or dig.

Benefits

- Tribal codes have health and safety, environmental, cultural, self sufficiency, and economic benefits.



Figure 9.9



CASE STUDIES

Kayenta Township, Navajo Tribe, International Green Construction Code

Kayenta Township (Ariz.) is the first tribal community in the U.S. to adopt the International Green Construction Code (IGCC), a building code designed to reduce the environmental impact of construction projects while keeping safety measures intact and enforceable.

EPA's Pacific Southwest Green Building Team worked with Kayenta and works with other tribes and federal agencies to support the development of sustainable building codes that meet tribal priorities. In addition, Kayenta will be working with EPA's Office of Sustainable Communities to pilot community Smart Growth Guidelines for Sustainable Design and Development.

"As one of the first communities to adopt this code, Kayenta Township is forging a path for sustainable development," said Jared Blumenfeld, EPA's Regional Administrator for the Pacific Southwest. "Their commitment to green building design will not only protect the public health, but water and energy savings means precious local resources will be preserved."

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Tribal Green Building Codes create a clear path for development that meets the needs of the modern Lakota. These standards can incorporate not only quality standards for materials and construction techniques but also adjacencies to other built structures and relationships with nature which relate to our culture. Healthy buildings help healthy communities to grow.



Environment Language Health

RECOMMENDATION 04
TIKAGA OMNAYE OTI WANJI UNKAGAPI KTE
CREATE A ONE-STOP SHOP FOR
DEVELOPMENT SERVICES

Development is often a complicated process in the Pine Ridge Indian Reservation. The development process differs depending on the type of land (e.g. trust land, fee-simple land) and the steps are not always clear. Creating a one-stop shop that has access to all the information, forms, and services required for development would expedite this process and ease the burden on developers and those wanting to build a house.

This one-stop shop could be housed within the regional planning office, it could be a stand-alone tribal program, or an existing office could take over this role. The land office currently serves as the hub for all leases and could expand to be a one stop shop for all leasing and development. This initiative should also build off of the idea of the Tribe’s TECH team. Regardless of how the one stop development office is organized, it has complementary responsibilities with the regional planning office and the land office and will depend on these offices to carry out its mission, so colocation would be beneficial and a close relationship is crucial.

Benefits

- Expedite development process
- Ease of sharing information
- Easy to find staff and services to assist them

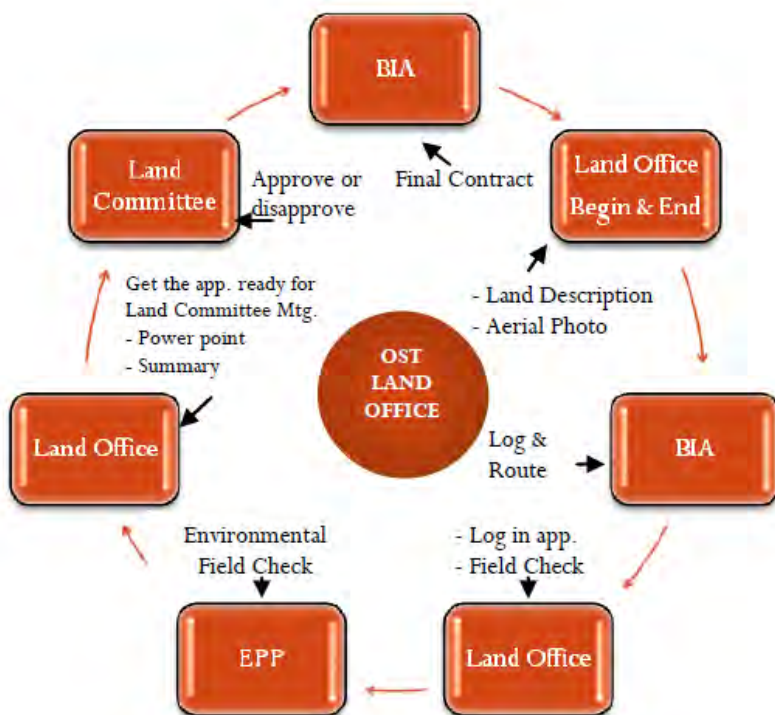


Figure 9.10: The Land Office currently serves and the hub for all leases and serves as a model for the one-stop development services office.
 Source: Oglala Sioux Tribal Land Office 2010 Annual Report



CASE STUDIES

Navajo Nation Real Estate Department

The Navajo Nation has a Real Estate Department as part of its Division of Economic Development. The department works with approving entities of the Navajo Nation to guide businesses and developers through the development and leasing process. The department assumed responsibilities that were previously provided by the BIA and integrated real estate and business development into the workings of the tribe.

<http://navajobusiness.com/red/index.html>

Greensboro, N.C. One-Stop Development Shop

In 2011 the city of Greensboro, N.C. created a one-stop development shop that brought together under one roof staff from every municipal department that approves a development plan. This office is called the development services center and is housed within City Hall.

The cost to start this center was minimal, since the staff came from the existing departments. A new office space (approximately 3,500 square feet) was configured in the City Hall and a interactive Smart Board was purchased second hand to allow staffers to review and edit a development plan on-screen so that a developer can leave their meeting with a revised plan in hand.

<http://www.greensboro-nc.gov/index.aspx?page=231>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Streamlining development processes for greater economic activity goes hand in hand with adopting building codes and creating well-informed zoning codes. Once these codes are formally adopted, creating an office that is well-versed in using the codes to make decisions is a necessity. This office may be comprised of staff from several existing tribal departments in order to save costs and encourage collaboration.



Economy Governance

1/4 MILE

THE AVERAGE DISTANCE THAT THE TRIBE CAN AFFORD TO PAY FOR INFRASTRUCTURE BEFORE IT BECOMES ECONOMICALLY UNFEASIBLE

RECOMMENDATION 05
MAKOCE KIN UNKIYUSPASPAPI NA ECEL
UNKIYUCIK'ALAPI KIN HE INAJINUNKIYAPI
KTE, NA MAKOCE UNGLUTANKAPI KTE
ADDRESS FRACTIONATION AND EXPAND
THE TRIBE'S LAND BASE

Land fractionation occurs when individually allotted trust land is passed down to multiple heirs. If the deceased does not have a will, the interest in the land is divided equally. All interests must give permission in order to develop the land. After several generations there may be hundreds, if not thousands of individual interests. This has left much of the allotted land as virtually undevelopable.

This is changing with a number laws and policies at the federal level. In 1983 the federal government passed the Indian Land Consolidation Act that eases this burden. Under these rules, if there are 1-5 owners, the developer must get 100% of the signatures. If there are 6-10 owners, the developer must get 80 percent of the signatures. If there are 11-20 the developer must get 60% of the signatures. If there are more than 20 owners, the developer must get more than 50% of the signatures. In 2004 the federal government passed a new probate code that prevents further fractionation of Indian land. If the interest is below 5% - it cannot be split any further. It goes to the oldest living child or grandchild.

The settlement of the Cobell v Salazar case is providing additional opportunities to increase the tribes land base. This case addressed the mismanagement of assets in the Indian trust system by the federal government. The federal government has a responsibility, starting in the 1880s, to manage the trust accounts of allotted trust land and distribute revenue. The case revealed that the government has kept grossly inadequate records and can not even

determine anything close to the number of accounts it is supposed to be managing. In 2009 the case was settled for \$3.4 billion with \$1.4 billion going to the plaintiffs and up to \$2 billion allocated for re-purchase of lands distributed under the Dawes Act. As they payout start to occur, the tribe's land base will expand. The Tribe's land Consolidation program should be reactivated to organize this process.

The tribe can and is doing a number of things to address fractionation. First, the tribe should allocate human resources to support these federal policies that address fractionation. The tribe can also stem fractionation through an outreach and education effort to guide tribal members in creating wills and estate planning. Finally, incentivization of the transfer of individual allotted trust land to tribal trust land would be another major step to addressing fractionation. The tribe is doing this through the land exchange program and land acquisition program. The land exchange program allows the exchange of fractionated land owned by Tribal Members to be exchanged for Tribal Whole Tracts. The land acquisition program was created in 1976 to ensure the Tribe would have the opportunity to purchase fractionated interest to maintain the trust land base. This program could be further enhanced by establishing a land purchasing program that is able to focus on purchasing and developing land.

Individuals can also consolidate lands with Gift Deeds, Partitions, Land Exchanges, and forming Land Trusts.



Benefits

- Hinders further fractionating of individual allotted trust land
- Facilitates adding land back to the tribal land base
- Facilitates development by simplifying land ownership

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

It is important that we all learn what we can do with our land to increase tribal sovereignty. There are many tools in our hands to stop the fractionation of our land. A nationwide educational program would help to show the way to uniting our land base again. This education must occur on the ground as well as on the web. It must inform all ages, and the message should be carried throughout our schools and tiospayes.



Education



Communications

160

AVERAGE NUMBER OF ACRES RECEIVED BY A HEAD OF HOUSEHOLD UNDER THE ALLOTMENT ACT

800

THE HIGHEST NUMBER OF JOINT LAND OWNERS ON RECORD FOR ONE SINGLE 80 ACRE PARCEL, CAUSED BY FRACTIONATION

MAKIKCEYA WOILAGKIYAPI NA AHOKIPAPI

ENVIRONMENT AND ECOSYSTEMS

Makikceya kin skaya unkicuwapi kte heca. Nahan makasitomniyan okal aye kin unkablezapi na ecel unkigluwinyeyapi kte. Na makoce unkitawapi kin unkowapi na woyuha ikceka kin iyeunkiyapi na yuspaspaya unkpatanpi kte.

Ensure quality of the natural environment: water, air, and earth. Be prepared for and adapt to future climate changes. Map ecosystems and restore them.



Figure 10.1

RECOMMENDATION 01

Coordinate the work of the Renewable Energy Development Authority with sustainable development plans regionally.

RECOMMENDATION 02

Increase water quality and create regulations for sustainable development.

RECOMMENDATION 03

Support the creation and maintenance of sustainable water infrastructure.

RECOMMENDATION 04

Complete Greenhouse Gas (GHG) inventory and create a climate action plan.

RECOMMENDATION 05

Maintain high air quality and create regulations for sustainable development.

RECOMMENDATION 06

Increase the health of ecoregions within the Reservation.

RECOMMENDATION 07

Provide protection and sustenance for the vulnerable species, as well as those closely related to the cultural and spiritual traditions of our people.

RECOMMENDATION 08

Create a plan of action and partnerships that address the waste system as a thriving part of the economy.



We vow to ensure the quality of the natural environment for our current and future generations, including water, air, and habitat, in harmony with the beliefs and teachings of our current and past generations. In the past, when climate changed, people and animals migrated. Now bound to the reservation, we must be prepared to adapt to climate changes. In order to best accomplish this we must integrate the traditional teachings of Mitakuye Oyasin back into our way of thinking and making decisions - all things are related to one another. We must reestablish understanding and respect between our people and the planet by listening to the spirit of the place.

In Lakota culture, symbols and meanings often appear in groups of four. During an Inipi ceremony one experiences four rounds of the purification ritual. Similarly, during certain rituals at Sundance the sacred pipe is offered four times before being received. The Lakota consider fire, water, air, and earth to be the primary elements of life relating to the four cardinal directions and four seasons. The careful use and protection of resources associated with these elements figure prominently in community culture.

The Tribal Council established a Land Committee which monitors environmental activities on the reservation including the Badlands Bombing Range, environmental protection, the land office, natural resources, pesticide enforcement, the safety of dams, solid waste, and water resources. The committee meets biweekly and pursues a mission to “protect manage and develop the natural resources on the Pine Ridge Reservation.”

FIRE | ENERGY

South Dakota ranks fourth in the nation for potential wind power generation and has optimal conditions to promote solar energy collection. Additionally, this region holds great promise for geothermal energy and climate conditioning which have been identified through recent studies. Our nation has made a clear statement of commitment to stewardship of natural resources and environmental protection through recent successful renewable energy feasibility studies. By creating greater opportunities to generate renewable energy, not only will our nation increase its economic prosperity (for example, every megawatt of installed wind power creates between 15 and 19 jobs), but it will also provide clean energy for many surrounding communities, thereby decreasing their carbon footprint.

INDIAN TRIBES ARE DISPROPORTIONATELY BEARING THE BRUNT OF CLIMATE CHANGE, AND THEIR ECONOMIC, CULTURAL, AND SPIRITUAL PRACTICES, WHICH ARE CLOSELY TIED TO THE NATURAL WORLD, ARE SUFFERING. BUT THE VAST POTENTIAL ON TRIBAL LANDS TO GENERATE CLEAN ENERGY FROM RENEWABLE ENERGY RESOURCES LIKE SOLAR, WIND, BIOMASS, AND GEOTHERMAL POWER PRESENTS TRIBES WITH THE OPPORTUNITY TO BE A SIGNIFICANT PART OF THE SOLUTION. THEY CAN HELP CONFRONT CLIMATE CHANGE AND CONTINUE THEIR LEGACY AS CONSERVATIONISTS, WHILE CREATING CLEAN ENERGY JOBS AND GENERATING REVENUE IN THEIR COMMUNITIES TO HELP LIFT THEM OUT OF POVERTY

- The New Energy Future in Indian Country: Confronting Climate Change, Creating Jobs, and Conserving Nature
National Wildlife Federation, 2010

SOME DAY THE EARTH WILL WEEP, SHE WILL BEG FOR HER LIFE, SHE WILL CRY WITH TEARS OF BLOOD. YOU WILL MAKE A CHOICE, IF YOU WILL HELP HER OR LET HER DIE, AND WHEN SHE DIES, YOU TOO, WILL DIE.

John Hollow Horn, Oglala Lakota, 1932

The energy profile of the Pine Ridge Reservation is fairly unique compared to its regional and national counterparts. On average, Tribal households pay significantly more for household energy services than their U.S. counterparts. Most utilities are solely owned and operated by non-Tribal entities, so the money paid to energy providers immediately leaves tribal communities. More than 14 percent of American Indian households on reservations have no access to electricity, compared to 1.2 percent of all U.S. households. However, tribal lands, which cover almost 5 percent of the total area of the United States, hold an estimated 10 percent of the country's renewable energy resources, including enough solar energy potential to generate 4.5 times the national total energy consumption in 2004.

Infrastructure and revenue streams created by tribal renewable energy and energy efficiency projects could help achieve economic growth and energy independence, and strengthen tribal sovereignty. These projects would help keep utility revenue within tribal communities and create worker training opportunities in clean energy jobs, such as installation, maintenance, weatherization, and construction. While such projects must carefully consider the potential impacts on land, wildlife, and habitat, they could help our tribe meet our people's energy demands and sustain our natural resources for future generations.

Oglala Lakota College Agricultural Extension and South Dakota State University obtained grant funding in 2010 for a three year study of switchgrass for use as a biomass fuel. If crops are determined to be viable, and studies provide a positive return on costs, producers can begin to plant switchgrass as a cash crop, potentially growing the tribal economy.

WATER

Every drop of water is a precious resource, and intrinsically related to the health of people in a community. Our community will increase clean water sources by adopting strategies embedded in streets, home, and businesses to collect and use rainwater productively. Attention to daily habits as well as new development practices will help to clean the water that enters lakes and streams. This clean water will renew habitat and offer fresh drinking sources as well as replenish the aquifers deep below the ground.

Scientific studies cited by the U.S. Permaculture Guild predict that the High Plains/Oglala Aquifer, which begins underneath the Pine Ridge Reservation, will likely run dry within the next thirty years due to commercial use and dryland farming in states south of the Reservation. This critical North American underground water resource is not renewable at the present consumption rate. Recent



Figure 10.2



years of drought have accelerated the problem. Federal support is available to develop an emergency drought management plan. Water on the reservation has been tainted by Uranium mining; tests have shown the presence of Arsenic and Barium among other radioactive elements. The lagoon and water treatment systems around the reservation have exceeded capacity and are not functioning well; untreated waste water is overflowing into streams and groundwater. Existing systems were not designed for current population loads and will need to be expanded with future development.

Mni Wiconi, which means “water is life” in the Lakota language, is a large scale water infrastructure project that will carry water to the reservation through pipelines from the Missouri River. The Mni Wiconi Water Treatment Plant and Coreline project will replace contaminated water sources and bring safe drinking water to communities throughout the reservation. The project is currently under construction of its main distribution lines and is scheduled for completion in 2013. The overall project has been managed by the OST Rural Water Supply System in partnership with the Bureau of Reclamations. Beyond 2013, the ongoing funding sources for operations and maintenance as well as future expansion of the pipeline are in great doubt; citizens do not feel they should have to pay for water if it was a treaty obligation, and the remainder of O&M funds are at the mercy of Congress.

AIR

Connection to the sky and constellations is an important part of many religious ceremonies in Lakota culture; our Lakota tribe created a vibrant system of astrology many generations ago. This is an important factor to maintain as the community develops and achieves greater economic sustainability. Some planning implications could include efficient transportation options, ensuring development of environmentally compatible industry, renewable

The US Global Change Research Program has created a state of knowledge report to inform the public and private decision making at all levels. The 10 key findings are:

- 1. Climate Change is unequivocal and primarily human induced**
- 2. Climate changes are underway in the United States and are projected to grow**
- 3. Widespread climate-related impacts are occurring now and are expected to increase**
- 4. Climate change will stress water resources**
- 5. Crop and livestock production will be increasingly challenged**
- 6. Coastal areas are at increasing risk from sea-level rise, storm surge, and other climate-related stresses**
- 7. Threats to human health will increase**
- 8. Climate change will interact with many social, economic and environmental stresses**
- 9. Thresholds will be crossed, leading to large changes in climate and ecosystems**
- 10. Future climate change and its impacts depend on choices made today**

energy generation, and increased ability to maintain clear skies through greater health of native landscapes and careful lighting applications. As development increases, ordinances such as New Mexico’s Night Sky Protection Act can regulate outdoor lighting fixtures to preserve the reservation’s dark night sky while conserving energy and preserving the environment for Lakota astrology.

According to the EPA Air Quality Index, outdoor air quality on the Pine Ridge Reservation is generally labeled “Good”, meaning that “air quality is considered satisfactory, and air pollution poses little or no risk.” A lack of dense population, traffic and industrial sectors on the reservation indicate few pollution sources relative to most of the United States. It is important that as we stimulate new development opportunities we protect this air quality with responsible decision-making.

EARTH

Careful and responsible management of the land’s highest potential has far-reaching impacts on the circle of natural resources. Through centralized and cooperative development of housing, workplaces, community services, amenities, and transportation options, habitat for native species of flora and fauna may be preserved and further proliferation of rich biodiversity will positively impact the health of the region. Preserving and protecting the land will also create new opportunities for prosperity through programs tied to agriculture, eco-tourism and food production.

For generations, the plains were sustainably managed by tribal members who used controlled burns and buffalo to manage the ongoing health of the fertile prairie grass system. Crop and livestock farms have significantly affected the condition of soil throughout the reservation.

The 2007 Agriculture Census counted 1.9 million acres of farmland on the reservation, 70 percent of the 2.7 million acres the reservation encompasses. 270,000 acres of farmland was counted as cropland, ten percent of the total reservation.

The land has been heavily damaged by overgrazing and loss of soil through tilling of harvested crops. According to the U.S. Permaculture Guild, the clay-silt soils on the reservation “are so impacted that succession has not moved beyond pioneer stage in many areas, and only short, tough buffalo grass survives in clumps – in contrast to the tall, diverse prairie grasses that grew thick and rich as far as one could see” when it was solely managed by pre-colonization tribal culture. The Guild also notes that “erosion is a huge problem, with dams blowing out regularly from the heavy force of water and canyons being cut deeper and deeper.”

