

WICOZANI PATINTANPI
(Promoting a Healthy Lifestyle)

A Program of
Native American Advocacy Program
And
South Dakota Strategic Prevention Framework State Incentive Grant (SPF SIG)

PROGRAM EVALUATION

July 1, 2011 to June 30, 2014

Executive Director
Marla C. Bull Bear, MA

Evaluator for Final Report
Mary Ann Coupland, Ph.D.

Completed: November 20, 2014

WICOZANI PATINTANPI (Promoting a Healthy Lifestyle)

INTRODUCTION

The Wicozani Patintanpi is a prevention program established under the Native American Advocacy Program (NAAP) on September 1, 2007. NAAP was established in 1992 as a state-wide, non-profit, grassroots organization serving persons residing on and off the lands of the tribal nations in South Dakota by providing Independent Living (Hunkesni Owicakiyapi) Services by contracting with The Division of Rehabilitations Services (DRS) for the state of South Dakota. The focus on Hunkesni Owicakiyapi is to advocate for the rights of, with, and for people with disabilities and to identify and promote access to existing resources, serving people with permanent disabilities who live in the Tribal Nations of South Dakota. Hunkesni Owicakiyapi acts as a facilitator that guides individuals with disabilities to more fully develop their potential and gives them an opportunity for growing, developing and dealing with all phases of their life.

As NAAP grew, its purpose became two fold. The purpose of advocating for and guiding Native American people with disabilities toward a more independent live style continued; but a prevention piece was added. In 1994, NAAP became accredited as a provider of prevention services, contracting with the Department of Social Services, Prevention Program for the state of South Dakota, which was the first Native American prevention services accredited in the state of South Dakota. The initial purpose of the prevention program was based on the believe that Native youth need to know their culture and have access to people, places, and environments that help them to develop healthy lifestyles, without alcohol, drugs, or violence. The intent of the program was to focus on helping youth and at risk youth on the reservations of South Dakota build a cultural identity based upon the traditional Lakota way of life.

The mission statement of Wicozani Patintanpi is “To reclaim Lakota Language, culture and spirituality by promoting education and healthy lifestyles for our youth through culturally based strategies,” by helping Lakota youth transitioning to culturally grounded adulthood without the use of alcohol and illegal substances.

By completing this Mission, Wicozani Patintanpi Program visions “a safe, family oriented community that nurtures Lakota Life, with respect of self and others, by living healthy lifestyles that promote the physical, emotional, spiritual and mental wellbeing of the Nation. Our youth have a quality life and grow to become well rounded, educated, competent, balanced, healthy Lakota speakers who have an identity and sense of place/belonging to their community and demonstrate how to be a good relative, harmonious with their natural environment, knowing the value of wolakota.” The wolakota way of life is without alcohol.

In 2011, NAAP contracted with the state of South Dakota to provide prevention services through the Strategic Prevention Framework State Incentive Grant (SPF SIG), with the goal of reducing underage drinking through the revitalization of the Lakota culture to the youth on the Rosebud Reservation. (See Appendix A for a map of the geographical area covered and the different communities within the area.)

Use of alcohol by minors was at a critical point in 2011, with 130 of the 454 youth arrested and incarcerated in Wanbli Wiconi Tipi, the Juvenile Detention Center servicing the Rosebud Reservation with alcohol issues. As these statistics indicate, the youth arrested were in need of interventions, supporting the intent of the Wicozani Patintanpi Program to provide a culturally based intervention for youth on the Rosebud Reservation. (See Appendix A for a complete breakdown of the issues identified with the youth who were incarcerated at Wanbli Wiconi Tipi from 2010 to June 30, 2014.)

Wicozani Patintanpi (Promoting Healthy Lifestyle) Prevention Program Model is a multistage prevention program model in experiential learning for girls and boys ages 12-18 years old which focuses on reestablishing Wolakota (Lakota way of life) through focusing on the twelve Lakota virtues known to the Seven Council Fires of the Tetowan Lakota: compassion, perseverance, sacrifice, fortitude, generosity, wisdom, love, respect, bravery, honor, humility and truth. The goal of the Wicozani Patintanpi prevention program model is to promote thoughtful behavior choices, provide youth with information and skills to reduce risk behaviors associated with historical trauma and internalized oppression while strengthening youth via cultural roles and responsibilities so that they can avoid negative elements in their lives such as alcohol, drugs, violence and suicide. It is anticipated that this curriculum develops a greater sense of self-esteem through learning, practicing and building resiliency and refusal skills by being immersed in the Lakota culture. It is also anticipated that the youth who participate will re-establish their cultural identity engendering a pride in themselves that will create an internal motivation to avoid negative elements in their lives. The program elected to undergo and exhausted evaluation on its benefits and outcomes to participating youth and to apply to the National Registry of Evidence-based Programs and Practices.