An understanding of Physiographic regions provides a historical perspective on reservation land, and helps to understand how the tribe and the land may support each other through a symbiotic relationship. Physiographic regions consist of recurring landform patterns that reflect regional geology and weathering forces of past and present climates. The soils in each physiographic region reflect geologic history, the parent material which created the soil, duration of soil formation, topography of the land, and long-term averages of vegetation and climate. There are 13 physiographic regions in South Dakota, three of which are present on the Pine Ridge Reservation.

The Western edge of the reservation is in the Missouri Coteau region (9), an area formed by glacial advances over the eastern margin of a preglacial plateau. Glacial till is the parent material in this area. The Southern Plateaus (11) make up most of the reservation. These highlands are composed of benches and buttes underlain by sandstone and mudstone. Loams and silt loams are the primary soil



Figure 10.3

Level III and IV Ecoregions of South Dakota

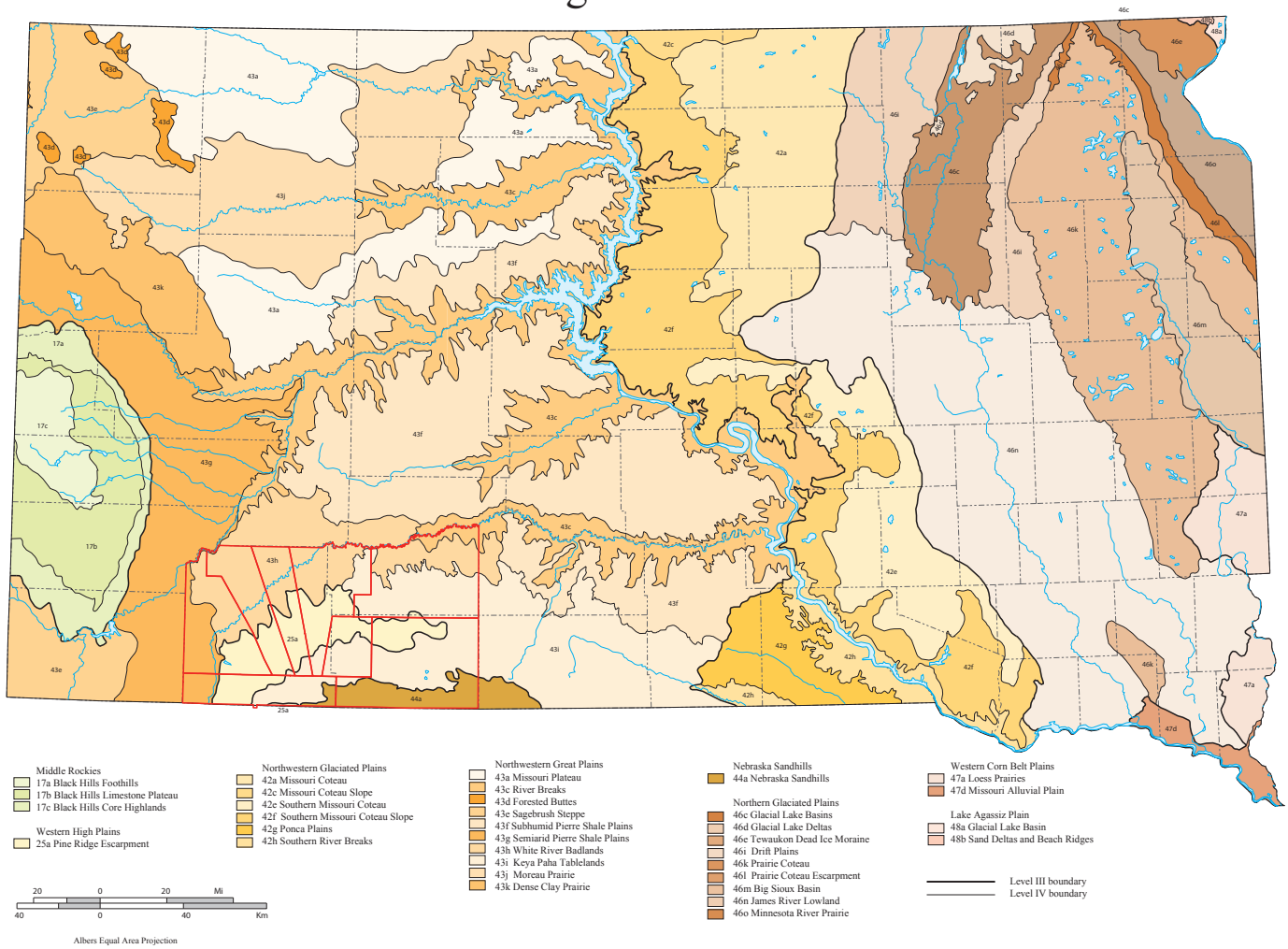


Figure 10.4



type in this area. The Southern boundary of the reservation is in the Sand Hills region, where topography is sparsely vegetated dunes of sands. Soils are mostly sands and sandy loams.

Plants and animals

Ecoregions are areas of land which have generally similar ecosystems. They are designated to act as a spatial framework of research, assessment, management, and monitoring of ecosystems and ecosystems components. Within each ecoregion are similar types of geology, physiography, vegetation, climate, soils, land use, wildlife, and hydrology. Figure 10.4 is a map of the ecoregions of South Dakota. Various ecoregion levels describe regional characteristics in detail relative the scale of the region. The five major level 4 ecoregions of the Pine Ridge Reservation are the Semi-arid Pierre Shale Plains, White River Badlands, the Pine Ridge Escarpment, the Keya Paha Tablelands, and the Nebraska Sand Hills. More detailed information about ecoregions is available in reference information, available upon request.

Semi-arid Pierre Shale Plains:

The western border of the reservation lies in this ecoregion which has a mixed-grass prairie with mostly shortgrass species. Overgrazing or tilling the soft shales of this ecoregion risks wind and water erosion.

White River Badlands:

The northern half of Shannon County sits within this ecoregion. The badlands formed through the erosion of the soft Burle and Chadron clays and siltstones. Topography ranges from sheer, highly dissected “Walls” to pastel-hued toeslopes laden with fossils. Barren areas are broken by grass-covered “sod tables” that are grazed or tilled. Vegetation in this area includes sand sagebrush, silver sagebrush, western wheatgrass, grama grass and buffalograss.

The Pine Ridge Escarpment:

This ecoregion, mostly in the center of the reservation, forms the boundary between the Missouri Plateau to the north and the High Plains to the south. Ponderosa pine cover the northern face and the ridge crest outcrops of sandstone. The savannah also holds eastern red cedar, western snowberry, skunkbush sumac, chokecherry and rose. The rolling grasslands in this area are used for grazing. Mixedgrass prairie is the dominant form of vegetation in the grassland.

The Keya Paha Tablelands:

This ecoregion that runs through the eastern and southern part of the reservation consists of rolling and level sandy plains surrounding the steeper dune topography of the Nebraska Sand hills. Ponderosa pines grow in drainage areas in the hilly area east of the Pine Ridge Escarpment. Vegetation includes Blue grama, sideoats grama, western wheatgrass, little bluestem, and needleandthread.

The Nebraska Sand Hills Ecoregion:

The northern edge of this ecoregion enters the southern border of the reservation. It is the largest grass-stabilized wave-like dune region in the Western Hemisphere. The region is mostly treeless with porous sandy soil which recharge groundwater during rains. This results in interdune areas of wetland, lakes, and streams. They are an important recharge area for the Ogallala aquifer. Sand associated grasses include Sand bluestem, little bluestem, prairie sandreed, and Big bluestem and switchgrass in wetter interdune areas.

The River Breaks Ecoregion:

The northeastern tip of the reservation is within the River Breaks ecoregion. Broken terraces and uplands descend toward the Missouri river, containing wooded draws and uncultivated areas that are critical wildlife habitat.

Vegetation in this region may include riparian forests along Missouri river tributaries such as the Cheyenne river.

The Oglala Sioux Parks and Recreation Authority (OSPRA) cares for the tribe's buffalo herd. The herd ranges between 600 and 1000 animals that live in four separate pastures with 50,000 acres of land and natural water resources. There has not been a comprehensive study of species and habitat across the reservation due to lack of funds and staff. However, the biology staff has identified a protection need in the Swift Fox and Mountain Lion populations and is working to track and reintroduce greater numbers of these species as well as some species of fish. OSPRA will soon take control of the South Unit of Badlands national park, enhancing our tribe's ability to honor and care for the original homelands. Preservation of historical assets, such as fossils, is an important factor to consider in future land management efforts.

Waste

Open dumping and open burning of trash has been a problem on the Pine Ridge Indian Reservation for several decades. In 2002 the Tribe built Buffalo Gap landfill and installed baler to handle the trash. The landfill is located 48 miles north of Pine Ridge near Red Shirt. Residents were required to haul their own trash to one of the ten transfer stations distributed across the reservation. The Tribe then hauled the trash from the transfer stations to the landfill. This system did not work for many reasons including the following:

- Residents were not bringing trash to the transfer stations because of burden to haul own trash, the transfer sites were not providing safe and reliable solid waste disposal, and road conditions often hindered waste transport by residents. Also, the transfer stations were only monitored between 8:00am and 5:00pm.
- Commercial haulers often drop their waste off at the transfer stations at no or minimal charge.
- The tribe did not have enough revenue to run the system.



Figure 10.5



Not having enough revenue makes it difficult to keep equipment in repair. Proprietary equipment must be repaired off the reservation, which is expensive. In 2009 the tribe proposed an individualized weekly waste pickup system. Residents will pay a fee to have their trash picked up and taken directly to the landfill at Red Shirt. Businesses will contract with one of the two private haulers, and the haulers will pay a fee to dump at Red Shirt.

In June 2011, the Buffalo Gap landfill caught fire and on October 17, 2011 the EPA issued a letter to the Tribe stating that it is out of compliance with the Resource Conservation and Recovery Act regulations. The tribe is currently taking steps to restore compliance.

(For more information on the Tribe’s solid waste history, current status, and future plans see the Oglala Sioux Tribe Integrated Solid Waste Management Plan, approved by Tribal Council.)

Rangers work throughout the year to get kids involved with knowledge of wildlife and relationship to buffalo and land. This keeps Lakota Heritage strong. Education efforts are community, school and summer camp-based. Students are transported to the buffalo round up every October and take part in the annual buffalo dance and celebration in the shadow of the Black Hills.

**TATANKA MEANS THE GREAT OWNER.
WE LIKE TO THINK WE OWN THE BUFFALO.
IT'S JUST THE OTHER WAY AROUND.
THE BUFFALO OWNS US.**

-Birgil Kills Straight
Executive Director, OSPRA

The reservation landfill is nicknamed the “Chicken Farm” because of the large amount of white plastic grocery bags blowing across the road, which look like escaped chickens from a mile away.

RECOMMENDATION 01
WAKANGLI PIYA UNPICA KAGAPI OTI KIN
HE TA WOWASI KIN ENANAKIYA TIKAGA
WOAWACIN KIN ICIKOYAGUNYANPI KTE
COORDINATE THE WORK OF THE RENEWABLE
ENERGY DEVELOPMENT AUTHORITY WITH
SUSTAINABLE DEVELOPMENT PLANS REGIONALLY

This recommendation includes interdepartmental coordination of mapping and resource analysis between land use, transportation (road and trail infrastructure), community development (water, waste, roads, power needs and economic development potential), habitat mapping, and preservation.

Benefits

- Efficiency and coordination of information and funds
- Self-sufficient power structure
- Major source of revenue for the tribe
- Reduced energy costs for region
- Small scale renewable energy efforts build capacity for grassroots involvement

CASE STUDIES

Lakota Solar Enterprises

Founded in 2006, Lakota Solar Enterprises is a tribally owned and operated renewable energy company. Services include the manufacturing of solar air collectors and complete supplemental solar heating systems, and employment and green jobs training.

Lakota Solar Enterprises provides education and hands-on training in renewable energy applications to tribes throughout America through the Red Cloud Renewable Energy Center. More than 150 tribal members have been trained, 40 of whom have earned a Solar Technician certification. LSE has produced more than 200 heating systems which have been installed in tribal households by trained solar technicians. LSE holds workshops on residential-scale wind turbine production, and in 2010 cosponsored a Renewables on Tribal Homelands conference for more than 170 participants.



Mille Lacs Band

The Mille Lacs Band of Ojibwe’s effort to capitalize on their renewable energy potential began with the installation of a 3 kilowatt solar grid which was the first to be hooked-up on the local utility. Rebates that resulted from the solar grid allowed the Band to purchase a 1.2 kilowatt wind spire in 2009. In 2008, the Band partnered with the University of Minnesota to submit a Clean Renewable Energy Bond application for the erection of a large wind turbine. The application was approved and the turbine will be erected in the winter of 2010. The turbine will generate enough power to produce a revenue stream for the tribe and university.

Further activities of the Mille Lacs Band of Ojibwe’s include:

- Conducting an energy audit on tribal government buildings.
- Creating an energy index to determine the operating expense per building.
- Investing in the startup company Mariah. As part of its investment, the Band opened the Chi Noodin (“Big Wind”) Manufacturing Plant in May 2009 to produce parts for Mariah Power’s vertical wind turbines.
- Grand Casino Hinckley created a natural gas distribution system which allows them to purchase gas on the open market



Figure 10.6

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Interdepartmental coordination can be assisted by a non-governmental agency such as a Regional Planning office so that new data sharing relationships can be navigated by an unbiased party. Coordinated information also makes it easier to track progress on tribal goals such as reducing greenhouse gases, increasing economic potential and making sure that all our people have safe and healthy places to live.



RPO



Model community

I WILL NEVER FORGET THE DAY I VISITED THE HYDRO-ELECTRIC DAM ON THE SPOKANE INDIAN REZ AND ASKED A TRIBAL MEMBER HOW MUCH OF THAT ENERGY THEY WERE GETTING FOR THEIR PEOPLE. HE SAID, NOT A DIME. WE CAN'T LET THAT HAPPEN TO THE OGLALAS.

-Trudy Ecoffey, OSPRA

CASE STUDIES

Spokane Tribe

The Spokane Tribe's effort to develop woody biomass came about because the tribe was looking for new ways to use its logging waste. In the past, the waste had been burned or redistributed back into the forest. They determined using timber for biomass would result in a better return rather than selling for normal uses. Sovereign Power, Inc. was created to implement this project.

Since its creation, Sovereign Power has created 32-35 new jobs. This is crucial for the Spokane Tribe, where

unemployment runs from 30-40 percent. Additionally, the tribe has been able to purchase 12,000 acres back from timber companies and outside interests. The Spokane Tribe now owns 92% of its reservation.

One important aspect of Sovereign Power's success was to keep the tribal council separate from company. This included creating a policy for Sovereign Power's board of directors, which notes that members of the board that run for tribal council must resign from the Sovereign Power board.



Figure 10.7



Forest County Potawatomi

Energy independence is a strong value at Potawatomi, and a key element in tribal sovereignty. “This has to do with the ability to determine your future, to provide service to members. Just look at fuel costs last year, these radically crippling changes in energy prices. Every tribal government should ask, ‘Will we allow ourselves to stay on this incredible roller coaster, or can we become independent of all that and make sure our people have energy when they need it, in a good, green way?’” (James Crawford, Vice Chairman)

Located in the nation’s northern latitudes, Potawatomi is limited in the modes of alternative energy it can utilize. The tribe is looking at ways to incorporate passive solar into its energy mix, particularly for individual homes and government buildings. “Solar won’t solve all our problems,” Crawford points out, “but it will help.” He notes that “old-style” energy-saving practices, such as heating pools, building with south-facing windows, and constructing solar rooftop systems that partially heat



Figure 10.8

water for home and office use, could make a serious dent in the tribe’s energy consumption.

Wind is another limited option at Potawatomi, but it’s one the tribe believes can add significantly to the community’s efficiency mix. Crawford says, “We’re looking at opportunities on the small-scale. You’re starting to see small wind turbines; they almost look like sculptures, pieces of art that can go in people’s yards to help that individual homeowner or that government building.” Bio-fuel production is another possibility on the tribe’s radar. The tribe understands that no single alternative-energy technology will satisfy all their energy demands, but if used together in creative ways their sum total can result in significant energy production-greening their energy mix and also freeing them from the tyranny of outside energy sources.

Tribal members feel a strong responsibility to practice their beliefs on the larger scale. When the state of Wisconsin formed a Climate Change Task Force last year, Potawatomi was the only member tribe. The tribe didn’t just participate—they staffed three of the five committees with lawyers, lobbyists, experts, making a concrete, beneficial contribution to the project.

RECOMMENDATION 02
MNI KIN SAM BLESUNYANPI KTE, NA UNGLUSICAPI
UNCINPI SNI CA ETKIYA WOOPE UNKAGAPI KTE
INCREASE WATER QUALITY AND CREATE
REGULATIONS FOR SUSTAINABLE DEVELOPMENT.

Monitor water quality and create guidelines and enforceable codes for development that increase quality, protect stream banks, and balance the recharge ground water with the capture and reuse of rainwater for irrigation and greywater uses. Build upon successful efforts such as OST Environmental Protection Program enforcement of agricultural pesticide use to protect water quality. These strategic endeavors require an investment in human capital

and ongoing jobs for many. A workforce training program in water protection (e.g. bioremediation, stream bank stabilization, green roof installation, and natural waste water treatment) could help to build the local economy and bolster entrepreneurial endeavors with an expanded knowledge base.

Benefits

- Protects and revitalizes habitat for all native species
- Uses every drop of water as a precious resource
- Connects cultural and natural systems in day-to-day practices
- Reduces energy and cost to clean water
- Creates jobs



Figure 10.9



CASE STUDY

Salish and Kootanai Tribes, Montana

Located on the Flathead Indian Reservation, an area where high quality streams drain into Flathead lake, the Salish and Kootenai tribes have been working to maintain the quality of their streams and the lake, which is the largest natural freshwater lake in the western United States.

Agriculture and forestry are major land uses, though a significant portion of the reservation is maintained as wilderness. 63% of the 1.3 million acre reservation is tribally-owned. Water systems on the reservation include three rivers and their tributaries, the southern half of Flathead lake, extensive wetland systems and large groundwater aquifers. More than 1,200 miles of irrigation canals and 17 reservoirs provide water delivery to the Flathead Indian Irrigation Project. High country water systems are good quality, but water quality deteriorates across the valley floor. Water quality problems include improper irrigation practices, declining native riparian habitat, improper application of herbicides and pesticides, increased nutrient concentrations in surface waters and aquifers, and stream flow modifications.

The Tribes' Division of Environmental Protection oversees water quality standards, shoreline protection and wetlands programs. The Tribes have been digitizing water quality data since 1982, and adapted a Water Quality Management Ordinance in 1990. Reservation-wide monitoring continues, along with water quality education and outreach, restoration projects that have reduced high nutrient concentrations from agricultural waste, activities to control stream erosion, shoreline management strategies, and best management practices for forestry.

http://water.epa.gov/scitech/swguidance/standards/upload/2006_07_31_tribes_flat-head.pdf

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Coordinating research and code development may be part of the responsibilities of the Regional Planning office, however, as illustrated in many recommendations, this increased organizational capacity creates countless opportunities for a strengthened economy, in new jobs, a well-informed population, and government agencies that are able to provide services faster and better.



RPO



Economy

RECOMMENDATION 03

MNI EYA UNYATKANPI NA TIYATA UNK'UNPI KIN HE TOKEL ECUNK'UNPI YUNKAN TOKASNIYAN ICU PICA NA TOKSU PICA KTA CA TAKUKU UNKAGAPI NA YUECETU UNKUWAPI KTE SUPPORT THE CREATION AND MAINTENANCE OF SUSTAINABLE WATER INFRASTRUCTURE.

As the Mni Wiconi project brings clean water from the Missouri River to the people, determine a path forward that requires proper maintenance and eventual diversion to closer clean water sources. This major infrastructure undertaking could easily suffer from deferred

maintenance. Through creating a sustainable series of programs that monitor this pipeline and update it as necessary, water quality will remain high and efficiencies will increase. Coordinate installation of water supply with areas zoned for future development. Pipes sizes and capacity can either promote or hinder development.

Benefits

- High water quality
- Increased health and wellness of population
- New jobs
- Increased knowledge base and self sufficiency
- Reduced spending on fuels, electricity, etc
- Builds capacity to adapt to climate change



Figure 10.10



CASE STUDY

Tucson-Pima County

Pima County covers 9,200 square miles (an area roughly the size of the State of Massachusetts) of arid western land in Arizona. Approximately 42 percent of the county is Native American land, 44 percent is public land, and only 14 percent of the land is in private ownership. The population in the county is roughly one million, with 742,000 living in the City of Tucson. There is rapid growth around Tucson, including satellite areas that pose special problems for utilities.

Technological Approaches/Architectures in Tucson-Pima County

Currently, the large majority of the total water used in Tucson-Pima County comes from the Central Arizona Project (CAP), where Colorado River water is diverted to groundwater storage facilities for future use. Supply is augmented by groundwater withdrawals and regional water reclamation systems. The community is quite concerned about reliability of water supplies due to the uncertainties of drought and climate change. Additional objectives include greater integration between the built and natural environments, and greater integration of water management with energy management and other resource management initiatives. The region is fortunate to have a relatively engaged and active community which appreciates and supports the unique and sensitive indigenous environment.

This support can be used to link land use planning with system architecture to be more watercentric (i.e., mixing natural and physical infrastructure, and bringing demand closer to local supply of water, and accomplishing closed loop greenfield development). Energy-water connections can be increased integrating solar and co-generation options with water and wastewater facilities. Additionally, the community can integrate smart systems in homes and business to take advantage of the conservation ethic in the region. Community representatives also see an opportunity to develop greater understanding of arid hydrology and ecology to support increased use of effluent, reclaimed water, stormwater and rainwater. One example of this already occurring is the recently completed Kina Environmental Restoration Project where Pima County has integrated stormwater capture, wastewater reclamation, wetland restoration and natural resource amenities as a part of its water infrastructure management approach.

<http://www-ce.ccnycuny.edu/nir/classes/sustain/paradigm%20shift.pdf>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As climate changes impact the amount and intensity of rainfall, each community must increase their capacity to treat every drop of water as a precious resource. We can do that both through using less water and creating ways to save and use more water where it falls with cisterns and natural waste water cleaning processes perfected in each of our communities.



RPO



Model community

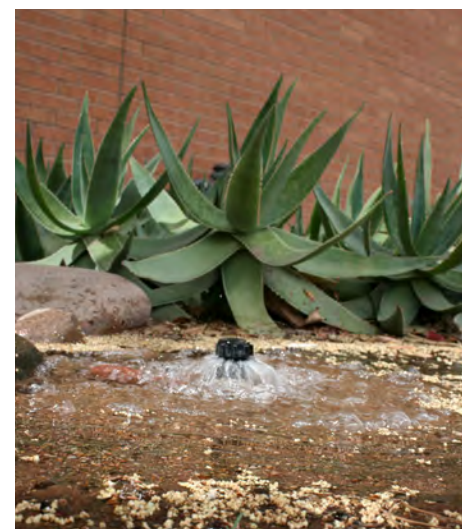


Figure 10.11

RECOMMENDATION 04

ONIA YUSICAPI KIN HE WISLOLYE TOKTOKECA UN UNKIYUTAPI KTE, NA MAKASITOMNIYAN OKAL AYE KIN HE TOKESKE ANAPTELUNYANPI KTA HE CI UNPASIFI KTE COMPLETE GREENHOUSE GAS (GHG) INVENTORY AND CREATE A CLIMATE ACTION PLAN.

The tribe became an official member of ICLEI (International Council for Local Environmental Initiatives) in July of 2010. ICLEI is a membership association of local governments committed to advancing climate protection and sustainable development. The Oglala Sioux Tribe has made a voluntary pledge to mitigate climate change and promote sustainability. The first step to fulfilling this pledge is to conduct a greenhouse gas inventory on the reservation. ICLEI provides tools and on-call advice to create a

unique and measureable climate action plan (see Figure 10.13). ICLEI and the National Oceanic and Atmospheric Administration can support the Climate action plan by helping to monitor climate change as the timeline of the plan progresses. Internship programs and other educational opportunities with the High Plains Regional Climate Center, University Corporation for Atmospheric Research, and National Oceanic and Atmospheric Administration can build capacity for tribal youth to contribute to climate change planning and adaptation.

Benefits

- Create and implement emissions reductions measures
- Understand existing costs of energy use and cost savings of greater efficiency measures
- Health, economic, and environmental benefits of reduced emissions
- An informed path forward allows greater access to federal and state funding opportunities to implement renewable energy and energy efficiency projects

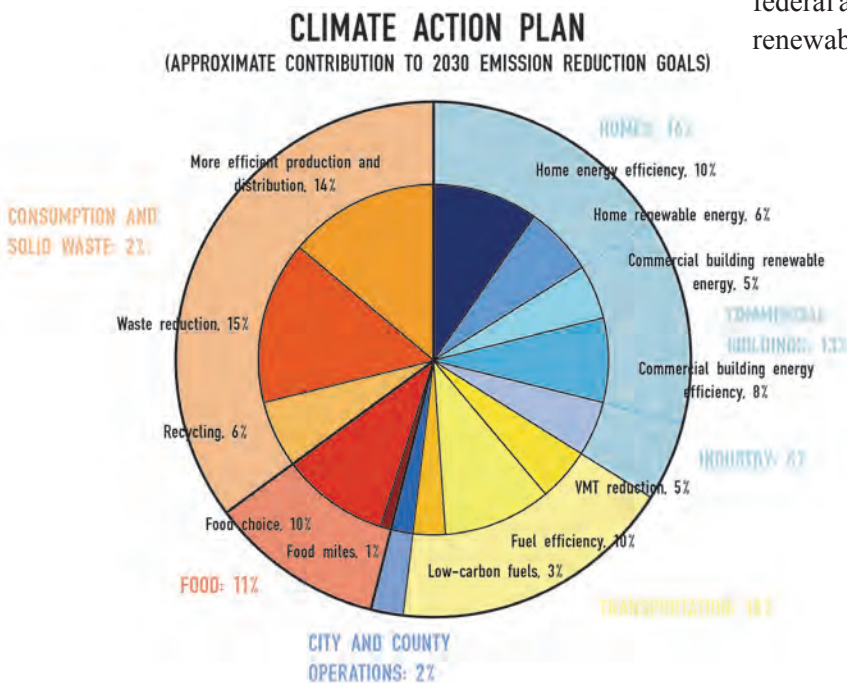
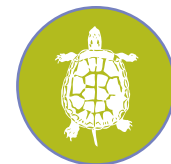


Figure 10.12: Portland- Multnomah County Climate Action Plan



CASE STUDIES

Pueblo of Jemez

Jemez Pueblo takes climate change seriously and has initiated mitigation efforts throughout the Pueblo, including renewable energy projects (solar, geothermal and biomass), energy efficiency, and energy planning. Education and outreach to young tribal members and the community has become another important part of their effort.

For the past four years Jemez Pueblo has been busy planning and negotiating a contract to sell the electricity to be produced from a four-megawatt solar power plant now under development on Jemez land. This commercial-scale solar power plant will be the first in the nation on tribal lands. Although some tribes have used small-scale solar power for limited on-reservation structures (e.g. casinos and individual homes), Jemez Pueblo is a leader in developing a large-scale solar plant to provide power for purchase by outside customers. Thirty acres of Pueblo land have been set aside for the solar plant, which will include 14,850 solar panels and has an available transmission line.

Jemez Pueblo expects the solar plant to produce enough electricity to power 600 homes while also offsetting over 278,876 tons of carbon dioxide (CO₂) throughout its service life. The estimated \$22 million dollar project (financed through government grants, loans and tax credits, with additional in-kind help from engineers and legal firms) is expected to bring in roughly \$25 million over the next 25 years. This project elevates the Pueblo's status as a competent renewable energy project developer, which could lead to further renewable energy projects and developments while setting a positive example for not only Jemez students and citizens but tribes throughout the country.

With nearly \$5 million of assistance from the U.S. Department of Energy (US DOE), the tribe is also exploring the possibility of developing its geothermal resources. An area near Indian Springs on the Jemez Pueblo is believed to contain a potential geothermal resource. The Pueblo, in collaboration with Los Alamos National Laboratory and several universities, is compiling a detailed report of potential underground geothermal water resources. Two exploration wells between 3,000 and 6,000 feet deep will be drilled to identify the nature and extent of the geothermal resources. These resources could have a variety of different uses, such as commercial power generation, greenhouse agricultural operations, building heating systems, and/or a commercial spa.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

The tribal resolution to work on a climate action plan can pave the way to new jobs in not only preparing the GHG inventory and action plan, but also in the resulting clean energy industry sector. It is important to couple the climate plan with sound investments that can have a maximum return to the reservation for increased sources of financial self-sufficiency.



Governance Economy



Figure 10.13

Forest County Potawatomi

Presently, the tribe is re-evaluating the sustainability quotient of all their buildings. James Crawford (Vice Chairman) says, “Like any other tribe, many of our old buildings...were energy sieves, and we’re working to bring them up to modern standards. We’ve also built new buildings, and we want them to be as green as possible.”

The tribe is spending considerable effort and money upgrading building elements such as insulation, light fixtures, light timers, and switches. Government offices in the tribe’s northern and southern locations are linked by T1 lines, saving considerable commuting by allowing for “virtual” meetings. During this interview Crawford sat in a window-lit room rather than using lights. “I have a window,” he said. “Why do I need to have a light on?”



Figure 10.14

The tribe’s two casinos are also undergoing a sustainability review; during a recent, major expansion of the Milwaukee casino, they improved on the innovative energy systems already in place. Technologies such as “heat-recovery wheels” channel warm air back into the heating system to reduce heating costs, and digital energy monitoring ensures power isn’t wasted. The casinos also employ no-water urinals, low-flow fixtures throughout, and skylighting.

Seeking even greater energy efficiency, a year ago Potawatomi instituted four-day work weeks for some tribal operations, cutting energy use and commuting miles (some employees drive considerable distances to work and back). “We’ll be able to document a reduction in our carbon footprint from this,” Crawford says. “The questions now are more in terms of productivity and functionality. For instance, some facilities need a 24-hour presence, such as Health and Wellness, our pharmacy, and security operations. Obviously the employees like it, but operationally, we’ll probably have to make some adjustments, especially with our service providers.”



Climate Change in Noatak, Alaska, Strategies for Community Health

Topic	Observation	Impact	Potential Health Effect	Adaptation/ Recommendation
Climate	Increased temperature since the 1950s, mostly in winter.	Warmer in every month. Spring ice thaw, rather than “break up.” Dry summer conditions.	Spring - ice related injury Summer - heat injury Fall - ice related injury Winter - cold injury	Travel advisories. Locator beacon loaner program for travelers. Assess buildings for heat hazards.
Seasons	Early spring thaw and later winter freeze up.	Changes in travel and harvest. Decreased mobility.	Injury and food insecurity. Reduced physical activity and subsistence food content in diet.	Shift in timing and methods for subsistence activities.
Air	Hot summer temperatures and low precipitation.	Dry vegetation, increased lightning strikes, wildfire, and dust.	Increase respiratory problems due to smoke, dust and allergens.	Dust suppression on streets and airstrip. Air quality monitoring. Evacuation of sensitive individuals as needed.
Sea	Poor ice conditions. Low water in Kotzebua Sound.	Poor conditions for seal/ sea ice hunting.	Increased risk of injury. Decreased harvest.	Condition appropriate equipment. Locator beacons. Participation in SIWO program.
Coast	Increased storm activity. Sea level rise.	Increasing risk of flooding at seasonal camp (Sisualik).	Injury during storm events. Mental stress. Damage to property.	Plan for periodic storm events and associated property damage.
Land	Erosion and subsidence related to permafrost thaw. Drying lakes.	Loss of stable land. Exposure of old landfill.	Damage to infrastructure. Interruption of services. Exposure to contaminants.	Perform permafrost thaw/ground stability assessment. Monitor erosion rate. Move old dump.
River	Decreased water level. Increased water temperature.	Decreased navigability. Increased erosion. Poor ice conditions.	Increased risk of injury. Increased cost of living. Mental stress.	Travel advisories. Improve community access and decrease costs. Study factors contributing to river change.
Biota	Warmer air and river temperature. Dry summer conditions.	More trees and wildfire. More beaver. Increased algae growth in lakes. Invasive species.	Increased disease. Stress for some endemic species.	Engage in surveillance of area biology.
Water	Lower river level and higher turbidity. Increase in disease vectors. Permafrost thaw, erosion, and subsidence.	Lower water level in wells. Lower water quality. Interruption of water services.	Exposure to waterborne diseases and increased risk of infections related to service interruption. Water insecurity.	Monitor community wells. Baseline testing of traditional water source. Feasibility study for new water treatment system at Noatak. Improved water treatment.
Food	Changing climate, seasonality, and environment.	Change in subsistence timing, quality, and availability.	Decreased food security and safety. Increased risk of acute and chronic disease.	Regular harvest surveys. Surveillance of wildlife for disease. Improve food delivery system. Dietary surveys.

Table 10.1

RECOMMENDATION 05

ONIYA EYA UNNIYAPI KIN UNGLUWASTEPI KTE, NA UNGLUSICAPI UNCINPI SNI CA ETKIYA WOOPE UNKAGAPI KTE MAINTAIN HIGH AIR QUALITY AND CREATE REGULATIONS FOR SUSTAINABLE DEVELOPMENT

This recommendation seeks to protect existing high air quality through monitoring and coordinating efforts with the climate action plan to reduce greenhouse gas emissions and establish regulations for sustainable development, including but not limited to: green building codes, local sourcing of materials and labor, staff capacity building and funding, standards of environmental stewardship, and unified regional approach to utilizing renewable energy sources.

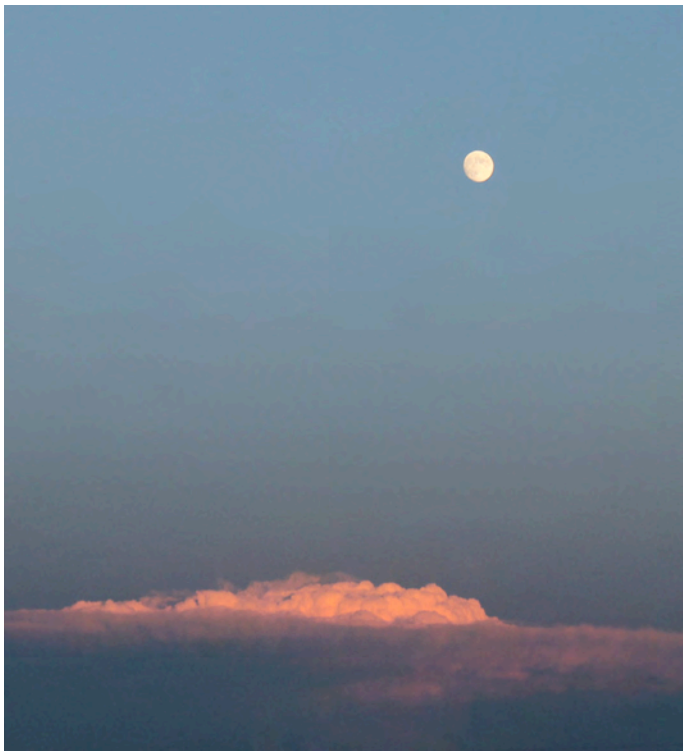


Figure 10.15

Benefits

- Enhanced air quality measures
- Proactive approach to paving the way for sustainable development
- Creation of green jobs
- Potential to model best practices for United States

CASE STUDY

Nebraska Air Quality Division

The goal of the Air Quality Division is to maintain good air quality in Nebraska. By developing and enforcing air quality laws and regulations they have been able to keep air pollution at low levels.

The Nebraska air regulations are primarily based on regulations developed by the Environmental Protection Agency (EPA) to address the Clean Air Act requirements. The Clean Air Act gives the EPA authority to establish national ambient air quality standards, or NAAQS. Ambient air is the air humans have access to outdoors and doesn't include air on private property.

Before Nebraska can implement and enforce EPA's laws, air quality regulations must be developed for the state. The authority to develop regulations comes from the Clean Air Act and the Nebraska Environmental Protection Act (NEPA). The state may develop and enforce rules that are more stringent than federal laws and regulations but cannot make rules that are less stringent. Nebraska air quality regulations are found in Title 129 of the Nebraska Administrative Code.



The Air Quality Division’s goal is to maintain the ambient air quality standards, to protect the quality of the air in areas of the state that have air cleaner than the standards, and to implement air quality rules and regulations. The Air Quality Division fulfills these objectives through implementing various programs. They operate an extensive ambient air monitoring program to measure the ambient air quality and determine if they are achieving and maintaining the NAAQS. The Program Planning and Development Unit develops and proposes new and revised regulations to the Environmental Quality Council. Title 129 is updated regularly to keep up with ever changing federal regulations.

Air quality permits are the primary tool used to implement the air quality regulations. Before businesses construct a unit that emits regulated pollutants, they have to determine if the potential emissions from that unit will exceed the thresholds in the Nebraska air quality regulations. If they do, then they’ll need a construction permit. They also issue operating permits based on a source’s level of emissions. An operating permit will incorporate all of a source’s requirements into one permit, including all construction permit limitations and federal regulations. Operating permits usually require additional monitoring, stack testing, reporting, and record keeping.

Other parts of the division ensure compliance with air permits and regulations by conducting inspections, providing assistance and outreach, responding to complaints, verifying stack test data, gathering actual emissions data annually, and, when necessary, carrying out enforcement actions.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As development proposals are created, it is important to have a strategic plan that addresses not only optimal locations for coordinated development but also performance standards for this development to assure that quality of air, water, habitat, and human potential are increased with each project. Model communities should create this holistic approach.



RPO



Model community



Figure 10.16

RECOMMENDATION 06
MAKOCE IKCEKA TOKTOKECA KIN
ASNIYA UNKICUWAPI KTE
INCREASE THE HEALTH OF ECOREGIONS
WITHIN THE RESERVATION.

Assess condition of land, including soils and habitat, and provide a path to increase the health of ecoregions. This recommendation involves interdepartmental coordination to map natural resources and accomplish original research on species and habitat. Update the plan and codes for paleontology, and identify funding to support a tribal paleontologist and officers to enforce codes and protect fossils from poachers.

Benefits

- Increased knowledge base of natural resources to make informed and sensitive development decisions
- Increased understanding of land’s potential for food production
- Creates capacity to make land use decisions based on highest and best use of land including preservation, agricultural uses and community development uses.



Figure 10.17



CASE STUDY

United Indian Health Services

Land management practices (wetlands restoration, meadow restoration, upland restoration)

To date restoration efforts in Ku’ wah-dah-wilth (meaning “comes back to life” in the Wiyot language) have included the enhancement of five acres of seasonal wetlands and ten acres of wet meadow, and eight acres of reforested upland areas that have been planted with over 9,000 native trees, berries, shrubs, medicinal herbs and basketry plants.

As a means to honor and promote traditional Indian ways of caring for the land, Ku’ wah-dah-wilth Restoration Area is managed through the use of fire, propagation, pruning, and coppicing. UIHS does not use pesticides, synthetic fertilizers, or other chemicals in managing the area. The restoration area acts as a community outdoor classroom for sharing cultural traditions and creating wellness for our community.

<http://www.unitedindianhealthservices.org/traditional-resources/traditional-land-management-practices>

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Coordination of ownership and conditions of land will require the knowledge of many people and commitment of many organizations. However, this coordination has the enormous potential to increase overall health of our nation through better and closer food sources and therefore increase our sovereignty through self-sufficiency and increased human capacity through well-being.



Land Use



Health and Wellness

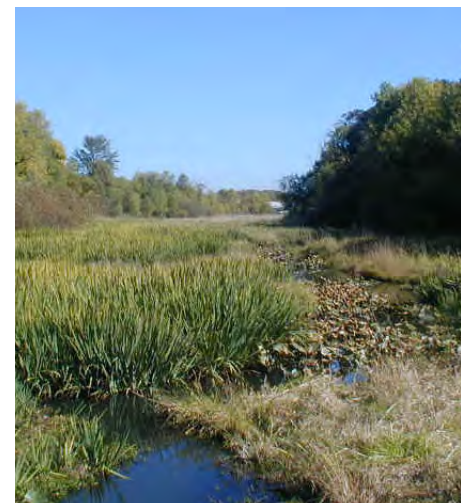


Figure 10.18

RECOMMENDATION 07

WAMAKASKAN, ZINTKALA, HOGAN OCAJE
EYA NAIC'IJINPI OKIHIPI SNI KIN HENA TA
MAKOCEPI KIN AWANWICUNKICIYANKAPI KTE.
NA MAKOCE EYA EL WOCEKIYE UNKICAGAPI
NAINS YULAKOLYAKEL UNSKANPI KIN HENA
NAKUN UNKPATANPI NA NAUNKICIJINPI KTE
PROVIDE PROTECTION AND SUSTENANCE FOR
THE VULNERABLE SPECIES AS WELL AS THOSE
CLOSELY RELATED TO THE CULTURAL AND
SPIRITUAL TRADITIONS OF OUR PEOPLE.

Catalog all species on the reservation, provide protection measures for the threatened, endangered, and vulnerable plants and animals, and plan for the appropriate proliferation of species closely related to the cultural



Figure 10.19

and spiritual traditions of our people. Identify funding to support plan initiatives, train staff to implement and enforce appropriate measures. Identify funding to support the recording of valuable historical information currently held by elders on the reservation.

Benefits

- Increased understanding of cultural and natural symbiosis
- Increased health and wellness of Oyate through careful stewardship of natural resources
- reintroduction of species important to our eco-regions and culture
- Increased health and wellness of Oyate through renewed dietary practices related to cultural foundation

CASE STUDIES

Grand Traverse Band of Ottawa and Chippewa Indians

On Earth Day 2008, Hank Bailey, a natural resources staffer with the Grand Traverse Band of Ottawa and Chippewa Indians gathered dozens of children—Native and non-Native alike—and other volunteers, armed them with more than a thousand red osier dogwood sprouts and black willow saplings, and sent them off on a mission that, if successful, will still be giving back seven generations from today. Bailey told the volunteers to plant the young shrubs and trees on several degraded waterfront sites from Northport to Traverse City. The trees will take root, stabilize stream banks, filter toxins from runoff, clean the air and look just plain beautiful.

The owner of the company providing the trees, David Milarch, has dedicated his life to restoring what he calls the planet's lost "Mother trees"—the eastern



white pine, redwood, black willow and many others. By taking cuttings from the largest known species of such trees and growing sprouts from them, Milarch serves as an archivist of tree genetics. He says the trees have the ability to draw, filter and, in some cases, break down industrial poisons.

As a professional monitor of nature, Bailey is intimate with all of the region’s most troubling environmental problems.

- Water scarcity. “Water withdrawal [like that done by Nestlé, which legally drains an aquifer in Mecosta County to create Ice Mountain bottled water] is very scary for us,” Bailey says. “
- Airborne pollution. There are coal plants in Chicago, Milwaukee and China. The lake effect here draws in that pollution. It smells fresh up here, but we’re getting bombarded.”
- Invasive aquatic species in the Great Lakes. “Asian carp is the scary one for me,” says Bailey.
- Loss of habitat. “As a young man I could get off the [school] bus, change clothes, go hunting until I got tired,” Bailey says. “Now I walk 100 yards and there’s a ‘no trespassing’ sign. I walk another way, and a house is sitting on a deer runway.”

If Seventh Generation practices had been implemented by generations past, Bailey points out, it’s fair to say that saltwater freighters would have been banned from the Great Lakes long before the zebra mussels appeared. And during the 1980’s, as global warming became evident, we would have switched to renewable energy, and mercury-spewing coal plants would have been shut down.

On our way out to the parking lot, we pass a poster framed on a hallway wall. It reads: “For we are the keepers of the seven generations. Our ancestors are watching to see if we will make a life for those yet unborn and teach the care of our Mother Earth to all races of man.”

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Our ancestors’ survival depended on having an intelligence of their place. They created food and medicines rooted in their place to nourish their bodies. Through gaining better understanding of the place that is our home now, we can create nourishment for ourselves based on the cultural practices and lessons passed down for generations through our stories.



Health and Wellness



Language



Figure 10.20

Oglala Lakota Collage Tinsila Study

Oglala Lakota College Agricultural Extension and South Dakota State University obtained grant funding in 2010 for a three year study of the prairie turnip (tinsila) as an alternative crop for subsistence and economic development. Tinsila grow wild on the reservation, and have been a staple crop for the tribe. This species is disappearing from overdigging. They show promise as a crop which replenishes nitrogen in soil. If the study shows Tinsila as a viable crop with a positive return on production costs, producers can benefit the local food supply and local economy through production of the crop.

Clayoquot Sound, British Columbia

In Clayoquot Sound, British Columbia, a wide range of representatives from First Nations, governments, commercial fisheries, and environmental groups has formed the Regional Aquatic Management Society. This group is using local knowledge, some of it ancient, to manage local fisheries for the health of the whole ecosystem, and with benefits to flow fairly to all participants. Traditional cultural methods for managing ecosystems are extremely sophisticated and timely. They offer powerful models for monitoring, restoring, and sharing the benefits from ecological commons.

Tuscarora Nation

Protecting the farmland they have or could develop is high on their list of priorities. So far Tuscarora has restored about 80 acres of grassland, removing mostly invasive cool-season grasses with warm-season grasses.

Tuscarora's land-restoration efforts will soon include reviving a degraded swamp on Gill Creek, which runs through the Nation. The swamp once served as a nursery for migratory fish such as pike and suckers, providing the basis for what some there believe was once a major food base for the tribe.



RECOMMENDATION 7



Figure 10.21

RECOMMENDATION 08

TAKU LILA OTA IHPEUNYANPI S'A, NA
NAKUN MNI OTA UNK'UNPI NA SNA KAJAJA
IYAYEUNYANPI. CA WICOH'AN KIN HENA TOKESKE
UNGLUWASTEPI KTA HECI UNKPASIPI KTE, NA
PTAYECASKA WOWASI ECUNK'UNPI KTE
**CREATE A PLAN OF ACTION AND PARTNERSHIPS
THAT ADDRESS THE WASTE SYSTEM AS A
THRIVING PART OF THE ECONOMY.**

This recommendation seeks to activate entrepreneurial thinking and create wealth out of waste. The first principle in a healthy waste cycle is to reduce waste as much as possible. The second is to reuse, and the third is to recycle. The first step to identifying and targeting primary components of new industry or economy is an analysis of the waste stream of the Reservation. This could be accomplished by the tribe's waste management program, Oglala Lakota College and the schools system, or an outside consultant trained in byproduct synergies. The same agency should begin an outreach and education campaign including a survey of people's attitudes and behaviors regarding recycling, and a focus on the impacts of waste disposal choices and behavior. Lastly, great strides must be taken to incorporate recycling practices into waste services, and improve the reliability and number of waste transport vehicles operating within Reservation boundaries in light of a looming increase in fuel prices. Road maintenance will help keep trucks in good condition.

Benefits

- Efficient use of resources and land (reduced need for land fill)
- New jobs – waste management and new reuse industry for export
- Possible energy sources
- Safer and more beautiful communities

CASE STUDIES

Ripple Glass, Kansas City, MO

In 2009, Kansas Citians threw away 150 million pounds of perfectly good glass. To the dismay of the people at Boulevard Brewing Company, this included some 10 million empty Boulevard bottles - lost forever, buried in local landfills.

Area businesses use nearly 200 million pounds of recycled glass every year, so why was it so hard to recycle glass? Because there was no nearby facility to process the glass. And why no local processor? Because, in classic chicken-and-egg fashion, there was almost no local recycling.

The folks at Boulevard finally got tired of being part of the problem. So, with the support of local companies and community organizations, they came up with a solution - Ripple Glass.

Ripple constructed a state-of-the-art processing plant, and placed dedicated glass recycling containers throughout the metro area. We found a local customer that converts the recycled glass into fiberglass insulation, saving enormous amounts of energy and dramatically lowering emissions, and a business in Tulsa that turns amber glass back into bottles, including those used by Boulevard!

The Ripple effect has spread, with containers in Jefferson City and, soon, Branson. Ripple's facility is processing glass from all over the region, helping other communities keep glass out of their landfills while giving it the new life it deserves.

It's a great way to close the loop, protect the environment, support area businesses and even make homes more energy efficient.



Yakama Nation

In the last few years, the Yakama Nation has fought plans to ship refuse from Hawai'i to a landfill in the Columbia River Basin, and ridded the reservation of mosquito-breeding piles of discarded tires.

Yakama Nation's "Cleansing the Land," or mataawit tiichamnan, program set five goals:

1. Improve solid waste handling efficiency;
2. Reduce costs of waste handling;
3. Increase user participation in curbside collection;
4. Conduct education and outreach on proper waste handling and recycling; and
5. Improve relationships with federal partners at the U.S. Department of Agriculture's regional Rural Development office.

The program met its goals and "succeeded beyond the expectations of the tribe and the tribe's partners," the Infrastructure Assistance Coordinating Council reported. "This pilot program is now being implemented with other tribal groups across the state."

Yakama's solid waste efficiency program was funded in part by a \$68,000 grant from U.S. Department of Agriculture-Rural Development.

Muscogee Creek Nation

The 2009 Muscogee Creek Nation Green Government Initiative included a component that directs all government offices to reduce waste in their daily operations, established a recycling program to coordinate materials collection from public and residential buildings, and called for more stringent regulation of solid waste.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

There is an old saying that one person's trash is another person's treasure. Perhaps in this case a nation's trash can also be the nation's treasure; it is a uniquely disowned type of property that takes up tribal land space. Through a systematic analysis of the biggest components of the OST waste stream, perhaps a new focus for energy production or industry could emerge. Regional coordination of collection and reuse would be critical to success.



Economy



RPO



Figure 10.22

WOKICIYAKAPI COMMUNICATION

Tanyehcin wounkiciyakapi kta wan heca. Hecunk'unpi hantans, woiyunge etan unkiciyuhapi kin hena oh'ankokoya woayupte iyayeunkiciyapi unkokihipi kte. Hecunp-s'e "Tuktel?" nains "Tokeske?" nains "Tuwe?" eyaya otutuya hanmaunnipi kte sni.

We want to COMMUNICATE better! Answers to "Where?", "How do I?" and "Who do I ask?" are built on a well-connected network of people in addition to a well-managed high-speed network of data transmission.



Figure 11.1

RECOMMENDATION 01

Expand community access to broadband internet

RECOMMENDATION 02

Expand fiber optic network to connect government and support businesses

RECOMMENDATION 03

Update tribal computer and network system

RECOMMENDATION 04

Create database for volunteers and donations



This chapter is about increasing communication potential within the reservation. This includes increasing communication between government offices and programs, between the government and the people, and increasing communication among ourselves and with the world. To accomplish this, the recommendations focus on both communication infrastructure and strategies to increase communication.

The availability of wired and wireless internet connections is fairly high in the Pine Ridge Indian Reservation, but internet connection speeds are far below the national average. 93.7% of the population in the reservation has access to DSL internet and 97.2% of the population has access to wireless internet. There is no access to cable internet. 4.4% of the population has access to fiber optics lines. Only 10% of the population has access to “broadband” internet speeds exceeding 3 mbps, whereas 97% of people nationwide have access to internet speeds above 3mbps.

Access to broadband and wireless internet is important for social and economic reasons. High speed connections to the internet allow people to communicate with each other and access products and services over the internet. Internet access can lead to economic development. Many businesses are able to sell goods and services over the internet. Other businesses, such as data centers, may be drawn to PRIR because of access to high speed fiber optic cables.

The FCC is currently engaged in programs that enhance telecommunications on tribal lands and is exploring additional programs that would increase access to broadband internet and wireless service. The enhanced lifeline and enhanced linkup programs provide up to \$35/month for individuals to acquire wired or wireless phone service. Potential policy changes include opening up radio spectrum for tribes to provide wireless internet service directly to their members and policies to incentivize service provision by current telecommunications companies.

The Oglala Lakota Tribe is also leading initiatives to increase access to broadband internet. The Native American Telecommunications Initiative is one example. It was started as a way to bring greater connectivity and communication to the Tribe and the community as well as to increase the number of choices consumers have when selecting a telecommunications provider. The initial phase of this initiative is to create the requisite technical capacity and infrastructure to provide internet service to the Reservation. The OST Office of Economic Development has oversight over Native American Telecommunications to ensure the process proceeds in a manner beneficial to the tribe. Currently, the Office is piloting the internet program. The OST Utilities Program is also currently applying for a two-million dollar grant for a Broadband Wireless Internet System and computer software for low-income families or homes that can afford it.

Availability of Broadband Internet on Pine Ridge Indian Reservation

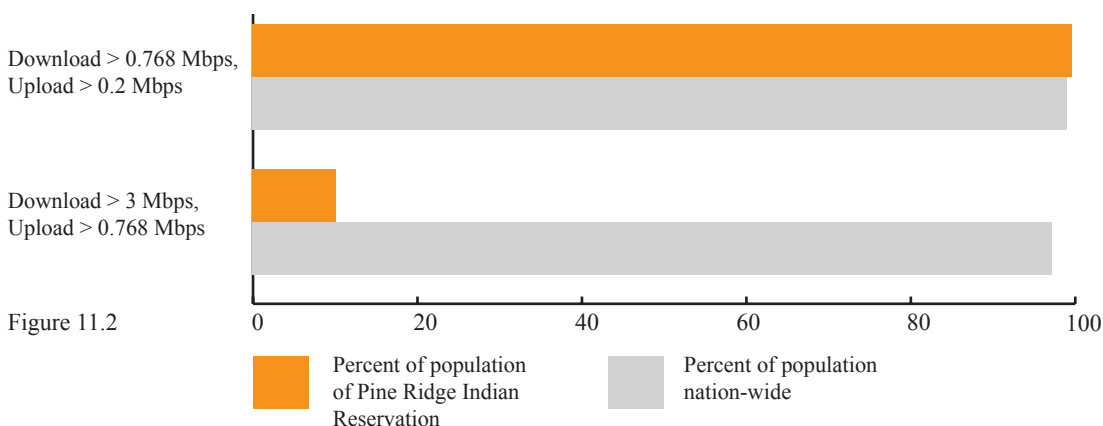


Figure 11.2

RECOMMENDATION 01
WOUNSPE OMNAYE OCANKU KIN HE
OYATE KIN WASAGYELA ICUPI OKIHIPI
KTA CA OKIHIWICUNYANPI KTE
EXPAND COMMUNITY ACCESS TO BROADBAND INTERNET

High speed internet enables an abundance of opportunities, from extending culture and knowledge through online video sharing and blogs, connecting to relatives and friends through social media, and access to goods and services ranging from books to telemedicine. Businesses can use broadband internet connections to access wider markets. Virtual meetings can cut down on transportation costs.

The goals of this recommendation are to expand access to high speed, broadband internet (3+mbps) to every household and business in the Pine Ridge Indian Reservation and to create community technology centers that provide free high speed internet access and classes to residents.

The tribe is currently working towards creating a native owned internet service provider and putting in place broadband technology. This project, called the Native American Telecommunications Initiative, was started as a way to bring greater connectivity and communication to the Tribe and the community as well as to increase the number of choices consumers have when selecting a telecommunications provider. The initial phase of this project is to create the requisite technical capacity and infrastructure to provide internet service to the Reservation. The OST Office of Economic Development has oversight over Native American Telecommunications to ensure the process proceeds in a manner beneficial to the tribe. Currently, the Office is piloting the internet program.

A second strategy for increasing access to high speed internet is to create community technology centers in each district. These technology centers could be run by the government, or CDCs and other nonprofits could partner with the tribal government to build and administer technology centers. The technology centers could be part of the model communities. The basic components of the community technology center are access to computers with high speed internet and classes that teach about technology and applications, such as finance. The OLC is doing this right now -- all college centers are open the public at certain times. Local district offices would also be a good area for internet access because people go there anyway for other services.

A third strategy is to support state and federal policies that increase broadband access to rural and tribal areas. For example, the FCC administers programs called Lifeline and Linkup that provide discounts of up to \$35 for wired or wireless telephone service on tribal lands for those who qualify. This could be expanded to include broadband internet and give companies a better business case for extending services to tribal lands. The FCC is also considering proposals to increase tribes' access to the radio spectrum and incentives to deploy wireless internet networks.

Benefits

- Increase communication and cultural expression among Lakotas and with the world
- Increase access to goods and services
- Enable businesses to reach a wider market



CASE STUDIES

Tribal Digital Village

Tribal Digital Village in Southern California brought internet access to libraries, schools, and other community buildings across 13 reservations with grants from Hewlett Packard and others.

Lifeline and Linkup: Affordable telephone service for income-eligible consumers.

This program is administered through the FCC, national association of regulatory utility commissioners, and the national association of state utility consumer advocates. This program provides discounts of up to \$35 for wired or wireless telephone service on tribal lands for those who qualify. This could be expanded to include broadband internet and give companies a better business case for extending services to tribal lands.



Figure 11.3

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Expanding internet access will allow for new distance learning opportunities. Education and exposure to the worldwide marketplace of ideas, can increase capacity for entrepreneurship. This expanded connectivity also allows for ideas to flow outward from our people as well. Informing the world about our culture, language and exciting opportunities on the reservation is important in building momentum and expectations for our sustainable future.



Education



Economy



Language

CASE STUDY

Coeur D’Alene community

The Coeur D’Alene community is a federally recognized tribe located in Northern Idaho. This tribe has invested heavily in technology. The system includes the Community Technology Center, the network Operations Center, Tribal Government IT services, and community internet service. The tribe owns “Red Spectrum,” a wireless broadband internet provider for the reservation. Red Spectrum reaches 25 miles into the surrounding communities and has significant bandwidth allowing the tribe to sell to another local ISP provider. The Community Technology Center is a state of the art computer lab with forty workstations that is available for free. Classes are also offered at the center including, computer literacy, financial aid workshops, horticulture courses, land resources workshops, and health information classes. Washington State University and the tribes department of education collaborated on a cyber tutoring project for at risk high school juniors and seniors.

The Coeur D’Alene tribal ISP, designed by Valerie Fasthorse and Tom Jones, launched in March of 2006 with a USDA Rural Utilities Service Community Connect Broadband Grant and a tribal match. The goals of the funded project and resulting system are to offer basic broadband service to all residential and business customers; to deploy basic broadband services to critical community facilities; to operate the Community Technology Center free of charge; to improve community computer literacy and technology skills via training at the Community Technology Center; and to promote the use of technology for education. Currently, the system serves 600 households with a tiered system with download speeds

ranging from 256 kbps to 1.5 Mbps. The tribal Network Operations Center (NOC) is the central transmission point of this system and provides broadband transmission services for the entire community. The NOC is located at the Community Technology Center. The NOC provides reliable communications not only to the community and the schools, but also the hospitals and emergency first responders. The system has an emergency backup computer grade electrical power and can serve as a vital emergency communication command post if required. The tribal wireless network employs fiber optic cable from the NOC to Plummer Butte and a point to point microwave link from Plummer Butte to Mica Washington utilizing a Vivato 802.11g microwave Base Station.

The Coeur D’Alene example is particularly exciting. Since their inception, Fasthorse believes that the community is building capacity and helping people build their technical knowledge. Further, she states: “[we are] moving from a service based to knowledge based society. People are paid to use their heads now. That is exciting! Everyone lives an online life; we’re no different than people in the cities we are connected. We can actively participate in media rather than being passive.” To this end, the tribe has created RezKast, a Native video and music sharing site—a Native YouTube—with a growing reputation in Indian Country.



Figure 11.4

RECOMMENDATION 02

TONA WOITANCAN KIN EL OPAPI KIN HENA WOUNSPE OMNAYE OGNA ICIKOYAGUNYANPI KTE, NA WOKAMNA OTI HENA OWICUNKIYAPI KTE EXPAND FIBER OPTIC NETWORK TO CONNECT GOVERNMENT AND SUPPORT BUSINESSES

Fiber optic lines can connect dispersed government offices and programs and allow them to better communicate and organize services. The tribe is currently constructing a fiber optic network that will allow offices to securely share large amounts of information.

In addition to government, expanding access to the fiber optic network to businesses could help the economy. Fiber optics could attract technology businesses and help homegrown technology companies flourish.

Benefits

- Increase communication between tribal government offices.
- Encourage economic development by attracting and growing technology firms.

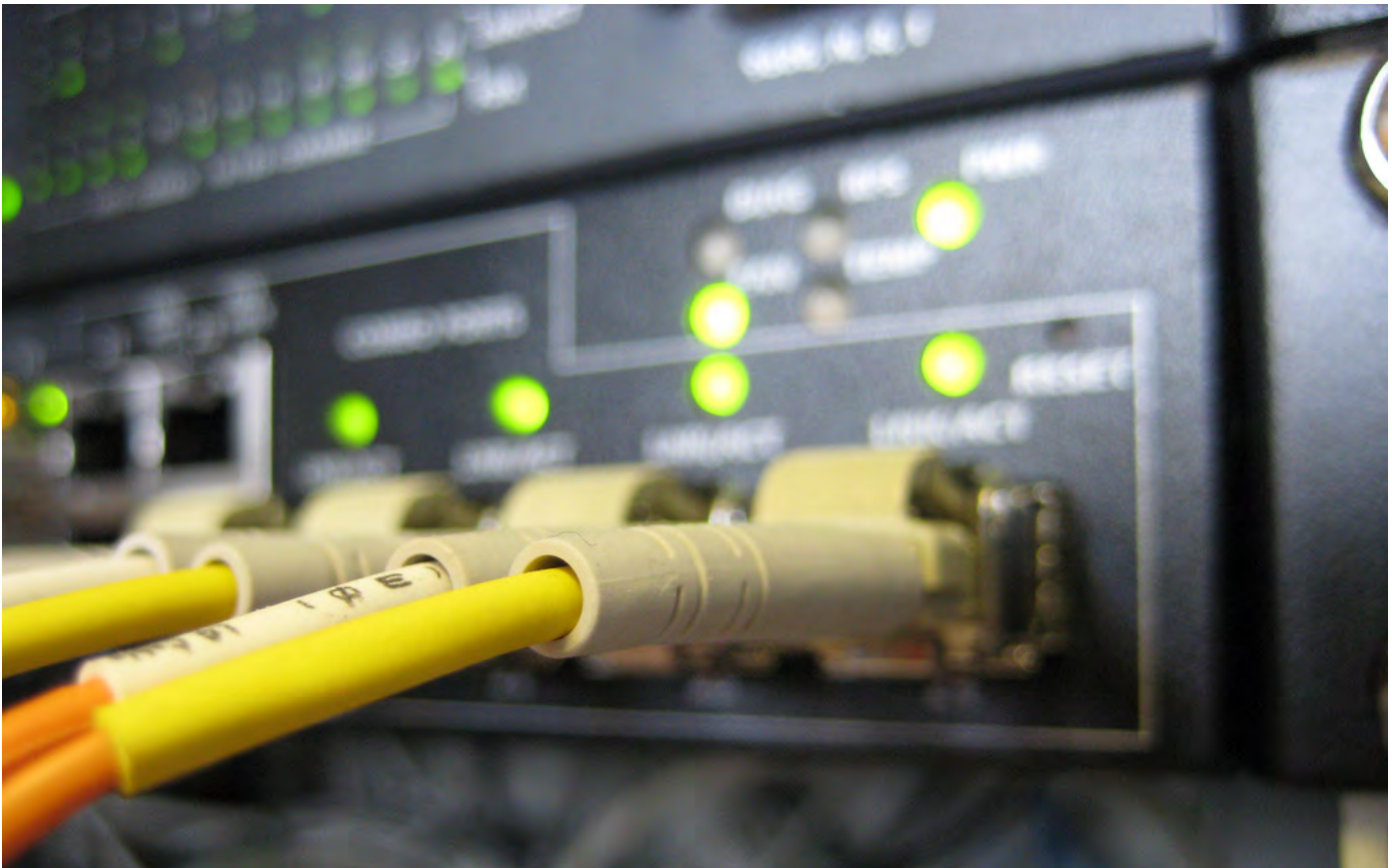


Figure 11.5



CASE STUDY

Confederated Tribes of Colville Reservation

The Colville system is an older system, which has been continually built upon since 1996 when the Bureau of Indian Affairs implemented an early email system for the tribe. The early network shared a dial-up modem line with the Bureau of Indian Affairs (BIA). Around 2000, under the direction of former director Larry Hall, the network, based on a T-1 line was started after splitting from the BIA system. With main hubs in each of the 4 districts, and the three casinos, the network currently serves 1,061 computers with roughly 100 nodes, serving the entire tribal government. The system is hybrid in nature on a routed network, versus switched. The 4 districts have a combination of wired and wireless setup with a T-1 backhaul stretching from Nespelem to Keller. Throughout the reservation there is point-to-point T-1 or wireless backhaul. Coverage varies throughout this large reservation. The government is point-to-point wired and wireless. There is broadband in Omak and Nespelem with wireless backhaul that is not yet deployed.

Despite the fact that they have not yet deployed into the private sector, the department feels that the increased capacity makes communities more readily informed of the day-to-day happenings with the tribe. Not only do they have better and faster communications between the districts, they have broadcast email for emergencies such as road closures and fires. They are working towards digital signage for these purposes. A project in development is streaming tribal council meetings to the community centers. They are working towards implementing telemedicine and distance learning.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Implementation of this recommendation will provide a fundamental increase in the capacity of tribal offices to organize and coordinate their efforts together. Given detailed protocol for how to use increased speed of technology, processes which now take weeks can happen much faster. Coupled with a new business council, the tribe will have an enhanced capacity to attract new economic activity to the reservation.



Governance



Economy



Figure 11.6

RECOMMENDATION 03
OYATE TA WOUNSPE OMNAYE KIN WICUNKICIYUTECAPI
KTE, NA OAGLE KIN HENA NAKUN
UPDATE TRIBAL COMPUTER AND NETWORK SYSTEM

The tribal government’s computer technology and network is aging and is ready to be updated. The tribal offices and programs could benefit from recent advances in technology that would allow government workers to share data and communicate instantly. New office technology can stitch together the dispersed offices of the OST into one virtual office space. This will increase the efficiency of government and save time.

Additionally, this technology update can increase communication between the government and the people. The tribal government can create a portal for tribal members to log on and access programs and materials. Broadcasting meetings over streaming video or on TV would give people a clear view into the goings on of tribal council. These technology updates not only help government work more efficiently, but increase people’s participation in government.

Benefits

- Increased government efficiency
- Increased participation in government
- Better access to information and services



Figure 11.8

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

In an age of information, it is important for the agencies that direct our precious resources to have reliable access to the latest information worldwide, and a streamlined way to share that information internally for decision-making and externally, to maintain an informative dialogue with the Oyate for their input on tribal decisions.



Governance



RPO



Figure 11.7



RECOMMENDATION 04

**TONA ISICOLA WOILAG IC'İYAPI NAINS MAZASKA KIC'UNPI KIN HENA WICUNKIKSUYAPI KTA CA WOUNSPE OMNAYE EL CAJE OWICUNWAPI KTE
CREATE DATABASE FOR VOLUNTEERS AND DONATIONS**

New communication technologies have the potential to leverage and coordinate international interest in helping the Lakota people. In the past, attempts to help have been uncoordinated and often do more harm than good. People want to contribute but don't know how. Using the web and technologies such as Paypal, the tribe can set up an official volunteer and donation site that directs volunteers to work on truly beneficial projects, accepts donations, and directs donations to nonprofits and other organizations that are native owned and do good work on the reservation.

This data base would connect people and organizations that have needs to volunteers who want to help. The system would have a system that validates organizations. For example, the tribe could award badges to organizations to display on their websites to designate that they are approved for accepting donations and volunteer labor.

Benefits

- Guide donations and volunteers to most beneficial causes
- Eliminate unintentional negative consequences of people wanting to help

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

One example of coordinating donations and volunteers could be during a design and construction phase of a model community. Specifications for materials and equipment could be coordinated with companies that would like to donate supplies. (All materials should be in compliance with environmental performance standards.) Volunteer labor to construct model communities should be coordinated through the work force development programs.



Economy



Environment



Model community

CASE STUDY

Guidestar

Guidestar is a website that collects and validates information about nonprofit organizations. Guidestar is a tool for ensuring nonprofits are following their missions and are well managed.

OYATE KINTOKESKE OMANIPINA WATOKSUPI TRANSPORTATION

Takomni tak tokunk'unpi kin iyuha el – tilehang unyanpi nains lolopeuntunpi nains waunkamnapi – tokeske unkomanipi kta wan heca. Canku kin iyecinkinyanka ecela kiciyanke sni. Ecanles togtogye tounkic'iksupi unkokihipi – oyate itoksu oyna, nains sunkakanyang, hunahomnapi akanyang unkomanipi unkokihipi. Ca lena eciyatanhan waunkagapi na wiyokihiwicunyanpi kte. Na woope unyutokecapi kta wan yanke hantans, hecunk'unpi kte. Na watoksupi mazaska cinpi kte hantans, iyewicunkiciciyapi kte.

Provide better connections to communities, education, food, and job opportunities. Move beyond thinking of transportation as roads and consider multimodal transportation (buses, cars, horses, bicycles, and more). Build and maintain infrastructure that supports this goal and seek to align with wider reservation systems of growth and preservation. Redefine policy and funding formulas associated with transportation related activities.



Figure 12.1: Jim Yellowhawk, artist

RECOMMENDATION 01

Implement the long range plan and continue updates with increased local capacity building

RECOMMENDATION 02

Collect and coordinate information with other departments to enhance regional development

RECOMMENDATION 03

Strengthen awareness of transportation needs at all levels and increase access to funding and support

RECOMMENDATION 04

Increase connections between regional communities

RECOMMENDATION 05

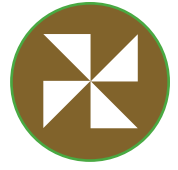
Expand safe, non-vehicular modes of transportation

RECOMMENDATION 06

Reduce our dependency on fossil fuels and increase regional efficiency

RECOMMENDATION 07

Increase emphasis on Lakota heritage and language



What it means to us

We have always been known for our inventiveness in getting from one place to another. From the time of using highly mobile tipis and dog-powered travois to the mastery of horsemanship during the 1800’s, we Lakota have been ready adopters of new transportation technology. True to the days of our people following the sacred buffalo across the Great Plains, we modern day descendants still seem to enjoy the freedom to move about whenever we wish. .

Any given day, you will find our relatives walking or bicycling on the side of the roads, jogging across the hills, riding horses, riding ATV’s and dirtbikes, taking the bus, hitching a ride, or cruising around in anything from your standard junked out “rez ride” to a brand new 4-wheel drive truck. Our communities are distant from one another and when we need to do some shopping in Chadron or Rapid City then the mode of travel is a vehicle packed full of relatives who all need to get something in the big city.

We have become a transportation dependent region here on the PRIR. Almost 90% of the food that you see at the commodities warehouse, our stores, our restaurants and our schools is transported here on trucks. As a result we pay a lot more for basic necessities on the reservation than in the surrounding bigger cities. Most people would rather make trips to Walmart in Rapid City for a day than shop locally. In Rapid City, you can also see a movie or throw a birthday party at a facility with plenty of fun and safe places for kids to play. All of these hard earned dollars are being spent off of the reservation and our economy languishes.

Many of our people have left PRIR because of the amenities they find in the largely non-Indian cities that lie just beyond our region’s borders. Historically, the transportation system set up on what remains of our ancestral homelands was never intended to support a sustainable regional economy. When the United States set up the reservation and attempted to fulfill its treaty rights with us, they established the major routes (which are the ones that became paved in more modern times) here to run north-south. These mostly served to bring supplies in to the reservation and to take cultural artifacts or locally made goods off of the

**NEARLY 90%
PERCENT OF FOOD IS TRANSPORTED
TO THE RESERVATION BY TRUCK.
MANY PEOPLE TRAVEL TO RAPID
CITY, RATHER THAN SHOP LOCALLY.**



Figure 12.2

**IF WE ARE TO CONTINUE THIS PATH
TOWARDS WICOZANI (A STRONG
LIFE) WE NEED TO STRENGTHEN
THE INTERCONNECTIONS BETWEEN
OUR COMMUNITIES INTERNALLY.**

reservation. Unfortunately, there is not much understanding or sympathy outside our region’s borders that strengthening our local connections to one another is a good idea that could bring benefits to our socio-economic well-being. Recently, when presented with this idea, a Secretary of the Interior told our Tribal President: “You don’t need new east-west roads. What’s wrong with just continuing to drive to Rapid City?” He didn’t understand our desire to strengthen our Nation.

In the face of many challenges, we have continued to adapt and change as our communities take new directions and look at self-determination and self-sufficiency in a new light. If we are to continue this path towards “wicozani” (a strong life) we need to strengthen the interconnections between our communities. Also, we must continue to create systems of transportation that are safer, more reliable and invite visitors to come learn, share and contribute to our local economy. The following pages will outline what is needed to accomplish a more sustainable future for transportation on the Pine Ridge Indian Reservation.

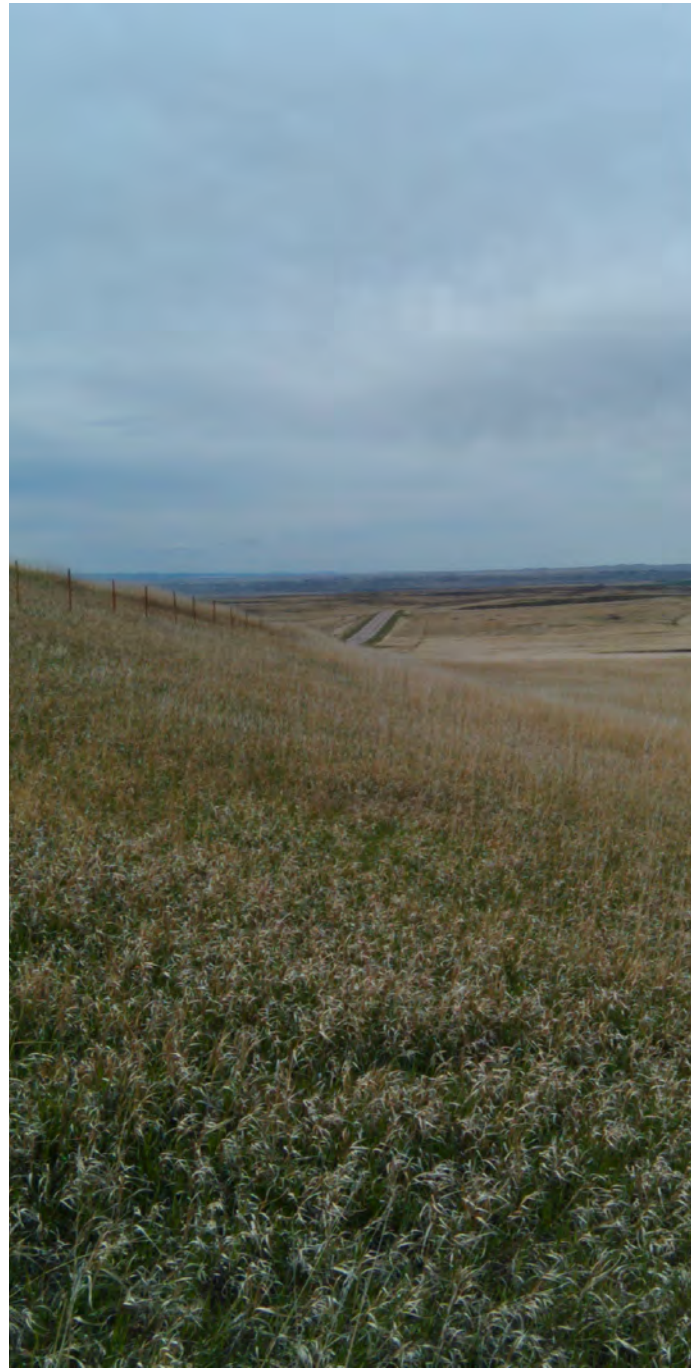


Figure 12.3



Barriers

- The Pine Ridge Indian Reservation is a remote location. Thus the costs of fuels and road maintenance supplies can be much more expensive than in more developed regions.
- Federal funding formulas do not reflect a good understanding of the special needs and interests of large, land-based tribes such as the Oglala Lakota. Thus, small tribes can end up with the same amount of funding for less roads.
- Federal allocation for maintaining roads systems has been the same amount of money since the 1960's and has not increased for inflation or population growth
- OST Department of Transportation has few resources for its responsibilities. OST-DOT is in charge of roads construction & maintenance, motor fuels, the newly formed bus transit system, occasional snow removal, miscellaneous improvements (culverts, signage, etc.), and maintaining the local airport landing sites. They wish they could spend a lot more time pushing policy reform, staying visible locally as well as at the state & federal levels, but do not have the adequate amount of time and staff that would be needed to do so.
- The Indian Reservation Roads program is not a good fit for the PRIR. It often pits the interests of the counties (within reservation boundaries), often dominated by non-Native interests, against the goals and interests of the Oglala Lakota tribal programs. As a result, monies that should be going specifically to tribal projects, do not in their entirety.
- Lack of east-west roads cut off communities from each other. For example, driving on reliable paved roads from Manderson south through Wounded Knee, then on to the village of Pine Ridge and then back north up to Red Cloud High School takes 45 minutes. If the dirt cut-off road (which turns into impassable mud bogs during rainy seasons) that connects the same two places were properly developed and paved, the trip would only take 20 minutes.
- Lack of inter-jurisdictional agreements or understandings as well as up-to-date technologies and adequate numbers of trained staff to promote ease of information sharing and logistics. This applies to ease of information sharing across the tribal, county, state and federal programs – all of whom have various stakeholder interests across the region. On the technological front, much of the roads information is not integrated with other important data sets (like land use, developments, etc.)
- School buses from various schools (tribal, county, private) seem to duplicate routes. Lack of coordination is a barrier.
- Lack of understanding and education about transportation as more than just roads and driveways. This applies to principles embodied in concepts such as “complete streets” and the livability principles.
- Historical lack of respect and paternalistic treatment by state and federal transportation programs. Movement towards understanding and respecting sovereignty rights of the Oglalas at the state/federal level has begun, but takes constant efforts (and valuable time) by the tribe to continue this awareness-building. It is important to remember that transportation as a program or a system in our region is a fairly new concept that has received little support over the years. It is important for state and federal officials to remember this and continue to be patient and supportive as the local/tribal program grows in strength and capacity to take care of its own transportation systems.

- Lack of reliable employees, especially at the “on-the-ground” levels of transportation work such as equipment operators, flagmen, etc. It is very hard to find workers that show up consistently, have a determined work ethic, or can pass a drug test. There is a virtual “revolving door” of workers at this level.

Key Players

The history of region’s transportation systems is marked by a complex web of rules, regulations, and players from the counties, state and federal transportation departments. Our tribal DOT has an existing funding agreement with the Department of the Interior which means direct access to funding from the FHWA, and our tribal roads maintenance funding exists as a 638 contract. However, all streams of federal funding are controlled by a politically based allocation committee and formulas that utilize the same budget as established in the 1960’s and divide monies equally between all reservations, whether they are 50 square miles or 350 square miles.

The the State of South Dakota controls their highways, the BIA manage the BIA jurisdiction IRR roads (490

miles), paved IRR roads (256 miles), and bridges (20) that run throughout the reservation, counties manage their own county roads (100 miles of Shannon Co.) and the tribe manages their roads (1265 miles). With all of these different responsible parties, coordination of level of service is challenging and if roads are abandoned by one party, who takes them over?

The approach for the following recommendations is ultimately to support the sovereignty of our Oglala Lakota Nation. Leading the charge for transportation considerations is the OST Department of Transportation working to comply with the guidelines of the Code of Federal Regulations, Title 25, Part 170: Indian Reservation Roads Program and the Federal DOT guidelines.

Under the OST Department of Transportation is the Oglala Sioux Transit System which operates diesel-powered buses across the Reservation. The service started in 2009 with a schedule serving many ages and needs, including people who need to get to work, school, the hospital, dialysis clinics, and college students taking night classes. The town bus runs every hour, helping people make it to work on



Figure 12.4

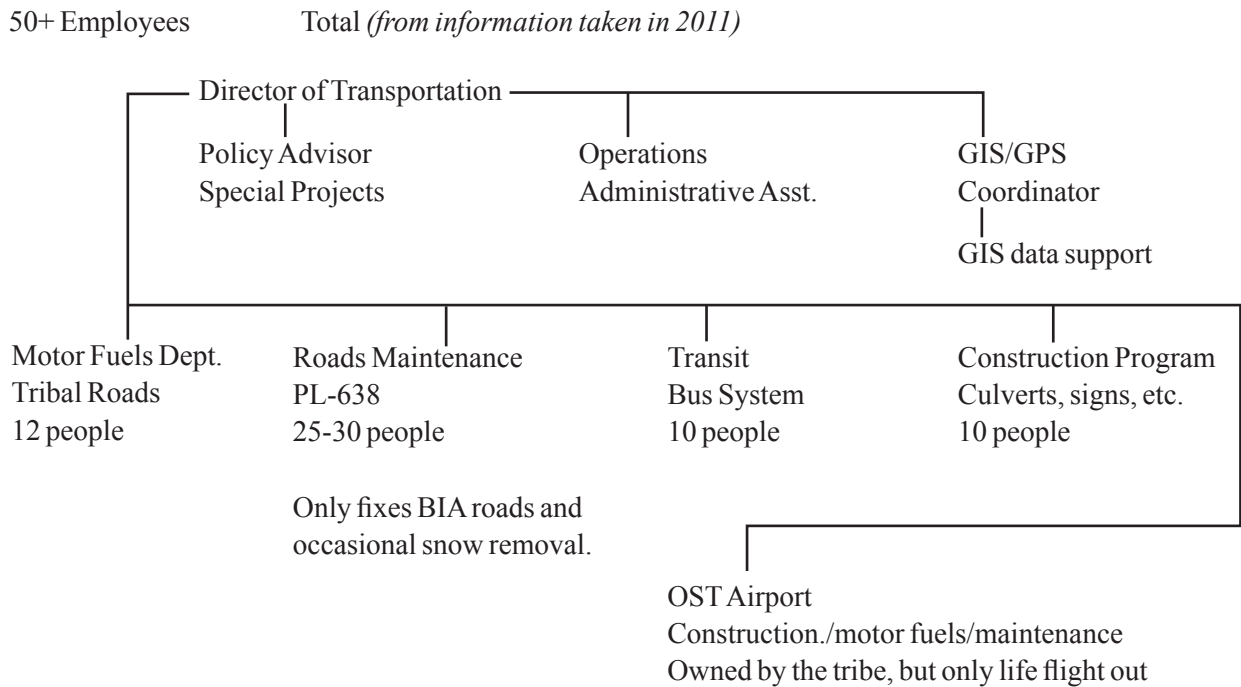


Figure 12.5: Organizational chart of the regional transportation system

Alternatives to Consider

Aside from the services offered by the local transportation and transit systems, there is a strong presence of ride-sharing, car-sharing, horse riding, and hitchhiking throughout our Region. Many families and friends share what they have in an effort to save scarce resources. This has resulted in a variety of positive outcomes from a severely depressed economic state, including deeply interconnected families and feelings of kinship, and the continuing legacy of horse culture. Our people believe in helping one another and take pride in our cultural heritage. Opportunities for solutions lie in building upon these commonly held values.

Transportation options impact our ability to live a fulfilling life that allows us to access other communities, employment opportunity, health care, schools and other things we need for a balanced life. Currently, too many of our relatives struggle to maintain reliable transportation and end up missing work and losing jobs. This constant struggle wears upon our spirit. We must build upon the better parts of what we have and strengthen this system to work for us.

RECOMMENDATION 01

WOAWACIN TANKA KIN UNYUECETUPI KTE, NA WATOHANL SNA PIYA UNKAGAPI KTE IMPLEMENT THE LONG RANGE PLAN AND CONTINUE UPDATES WITH INCREASED LOCAL CAPACITY BUILDING

The OST DOT has a 20-year long range transportation plan that was first published in 2007 and is updated every 5 years, with the most recent update happening in 2012. This plan is coordinated by the OST DOT and involves local stakeholder inputs as well as outreach/collaboration with county, state and federal transportation entities. This is a prioritized schedule of projects and other transportation related efforts that are important to the region. The pavement management plan is the engineering data that feeds this schedule of projects. Projects are often underfunded and under stress as new emergency demands on the OST DOT occur throughout a calendar year. Working with the federal departments to draft new funding formula and an appropriate annual budget is a first step towards meeting the goals of the long term plan and building a better system. One of the first steps is to find appropriate sources for determining population counts. Census data is not accurate as proven by Colorado State University's successful challenge of the 2000 census.

Crucial to this ongoing dialogue with multiple partners to create a better transportation system is increasing the capacity of local leadership and staff members to make informed transportation decisions based on knowledge of current best practices and up-to-date technology in civil engineering.



Figure 12.6

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

An online portal to check construction status that is updated weekly would be one way to have up-to-date progress on the state of our roads. Also, as model communities are developed, transportation, water, and energy infrastructure will need to work together for maximum efficiency. A regional planning office, or one-stop development office, can help to streamline all departments' work and communications.



RPO



Model
Communities



Communication

Benefits

- Builds off of past efforts
- Increases capacity and knowledge base of local leadership/staff
- Provides comprehensive inventory of all roads
- Better management of assets - proactive approach prolongs life
- Builds capacity for local initiatives to exceed national standards
- Provides an avenue to coordinate efforts between counties, state and federal responsibilities



CASE STUDY

Opportunity Link Havre, Montana

Opportunity Link is a non-profit organization that strives to create and implement strategies and encourage partnerships that will reduce poverty in the Northcentral Montana region long-term.

Opportunity Link led a 2007 planning effort that established four new rural transit systems and expansion of one existing system: North Central Montana Transit (NCMT, in Hill and Blaine Counties), Fort Belknap Transit (at Fort Belknap Indian Community), Rocky Boy's Transit (at Rocky Boy's Indian Reservation), Northern Transit Interlocal (NTI, in Toole, Pondera and Teton Counties) and Blackfeet Transit (Blackfeet Indian Reservation) to expand its service area. OL secured technical assistance from Western Transportation Institute, as well as local community match and/or start-up funds to help establish these systems. OL currently administers NCMT, which coordinates fixed-route bus services with Fort Belknap and Rocky Boy's shuttles across 100 miles of frontier terrain.

In July 2010, Opportunity Link is the recipient of two 2010 Transportation Planning Excellence Awards by the Federal Highways Administration and the Federal Transit Administration for Planning & Leadership and Tribal Transportation Planning. In May 2010, Opportunity Link/North Central Montana Transit received a Letter of Commendation for Outstanding Innovation for Public Transport by the International Association of Public Transport.

<http://www.opportunitylinkmt.org/projects.php>

RECOMMENDATION 02

WOSLOLYE MNAUNYANPI KTE, HECCEL TANYELA WAUNKAGAPI KTE COLLECT AND COORDINATE INFORMATION WITH OTHER DEPARTMENTS TO ENHANCE REGIONAL DEVELOPMENT

Transportation is not an island unto itself. The placement of roads, driveways, trails, and other improvements is almost always affected by growth of housing, businesses, and schools. In order for transportation to complement these activities, it must be better coordinated with the programs and organizations that undertake these activities.

Creating knowledge of and interconnections to other programs' strategic planning efforts as well as the Great Reservation Map, Agricultural Resource Management Plan (ARMP), Integrated Resource Management Plan (IRMP), General Land Use Map (GLUP), and others is of ongoing and critical importance. Additionally, obtaining and dedicating more resources towards digital mapping, staff training and timely content updates is important.

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

A regional planning office could help to maintain the big picture and find common ground when all of the departments come together to create an integrated and strategic approach to sustainable development. Environmental, social and economic concerns must be addressed in an integrated way in order to achieve our vision.



RPO



Environment



Land Use

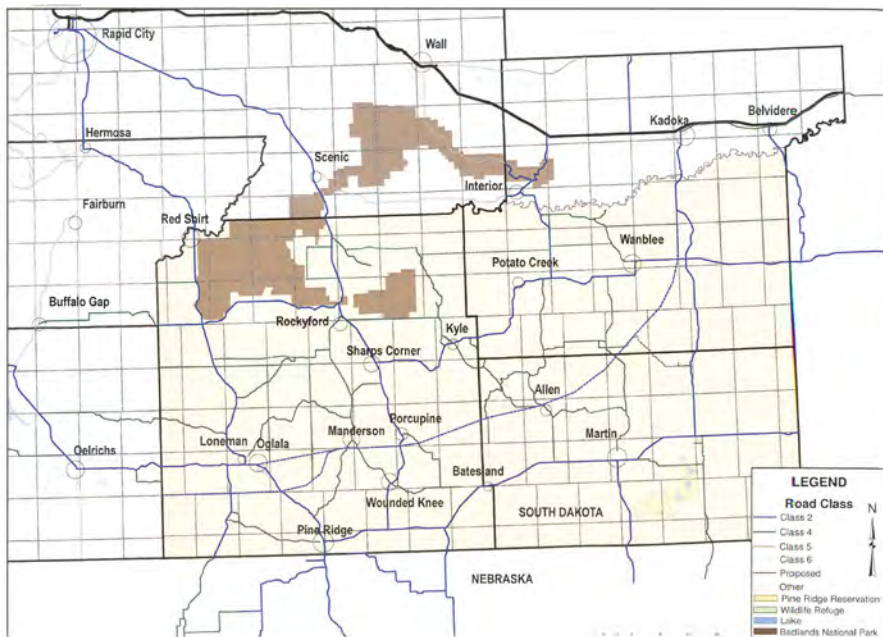
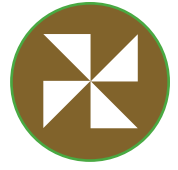


Figure 12.7

Benefits

- Allows for more integrated overall regional sustainable development
- Streamlines allocation of resources and manpower related to housing and other forms of development
- Allows for informed decision-making across programs
- Creates better internal visibility of program activities



RECOMMENDATION 03
WATOKSUPI UNKICAKIJAPI KIN HE UNYUOTANINPI KTE,
NA MAZASKA NA WOOKIEE IYOHIWICUNYANPI KTE
STRENGTHEN AWARENESS OF TRANSPORTATION NEEDS AT ALL
LEVELS AND INCREASE ACCESS TO FUNDING AND SUPPORT

This recommendation requires additional resources to build the capacity of staff and fund a more comprehensive road system. Our needs as a large, land based tribe far exceed what the current funding formulas can provide. Restructuring policy and formula to accurately address the scale of needs of our reservation is a key component of this recommendation. Continuing to connect with other large land-based tribes' efforts to generate wider awareness at the federal and Congressional level will be important. This educational network can also inform one another on best practices and pitfalls in order to innovate new culturally appropriate transportation solutions.



Figure 12.8

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As we build our human capital, our capacity to be self-sustaining increases, and likewise our sovereignty increases. Educational programs or networks to build the knowledge and resource base of Transportation staff is one way that more integrated solutions for getting from home to school to work to play and back again will start to form, get implemented, and finally be expected by our people for a better quality of life.



RPO



Governance



Education

Benefits

- Improves transportation system
- Creates a system where the resources reflect the actual need

RECOMMENDATION 04
WICOTI KIN SANM TANYAN ICIKOYAG WICUNYANPI KTE
INCREASE CONNECTIONS BETWEEN REGIONAL COMMUNITIES

The communities at the heart of our region are lacking critical east-west roads between one another. Most of us choose to drive in large loops adding miles and minutes to our commutes and taking money out of our pocket books to feed our vehicles. The alternative to this is driving over bumpy, minimally maintained dirt roads that turn to mud in the rainy seasons. Our reservation roads system was not intended to support local interconnectivity, but rather the transport of supplies and goods off/onto the Reservation. This has had the side effect of adding to the paralysis of economic opportunity and the high prices we pay for the food and supplies that travel many miles to get here.

We must seek to strengthen the local regional network that allows us to connect with one another in the face of rising gas prices and an uncertain global economy. Without the right of eminent domain, straightening and paving east-west connector roads relies on the coordination of many land rights. We must also analyze existing systems and look for opportunities for economy and efficiency, such as creating agreements between schools to share bus drop-offs or seeking ways to collaborate with trucks entering and leaving the region, we have to seek out ways to make our local situation less costly and more friendly to our own people.

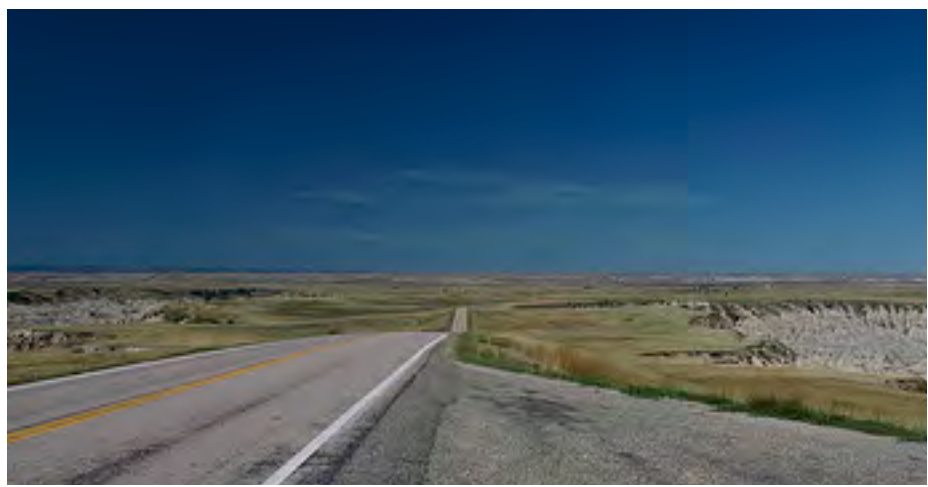


Figure 12.9

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

In coordination with other tribal agencies we should work to determine how developing our road systems can increase sovereignty and independence. In this way we can begin to increase the connections between communities in order to create economic hubs on the reservation. Sharing best practices with other large land based tribes will be key to modelling positive change.



RPO



Economy



Communication

- Benefits**
- Cuts down on travel time
 - Increases interconnectedness of regional communities
 - Increases efficiencies and create savings
 - Enhances economic opportunity
 - Opportunity to model collaborative departmental behavior as OST DOT builds its own new headquarters including space for meeting and collective problem solving.



RECOMMENDATION 05

**TONA IYECINKINYANKE OGNA OMANIPI S'A CINIC'ICIYAPI SNI HECI HENA OWICUNKIYAPI KTE, NA CANKU KIN WICUNKIYUKANPI KTE
EXPAND SAFE, NON-VEHICULAR MODES OF TRANSPORTATION**

Riding horses, walking, jogging, and bike riding are all popular forms of transportation, but need more dedicated trails and paths for these activities to occur so that people stay safe. Create a network for ride-sharing and car pooling opportunities and communicate the ease and availability of these options through multiple media channels such as radio announcements, newspaper ads, or a signup program through the OST office website.

Benefits

- Works within culture paradigms
- Promotes healthy activity/lifestyles
- Reduces risks of injury and fatality by vehicular traffic
- Builds off of the existing “underground” tendencies and strengthens/promotes alternate forms of transportation



Figure 12.10

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As model communities and other developments are planned and receive funding, a reservation-wide trail system should be included in the development process. The placement of this trail should be coordinated with sensitive habitat areas to assure that they are not disturbed while allowing for people to safely walk or ride between communities.



RPO Environment Model Community

RECOMMENDATION 06

WIGLI OKAH TOKTOKECA EHAS WACINUNYANPI NA IGLUZEZE UNK'UNPI. HENA ETANHAN UNKIGLUHLAYAPI KTE HECA, NA ECANLES UNKIGLUHAPI KTE HECA REDUCE OUR DEPENDENCY ON FOSSIL FUELS AND INCREASE REGIONAL EFFICIENCY

The Region is very remote and heavily dependent on private cars for transportation. As the costs for the extraction, refinement, and distribution of petroleum products continue to rise, this will only put increasing pressures on our local communities' ability to afford to get from place to place. We need to accomplish a feasibility study on the viability of locally produced alternative fuel options. Oglala Lakota Cultural & Economic Revitalization Initiative (OLCERI) is currently testing a small scale biodiesel operation on their 42 acre permaculture site. Other conservation approaches can also be started immediately from the expansion of the regional bus transit system, to ride sharing, to better coordinating school bus routes, we will increase our options, increase efficiencies and reduce detrimental impacts on Maka Ina (Mother Earth).



Figure 12.11

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

Coordinating new transportation services for carpooling, carsharing and consolidated school bus services could be part of the efforts under the umbrella of a regional planning office. However, innovating revised funding strategies with the counties, state and federal agencies must be at the heart of new effective and sustainable transportation service for our people.



RPO



Governance

Benefits

- Increases information and possible industries in alternative fuel options at a local level
- Preserves non-renewable natural resources



RECOMMENDATION 07

WASABGLEPI KIN UNYUOTAPI KTE, NA LAKOTIYA WASABGLEPI KAHWICUNKIYAPI NA PAWOSLAL IYEUNYANPI KTE INCREASE EMPHASIS ON LAKOTA HERITAGE AND LANGUAGE

We have such a rich history and an amazing language, but we need to increase evidence of that wherever possible. Improvements can focus on historic, cultural, and scenic areas of our region that honor, rediscover or express our past, present and future. This can be done in a variety of ways. More signs and street names can be put up in Lakota with English subtitles. More billboards and nicer looking large signs can greet or say goodbye to people entering/leaving the Reservation. Informational graphics on weather-resistant kiosks can be put up in more places to help illustrate important events in our history (e.g. Wounded Knee I & II). We could look at officially re-naming towns and communities back to their original Lakota names. Also, pushing to complete

CASE STUDY

Little Big Horn College, Apsaalooke (Crow) Tribe

All signs on campus are in the Apsaalooke language with occasional English subtitles.

<http://www.lbhc.edu/about/>



Figure 12.12 Photo by Aaron Huey

STRATEGIC RELATIONSHIPS WITH OTHER INITIATIVES

As the Language initiative finds new ways to create opportunity for a wider audience to learn Lakota, the first steps could be finding public outlets for educational endeavors. This could include providing Lakota translation for all tourism marketing materials. This will give more broadbased familiarity with the language, and phonetic pronunciation guides can also help to give familiarity with the sounds of our language.



Language



Education

efforts to bring the Crazy Horse Scenic Byway through would be beneficial to sharing our stories and increasing tourism.

Benefits

- Increases knowledge and awareness of our Lakota culture and language
- Restores local awareness and pride of place
- Promotes a positive cultural image to the world
- Enhances access to the market sector of tourism interested in our culture and the landscapes of the Badlands and prairies



PART 04

Appendix

APPENDIX CONTENTS

VISIONING SESSIONS	248
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VISIONING SESSIONS PINE RIDGE, 2ND GRADE

I will live in snowfalls with sisters. I will play at the park with my friends. My sister will take care of me when I'm sick. The store.

Store

Angelica

NOIG

My home

Angelica

Angelica 2nd Pine Ridge
I want nice pretty apartment with the park & car
sister Brother friends store

Store

Angelica

David 2nd Pine Ridge
I want my friends to play with me at big city and swim with my mom to be meyer when I'm sick I want a nd want to get around

David

Name: Devan Grade: 2nd School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

In Rapid City by the Mall at the apartment. At the park I'll do it. The doctor and nurse I will go to in my red car and go to Rushville and buy some hamburger helper.

Devon

Name: Devan Grade: 2nd School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Rushville Store

Devon

Jeremiah 2nd Pine Ridge
I will live in Phoen big house. We'll play my own soccer ball in the yard. When I'm sick I go to bed.

Jeremiah

Name: Jeremiah Grade: 2 School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

I wish I had a nice house and play soccer ball in my yard.

Jeremiah

Jeremiah

Name: Jeremiah Grade: 2 School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Jeremiah

Name: King Tyon Grade: 2nd School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

I'll live in Pine Ridge. I'll have a big house with my friends. I'll have a car. I'll have a store. I'll have a park. I'll have a school. I'll have a hospital. I'll have a police station. I'll have a fire station. I'll have a gas station. I'll have a grocery store. I'll have a restaurant. I'll have a movie theater. I'll have a library. I'll have a museum. I'll have a zoo. I'll have a park. I'll have a school. I'll have a hospital. I'll have a police station. I'll have a fire station. I'll have a gas station. I'll have a grocery store. I'll have a restaurant. I'll have a movie theater. I'll have a library. I'll have a museum. I'll have a zoo.

King Tyon

Name: Lane Grade: 2nd School: Pine Ridge
Can you draw a picture of how you want your community to look like in the future? You can draw anything you want!
Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

1 This is my house
2 My animal friends can play at the park.
3 I can get around
4 My mom and dad
5 My brother
6 from the store

Lane

Name: Lanele, Grade: second, School: Pine Ridge Elementary

Can you draw a picture of how you want your community to look like in the future? You can draw anything you wish!

Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Lanele

Serena 2
Pine Ridge.

A nice community
RAPID CITY
ON THE IN PARK FROM MY HOUSE.
BY MY BIKE
MY COUSIN HARVEY AND MY FRIEND TATE.
MY MOM
MY GARDEN AND THE STORE.

Serena

Serena

Serena

Name: Serena, Grade: 2, School: Pine Ridge

Can you draw a picture of how you want your community to look like in the future? You can draw anything you wish!

Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Serena

Name: Serena, Grade: 2, School: Pine Ridge

Can you draw a picture of how you want your community to look like in the future? You can draw anything you wish!

Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Serena

I will live in Rapid City, I will have a nice car. I will work at Rapid City hospital. I will live with my friends, named Janna, Annie and Terrence. If I'm sick my sister will help me her name is Daren. And if they sick I will help my sister, my dog will be named Diamond. It will be a golden retriever. I will go shopping at the mall. I will buy my food at the store.

(no name)

Name: Terrance, Grade: 2nd, School: Pine Ridge

Can you draw a picture of how you want your community to look like in the future? You can draw anything you wish!

Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

Terrance

Terrance

I'm living in New York City. We will live in the future.

I will have a car and a motorcycle.

Me and my sister and brother we will have a job. My sister will be a nurse. My brother will be a doctor. My mom will be a teacher. My dad will be a farmer.

Terrance

Name: Grade: School:

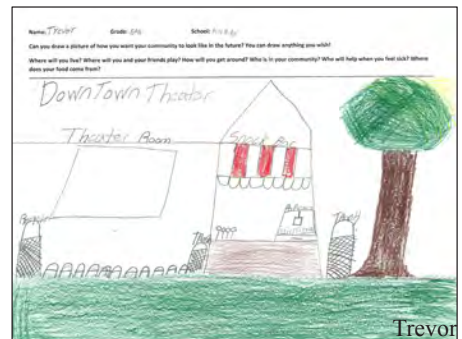
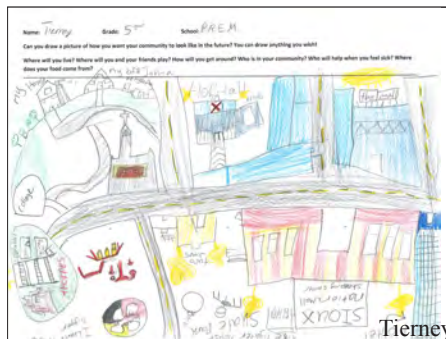
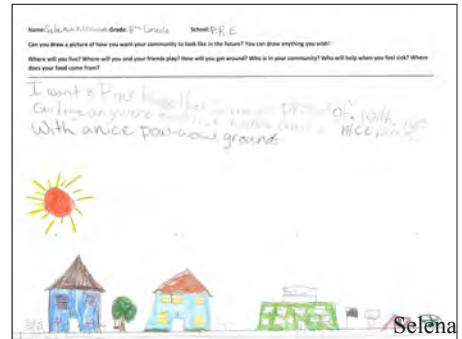
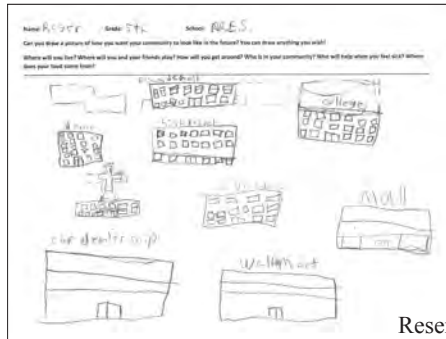
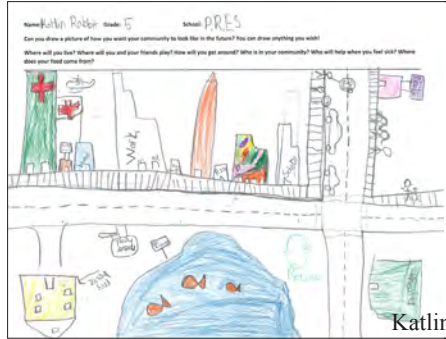
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Where will you live? Where will you and your friends play? How will you get around? Who is in your community? Who will help when you feel sick? Where does your food come from?

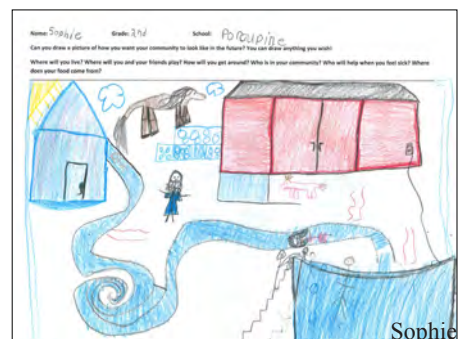
I will live in Rapid City. I will have a nice car. I will go shopping and eat some Janna's food at the mall. I will live with my friends named Janna, Daren, and Annie. I will buy my food at the store.

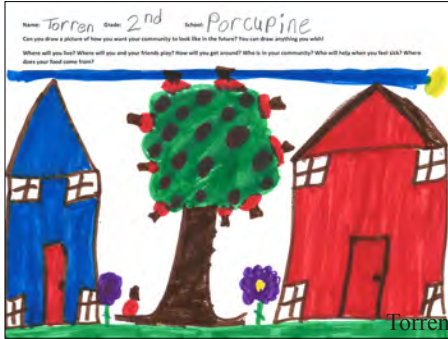
(no name)

VISIONING SESSIONS PINE RIDGE, 5TH GRADE



VISIONING SESSIONS PORCUPINE, 2ND GRADE





VISIONING SESSION NOTES, MAY 4TH



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Visioning and Listening Sessions

May 4th - SuAnne Big Crow Boys & Girls Club

First Round Discussion Questions:

Table #1

What can make this day and plan meaningful?

- Values: respect, healing
- It would be meaningful if the prejudices went away Its not about being full blood or iyeska ... we need better values of Lakota be together not divided
- Education – invest in our youth
- Give jobs to our educated young adults to come back
- Bring back more functional lifeways – take away drugs and alcohol – treat each other better
- Need to teach life skills and hard work again

What values form the core of Lakota Culture?

- Respect
- Values are timeless
- Not matter when you choose they are there
- Work ethic – “You can tell how active a person is by the size of his woodpile in the fall or how soon he shoveled a path through the snow from the house to the outhouse.” Harry Eagle Bull’s grandpa
- Generosity – (do not confuse with codependency)
 - In the old days we had no drugs or alcohol ... now these things confuse our concept of being generous (helping someone out of jail when they don’t deserve that help?)
- Family – a healthy one
 - Sitting down together for meals and gathering to connect with each other to share stories and teachings ... who does this any more

What is your vision for the future?

- Unci’s and Gagas will have an easier life when they don’t have to take care of babies so often
- They have a nice home to live in
- That the children/grandchildren all have responsible and productive lives
- That the young families have support to be parents and not perpetuate dysfunctional behavior
- Supportive services come to the people ... not the other way around
- Stop paying our kids/grandkids for every little accomplishment and creating entitlement mentality
- Need more entities that are designing, building houses than just tribal housing. They need a lot of help. Need to meet large demand!
- Need more incentives, like “this is going to help me survive and help my family” not “I need a handout.”
- The future would have better business environment with a healthy, active business code and enforcement by a reliable courts system

May 4th Visioning and Listening Session Notes

1



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- Take a look at EBT programs. Why do we buy chips, soda, etc.? People don’t eat healthy or know how to cook.
- The future has a better way to get healthy food. Control what we can and cannot purchase with EBT
- Reduce costs of doctors, police, judges, etc. by treating alcohol/drugs, violence, etc.
- People need to learn how to manage things better and be better problem solvers
- We will have more infrastructure and resources to help us succeed.
- When people come here to live, they will have a place to live, play, and interact with each other... not the current housing clusters and neighborhoods
- Spirituality will be stronger and more vibrant (people will know their values, ceremonies and languages)

Table #2

What can make this day and plan meaningful?

- Incorporate as many people as possible
 - Everyone represented
- Break down cultural barriers
 - Communication with Rapid City
- Sustainable and replicable results
- Realistic and achievable
- For this area to attract a greater share of wealth
 - This plan could be an engine to shift the wealth

What gives you hope?

- Moving from crisis management to strategic thinking
- Youth driven
- Significant amount of collaboration

What values form the core of Lakota Culture?

- We are all in this together
- Language culture ceremonies
 - Honor this in the 21st century
 - Past gives direction
- Mother earth as living entity
 - Walk lightly on the earth
 - Connection to the land
 - Respect
- Sticking to values can get beyond politics
- Not living large – not all about money and debt
- Live underneath your means
- Generosity – Respect – sharing
- Growing spiritually

What is your vision for the future?

May 4th Visioning and Listening Session Notes

2



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- Merging cultural tradition with 21st century
- Supporting grassroots efforts
- Entrepreneurial – crafts
- Technical support for entrepreneurs
- Tiospayes are really big
- Taking the small scale family based business to the next level
- Becoming more self sufficient
 - Growing vegetables, having chickens
 - Farming, strawbale houses, solar power
- The ability to live Lakota while being fiscally secure
- Grow food instead of going to Walmart
- Ecological management systems existed but destroyed by forced policies
- Native Americans are on the rise
 - People are visiting to see what's going on
- Infrastructure – improved and sustained
 - Transit, roads, fix potholes
- Large scale wild bison herd
 - Right now small and controlled
 - Would bring tourism
- Tourism needs to be more organized – get people out of Rapid City and into the reservation
 - Potential to share tragic experiences with other nations with similar experiences – cultural bonding and healing
 - Mt. Rushmore 3-4 million visitors per year
 - Tourism is resilient to gas prices because people are vacationing in their own 'backyards'
 - Tourism is a strong draw
 - Needs to be diversified and have a better impact on the people
- Sovereignty – need to start relationships with other countries

Table #3

What would make this day and this plan meaningful to you? What gives you hope?

- Take into consideration many views of where our problems come from
- Consider health concerns
- Protect our land and water
 - Contaminated water and land could cause many of the problems, but it hasn't been directly tied to diabetes and mortality
 - Barrels of toxic waste and radiation poisoning
- Clean air act
- Better government laws to protect
- Every aspect of recovery
- Dialogue is very important
- Outside influence is important, but it is hard to let outsiders in
- Would like for children to live here – but where?
- Open minds and listen
- Something good will come of this, but how will we finish what we start?



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- Education needs improvement, it has changed over the years
- Increased leadership from men in the community
- Need to talk about the fact that 500+ years of trauma have happened to our people and restore values that the language teaches us
- The Maori, Crow, etc are bringing back their languages, the Lakota need to as well.

What values form the core of the Oglala Lakota culture?

- Relationships
- Caring unconditionally
- Every generation loses a little more knowledge of history and becomes a little more Westernized
- Value the air water, land and animals
- Respect
- Generosity
- Protection of family, members of tribe (tiospaye) as way of life
- Need to rediscover our Lakota values – have lost them over the years
- Language is needed to understand values, it is the foundation
- Kids are more interested in technology than values – have lost their Lakota way of thinking

Describe your vision for your future and the future of your children and grandchildren?

- Increased dialogue
- Housing for children to return
 - Family together
- Education options
 - Teach all Oglala Lakota the language

Table #4

How can this day and this plan be meaningful to you?

- The day would be meaningful if new ways to improve water quality could be found
- People to come together for actual results; be proactive
- Value the history and culture and use it as part of the solution
- Long term vision is important, but immediate issues need to be addressed – long term, intermediate term, and near term plans and benchmarks necessary

What values form the core of Oglala Lakota culture?

- Thinking about future generations
- Valuing the earth
- Fortitude
- Passing wisdom down, not anger
- The plan should teach if its going to sustain
- Adaptable
- Respect
- Compassion
- Education with cultural identity



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Describe your vision for your future and the future of your children and grandchildren in the Oglala Lakota Nation

- Leaders, teachers, role models with values
- Self-sufficiency – recapturing the spirit of self-sufficiency
- To build strong and healthy families
- Increase opportunities, reduce road blocks
- Sobriety

Second Round Discussion Questions

Economic development

- Tourism – more beneficial and controlled
 - Positive impact
 - Not culturally exploitive
 - Not environmentally damaging
 - Economic benefits of tourism need to go to the people
 - Need more tools to drive tourism – maps
 - Better organized, better infrastructure and hotels
 - More communications with the other national parks
 - Communicating PRIR attractions
 - Control National Park on reservation
 - White tourism structure doesn't know about the reservation
- Training folks so that they can get the jobs
- Stronger business friendly laws and regulations
- Environment where entrepreneurs can start business
- How to be commercially viable without grants?
- Market entry – how to sell our art without the middle people?
- Expand physical stores and markets to sell locally made arts and goods
- Sometimes Artists don't want to be business people – how to help these people have better options and partnerships
- Artist coops
- Keep it 'in house' own the line
- Tribe could get resources together
- Specialization
 - E.g. 'grass fed' beef or buffalo
 - How to capitalize on culture
 - Tanka bar as an example
- Learn from the people that have set up successful businesses on the reservation



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Housing and Community Development

Opportunities (What it looks like):

- Families would have decent housing with free wind energy and not worry about utilities and quit chopping down trees
- Schools would seriously teach:
 - Culture and language
 - Science and math
 - Self expression
- Bring new business and industries to the Rez and people would have jobs. More jobs means a better way of life by being able to afford the necessities
- People would be able to shop for healthy food or order it at a restaurant
- Clean homes: energy efficient homes using sustainable resources
- Healthy knowledgeable people helping to run and guide our communities with honesty and integrity
- Healing: spirit, culture, mental state and physical state
- Education (knowledge): spiritual, cultural, mental, physical
- Opportunity to provide to families: shelter, security, prosperity
- Support education and provide jobs for educated and uneducated tribal members
- Develop parks for enjoyment and expression of life
- Opportunity to educate youth on traditional Lakota values, and engage youth in traditions
- Planning of spaces: apartment buildings, ownership, other
- Affordable housing/apartments for young families with a clean new environment for our people
- Teens would have access to many activities that promote healthy thinking and living
- Create a positive business environment
- Being able to transport on safe highways with two hospitals
- Safe water
- To be able to be proud of your community
- Green Architecture/Aesthetically structured
- Safe neighborhoods
- Access to resources
- Museum for cultural history
- Collaboration
- Dollar store
- Laundrymat
- Motels
- When large tribes succeed, the U.S. government terminates their treaty rights
- Better health care at HIS
- Job creation: more businesses, circular cash flow on Rez
- More housing

Outcomes (How to get there):

- Community development
- Revised governing documents to allow community development
- More community discussion with all ages for a broader input on ideas and solutions



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- Stress the importance of instilling the “old” values into today’s generation (i.e. identity crisis)
- Incorporate Lakota principles/values into tribal constitution
- Overhaul governmental structures
- Have a recreation center for young people and internet access so that young people can interact
- Teach cultivation of land to sustain our people (food): planting, organic gardens, crops, agriculture
- Give opportunities to new businesses to thrive
- Bring more commerce to rez – provide more places to stay
- Require our leaders to be qualified for their positions – Raise the bar
- Use energy deferrals – wind turbines, solar power
- Educate youth about everything, not just to stay in school but also about the REAL WORLD

Both

- Health = happier people
 - Need refinement of eating habits to promote better health in regard to diabetes, heart disease, cancer, etc. (organic foods (gardens), vegetarianism, clean water, teach proper food handling (pesticides)
- Housing
 - Build housing for people away from dysfunctional communities
 - Build energy efficient homes on own land with wind energy and solar energy
 - Make housing affordable
 - Create jobs, enterprises, community coops

Health, Healing, and Access to Healthy Food

- Nation is as healthy as its people: spiritual, mental, physical, etc.
- Personal and community connections and listening leads to healthier communities
- More healthy choices are necessary
- Multiple benefits to healthy activities like gardening:
 - Improve land
 - Physical fitness
 - Mental health
 - Teaching, sharing, passing down
 - Family time
- Teach healthy practices – youth need parents to teach
- Find practical solutions to make organic and healthy food easier
- Use local produce
- Use cellars to store food
- Healing –
 - There is trauma, pain, and hardship
 - Need to expose issues
 - Need to feel and understand people
 - Need to build trust
 - Seeing hard things requires healing
 - Overcoming fear



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- Healing is suppressed by substance abuse
- Reactivate societies and organizations to provide support

Transportation, Infrastructure & Utility

- Dependency is not that helpful on gout.
- How do we resolve the conflicts between using our OWN resources and preserving unci maka... We need a way to utilize resources respectfully.
- Opportunities:
 - Bring people together.
 - Better planning (more efficient)
 - Longer range comprehensive planning will help us.
 - We need a planning entity to keep voices together.
 - With a more united voice, get more access to support.
- Outcomes:
 - Dignity – Decent living environment for a reasonable life.
 - More playgrounds.
 - More jobs.
 - More efficient buildings and homes that fit the environment.
 - Better land use to better build our communities and reduce overcrowding and reflect culture.
 - More efficiency and coordination.
 - Instill values of empowerment.
 - Need more banks.

Topic Thoughts:

- Need places for people to work and have jobs and all the “infrastructure” needed to support that.
- Look at the family aspects in that infrastructure supports families.
- All roads were designed to go outward to white trading towns. We need roads that support inter-reservation activity and economic development.

Education, culture, language and arts

- 1
 - How your brought up
 - Knowledge of self
 - Put mind and heart into it and if you don’t have the resources, you go out and look for them
 - Watching the little kids and wanting a good future for them to look forward to.
 - Knowing it will help us in the future, more employment, emphasis on education, which will lead to less poverty
 - Motivation – more youth are getting involved in community wide events
 - More red centers AKA fitness
- 2
 - Get more people involved in keeping our community clean, to represent who we are
 - Respect: as Oglala Lakota people we must respect ourselves first, before we respect others
 - Pride: We need to have pride in who we are
 - Trust: We also need to be able to trust outside organizations
- 3



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- Native Americans more of a chance at succeeding
 - Needs cheaper products AKA
 - Gas
 - Groceries
 - More resources (IHS Insurance)
 - More activities around the rez to prevent drug and alcohol and pregnancies
 - Better housing
 - Needs people (motivational) to help the kids want to go to school, want to get a job and to look to other things besides drugs and alcohol
- 4.
- Violence prevention
 - No gangs
 - Stop bullying
 - Fights
 - Abuse
 - More counseling and therapy
 - Suicide prevention
 - Forms (more of birth control and people to enforce abstinence)

VISIONING SESSION NOTES, MAY 5TH



Visioning and Listening Sessions May 5th – Rockyford School

First Round Discussion Questions:

Table #1

What can make this day and plan meaningful?

- Writing of youth on wall highlights why the plan is important. Safe, clean homes, drug free
- Action this day forward. Walk the talk
- Address current problems
- Deal with the past, address outside influences
- Make sure something comes out of this process
- Young people

What values form the core of Oglala Lakota culture?

- Trust
- Fresh (?) put ourselves on the line
- Basic survival, meeting basic needs
- Basketball
- Get out of romantic vein
- Today, no connection to culture
- Be a good relative, understand what that really means
- Combine traditional values (and teaching to children) with life today
- We need to think like the older generations
- Ceremonies, bring back the spirit (people and community)
- Restore the values in communities
- Be good to everyone
- Humor

Describe your vision for your future and the future of your children and grandchildren in the Oglala Lakota Nation

- Well educated children
- Sustainability in all aspects
- Cultural teaching – language first and foremost
- Bring in balance – our ancestors plus now
- Fluent speakers
- Bring the buffalo back – think about how we use our land
- Way of making a living that is compatible with the culture and spirit of the people
- There are values worth preserving and celebrating already here. Be aware of the natural things surrounding us
- Look at issues as a community, not as individuals
- Address food production and energy production

May 5th Visioning and Listening Session Notes

1



Table #2

How can this process be meaningful to you? (in terms of people, environment and spirituality)

- Start of something positive but is also something that is already moving. Youth driven (young adults) partners with the tribe and BIA but not driven by them.

What values form the core of Oglala Lakota culture?

- Respect, community, helping one another okiciyapi, respecting the elders, bringing back the value that it takes a community to raise a child; quality education at school and at home; Lakota language.

Describe your vision for your future and the future of your children and grandchildren in the Oglala Lakota Nation.

- Respectful, caring and clean community. Providing a healthy community for future generations (spiritual, housing, eating right, mental laughter).

How can this process be meaningful to you? (in terms of people, environment and spirituality)

- Tiospaye System
- Rebuilding family structure.
- Work with those who are willing to work together to make a positive change.
- Role of Wicasa (male) – Look at policies that have affected men.
- Values – Definition terms.
- Respect! Education!
- Vision – Safe community, drug / alcohol free, children knowledgeable about culture, language / importance of land base.

Table #3

What would make this day and this plan meaningful to you? What gives you hope?

- Getting the wheels turning
- Obtainable goals
- Building trust
- Taking action
- Becoming organized
- Working for our children
- All nations coming together to build future
- Avenue to voice our ideas and make decisions for children's benefit
- Working together for economic development
- Information sharing and collaboration

SUMMARY: Trusting each other and coming together to plan

What values form the core of the Oglala Lakota culture?

- Intergenerational respect and understanding
- Community (All)

May 5th Visioning and Listening Session Notes

2



- Respect of youth AND elderly
- Remember our identity and refocus our mindset on culture, family and language
- Courage: don't be scared to stand up for what you believe in and to protect your people
- Wisdom: knowledge
- Respect
- Generosity: share your thoughts and your knowledge with the oyate. What you learned.
- Start at home where the seed is – nurture and grow the seed and the environment improves around it

Describe your vision for your future and the future of your children and grandchildren?

- Safety, knowledge through hard work and setting examples
- Opportunities
- Self-sufficient
- Healthy
- Clean
- Physical well being
- Culturally sound
- Tiyospaye working together

Table #4

What can make this day and plan meaningful – what gives you hope?

- This meeting is a good start for the community
 - Before this meeting didn't have communications
 - People weren't included in meetings
 - Only open to the executive board
- It gives us hope to get the community involved
- The youth – want to see more done for the youth in Porcupine
- Get people to understand law enforcement role – increasing sensitivity of officers
- Education
- Coming together in a circle (traditional way) gives hope
- Focus on the positive things

What values form the core of Lakota culture?

- Respect, Accountability
- Purpose, patience, listening
- Generosity, focused on spirituality
- Strength and healing through spirituality

What is your vision for the future?

- Stronger families with Lakota values
- Instill respect and accountability in children
- Go back to farming
- A more active lifestyle with more activities
- Gardening – positive force – a way to get back to tradition
- Eating healthy



- More things for the youth to do
 - Summer activities
 - Basketball camp
 - Youth leadership camp
- Jobs
 - Right now alcoholism drives a lot of employment
 - Example: public safety, hospitals
 - Need to have employment that does not feed off of misfortune
 - Car manufacturing
 - Raising and packaging buffalo meat
 - Programs to teach agriculture and ranching
- More Lakota Speaking
 - Classes – increase amount of people who speak Lakota

Table #5

How can this process be meaningful to you? (in terms of people, environment and spirituality)

- To be successful and to learn.
- Reach an agreement on sustainability.
- Gathered here together.
- The people give us hope.

What values form the core of Oglala Lakota culture?

- Respect, wisdom, courage, integrity, sharing, community, responsibility, honesty, faith, LOVE

Describe your vision for your future and the future of your children and grandchildren in the Oglala Lakota Nation.

- Plan for 0-30 (the youth).
- Teach that poverty is a state of mind.
- Opportunity for education.
- Jobs after getting education.
- Successful business – farming, ranching, healthy foods.
- Generation able to utilize land.
- Still have identity.
- Wicocangke – way of life meaning.
- Get out of the poverty state of mind.
- Get into regenerative / sustainable state of mind.
- Personal pride.
- Hope – Faith – Well-being.
- More opportunity.
- Community involvement.
- Opportunity to be who you want to be.



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Comments from High School Students

- Would be nice to know our family tree and where we come from
- Would be nice to walk outside and be safe
- Kids are screaming for attention and to have things to do
- We kids need more adult attention so we can learn from them. We admire them. We want to be like them.

Second Round Discussion Questions:

Economic Development

How does this topic relate to the vision described today?

- Sustainable businesses embody Lakota values
- Trusting and working with each other
- Learning and teaching new job skills to help more to be self sufficient

What opportunities does this topic offer for achieving the vision? (What it looks like)

- Every job created here brings us closer to achieving our traditional values
- Unlimited opportunities
- All businesses have a chance if they are based on a sustainable model

What are the outcomes needed to realize the vision? (How to get there)

- A strong upbringing (start at home)
- Education
- Larger business network gives local businesses a farther reach (some local crafts sell for more in other markets)
- New policies for a business-friendly environment
- Teaching traditional arts and crafts skills = business
- New jobs and skills also give people more things to do to stay out of trouble and be productive members of community (builds pride)

Health, healing and access to healthy food

- Heal spirit mind, body and soul
 - Physical and mental
- To work with the youth you must first heal yourself
- Make good decisions and feel good when you are healthy
- Eat healthy – oatmeal and nuts
- Spiritual healing – through either church or traditional
- What it looks like
 - Walk – public recreation space and walking clubs (this is already happening)
 - Ice skating rink
 - Take time off and get regular checkups
 - Services should come to the people
 - Increase information

May 5th Visioning and Listening Session Notes

5



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- Nutritionists – need to get more information about nutrition
- Locally grown food
 - Protecting the planet (pollution and climate change)
 - Healthy fresh foods
 - Rising gas prices
- More convenient and affordable counseling
- More health and spirituality
- Spaces in school for healing
- Using traditional kinship to foster bonds
- Using Lakota words to describe connections
- What to do
 - Gardening
 - More Parental involvement
 - Mobile Clinics
 - Collaborate, talk, respect
 - Take responsibility – go beyond words
 - Walk after work, play with the kids
 - Access to nutrition information
 - Raising awareness

Governance and Sovereignty

1. Congressional Acts, Administrative Laws & Statutes, Policies preclude, hamper, impede or stop us for self-determination.
2. Our land is controlled by Government laws and policies.
3. Tribal Government selling state taxes the tribe dictates.
4. We pay taxes to state and tribe.
5. Sovereignty means to prosper individually.
6. Because our treaties are governed by congressional and constitutional laws.
Meaning: Federal monies.
7. We're bound by laws to sovereignty
8. Find consensus on Sovereignty Tribal.
9. Because Lakota from the beginning had constructive sovereign nation. We all had purpose.
10. Sovereignty having the right govern ourselves as our own nations.

Transportation, Utilities, and Infrastructure

How does this topic relate to the vision described today?

- Reducing travel needs by reducing travel distances to provide basic needs and services
- Coordinate utilities and infrastructure to provide more efficient services and improve quality of services

What opportunities does this topic offer for achieving the vision?

- Daily bus all around the Reservation and surrounding areas
- Explore a ride-sharing or carpooling program where people who need rides and people who can provide rides can communicate

May 5th Visioning and Listening Session Notes

6



- Sidewalk to Kili (example) – improves health, recreation, social connections
- Road improvements – more east west roads

What are the outcomes needed to realize the vision?

- Electric or Biofuel for transportation
- Educate / utilize local people for projects
- Build on past successes (other sidewalk projects?)
- Improve existing transit service
- Reduce inefficient transportation strategies (overlapping school bus routes)
- Be proud of small cars

Natural Resources

- Plan
- Restore (trash, water, etc.)
- Recycling
- Trash management
- Wind, solar energy (housing, facilities)
- Management

1. Preservation of land and language for the people and future generations.
2. Opportunities – Sustainability.
3. Outcomes –
4. If you restore they will stay.
5. Go back to culture, land, tiospay
6. Buy back land
7. Lose the mindset.

Housing and Community Development

1. Take pride in your home.
 - Vandalism, taking care of it.
 - Security.
 - Safer, cleaner homes.
 - Respect neighbors.
 - Easy access homes for elders.
 - Easier access to land.
 - Sewage, water access, adequate to health issues.
 - Funding for more homes, lower rent,
2. “Dream House”
 - Get more housing, once they have the houses, they will have to maintain it.
 - Education on how to buy, own, take care of your own house.
 - Solar heat, thicker walls.
 - Having a safe affordable home can help families self-esteem.



- With a home comes a family, a family equals community, and that equals language and traditions.

3. Pride in home ownership.
 - Having own land.
 - More transparency about who owns what land (this is a BIA issue).
 - Admit that historical trauma exists and seek ways to heal the spirit.
 - Having a good home environment is important to having a healthy family.
- Respect of property – yours and others.
- Home environment (take care of surrounding land).
- Need more of them.
- Solid homes (less trailers with fires on top).
- More efficient (better insulation and construction) costs reduced.
- Make something happen re: fractionalized lands so people can use their land.
- Need better road systems to get to our lands where we want homes.
- Crappy roads destroy our cars.
- Safe, affordable housing – no black mold, spiders.
- Reduce overcrowding – everyone has a right to have a nice room to live in.
- Get people to pay rent – it helps with maintenance.

Education, culture, language and arts.

1. At our school traditional arts are available for us to learn. (Bead work club, drum group, hand...)
2. We are able to visualize how we used to spend our time instead of doing drugs and alcohol.
3. Language – seems to be fading in young people today. Language development.
4. Strengthening the community.
 - Working together in balance and harmony.
 - Respect and learn from elders.
5. A safer, unified community.
 - Everyone is closer and can depend on each other for help. No one is left out. A safe place where the children can go and have fun.

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Ch. 1: Regional Planning Office

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Ch. 2: Governance

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Figure 7.6: 163267_1545530750678_1007298541_31244056_5402934_n. n.d. Courtesy of Oglala Lakota Cultural & Economic Revitalization Initiative. Accessed March 2, 2012. Reproduced from “Oglala Lakota Cultural & Economic Revitalization Initiative,” http://www.olceri.org/gallery/index.php/163267_1545530750678_1007298541_31244056_5402934_n.

Figure 7.7: “About 30 supporters of green jobs marched to the tribal coalition meeting Tuesday wearing green t-shirts to show their support for the creation of the Green Economy Commission.” 2009. Photograph by Kelvin Long. Courtesy of the Los Angeles Times. Accessed March 2, 2012. Reproduced from “Los Angeles Times | Environment,” <http://latimesblogs.latimes.com/greenspace/2009/07/navajo-indians-green-jobs-.html>.

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Figure 10.4: Name of drawing. Source data: Source data. “Layer name,” “layer name,” “layer name.” URL referenced. Accessed [date].

Figure 10.5: Hardy, Stephen. 2011. IMG_0946. Digital photograph.

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Figure 10.7: “84 Pipestone County Wind Turbines.” 2010. Photograph by flickr user cariliv. Accessed March 5, 2012. Reproduced from flickr, <http://www.flickr.com/photos/cliving/4775410067/>.

Figure 10.8: “Social Carbon Biomass in the Amazon Forest.” 2011. Photograph by flickr user Land Rover Our Planet. Accessed March 5, 2012. Reproduced from flickr, <http://www.flickr.com/photos/our-planet/5371958093/>.

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Figure 10.10: BNIM. 2011. iStock_000000742106_Hand_Water. Digital photograph.

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Figure 10.13: "Climate Action Plan." 2011. Diagram by flickr user Portland Afoot. Accessed March 5,2012. Reproduced from flickr, <http://www.flickr.com/photos/portlandafoot/6306996628/>.

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Figure 10.17: "Balloons against the grey, great sky!" 2009. Photograph by flickr user Renato Ganoza. Accessed April 13,2012. Reproduced from flickr, <http://www.flickr.com/photos/rzganosa/3977058622/>.

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Figure 10.21: "Selling seed starts to gardeners in the community." 2011. Photograph by flickr user USFS Region 5. Accessed April 13,2012. Reproduced from flickr, <http://www.flickr.com/photos/usfsregion5/5809142928/>.

Figure 10.22: "Treaty Rights." 2011. Photograph by flickr user Wisconsin Department of Natural Resources. Accessed April 13,2012. Reproduced from flickr, <http://www.flickr.com/photos/widnr/6589186103/>.

Figure 10.23: "a bin for everything." 2008. Photograph by flickr user andy_carter. Accessed April 13,2012. Reproduced from flickr, <http://www.flickr.com/photos/salsaboy/2774900103/>.

Figure 10.24: "Family Portrait Ciudad Saludable." 2012. Photograph by flickr user Alex E. Proimos. Accessed April 13,2012. Reproduced from flickr, <http://www.flickr.com/photos/proimos/6881044634/>.

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Figure 11.1: Thunder Valley Community Development Corporation. 2009. DSC01641. Digital photograph.

Figure 11.2: "Old meets New." 2007. Photograph by flickr user 37 °C. Accessed March 5,2012. Reproduced from flickr, <http://www.flickr.com/photos/37degrees/567542902/>.

Figure 11.3: BNIM. 2011. iStock_000002948960Medium_Computer_Class. Digital photograph.

Figure 11.4: "connection." 2010. Photograph by flickr user Manchester-Monkey. Accessed March 5,2012. Reproduced from

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Figure 11.5: "Wifi!" 2009. Photograph by flickr user °Florian. Accessed April 16,2012. Reproduced from flickr, <http://www.flickr.com/photos/manchester-monkey/4879930891/>.

Figure 11.6: Thunder Valley Community Development Corporation. 2012. IMG_5226. Digital photograph.

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