Wicozani Patintanpi would not be possible without its dedicated Board of Directors and staff. The board consists of Rev. Webster Two Hawk, Sr. President and Sicangu Sioux (Rosebud) Tribe member; Jerome Kills Small, Treasurer and Oglala Sioux Tribe member (Pine Ridge); Earl Bullhead, Secretary and Hunkpapa Sioux Tribe (Standing Rock); and Steven Tamayo, Sicangu Sioux Tribe (Rosebud). The staff that provide services include: Marla Bull Bear, Executive Director and member of Sicangu Sioux Tribe; Charles Bull Bear, staff and member of Sicangu Sioux Tribe; Megan Garcia, staff and Sicangu Sioux Tribe member, and Ashley Hansen, staff and Sicangu Sioux Tribe member. There are several other tribal members who provide contractual services on a consistent basis including: Wayne Weston, Oglala Lakota, Kevin Locke, Hunkpapa Lakota (flute player and performer), and Author, Joseph Marshall III, Sicangu Lakota (author, and bow-maker).

PURPOSE OF EVALUATION

The intent of this evaluation is to provide a descriptive assessment of the effectiveness, efficiency, satisfaction, and impact of the Wicozani Patintanpi South Dakota Strategic Prevention Framework State Incentive Grant (SPF SIG) on reduced underage drinking between 12-19 years of age on the Rosebud Reservation through the provision of culturally appropriate services and the establishment of a Community Coalition. The program started in June 30, 2011 and continued to June 30, 2014. It is the intent of this evaluation to explain and understand how the goals/objectives of the program were achieved; and to provide recommendations for continuation of the program. Basically, the evaluation intends to assess “Did Wiconzani Patintanpi work?” The evaluation was completed through the review of reports, assessing and completing statistical analysis of available data, and interviewing stakeholders and staff.

There was difficulty collecting data due to a number of factors, which include;

- Funding that did not allow for a needed FTE dedicated to data collection and reporting. This resulted in this duty being spread over direct service staff and management which resulted in this vital task not being given the priority required.
- In an attempt to rectify this shortcoming, the program added this duty to the evaluator which was not practical since the evaluator was not physically near the program but lived several states away. This long distance communication resulted in poor data collection and untimely evaluation feedback that was needed to use the data as improvement tools for programming and to recognize areas that needed changes in strategy.

In addition, one of the unwritten goals of the Wicozani Patintanpi was to start the establishment of a culturally based evidence based program and to be recognized by the National Registry of Evidence Based Program Practices (NREPP). This evaluation will assess the progress towards this unwritten goal.

RESULTS and DISCUSSION

In order to reduce underage drinking between 12 – 19 years of age on the reservation, the Wiconzani Patintanpi established two major components in their original prevention plan: to increase the effectiveness of the coalition and to increase the youths’ involvement with Lakota cultural activities. The following sections will break down these two components into their specific objectives and activities, in order to better assess the completion of the prevention plan. In addition, the vision of the coalition set the foundation for the purpose of the second component, which was to increase the youths’ involvement with Lakota cultural activities. By increasing the involvement in cultural activities, the side effect would be the reduction of underage drinking, because traditional Lakota cultural does not allow for the consumption of alcohol by minors.

B. EBP #1: Increase the Effectiveness of the Community Coalition

C.1. Outcome Objective

C.1.a. By May 31, 2014, NAAP will have a partnership with 5 tribal programs, 4 communities, and 3 schools to provide culturally specific prevention programming that focuses on the reduction of underage drinking.

C.2. Process Objectives

C.2.a. Develop a Native American Prevention network

C.2.b. Increase coalition knowledge of cultural factors in alcohol prevention

During the lifespan of the SPIF SIG partnership with NAAP, a strong coalition was established along with numerous partnerships with tribal programs, communities, and schools. The following information explains how *C.1.a. Outcome Objective and C.2.a./C.2.b. Process Objectives* regarding the Coalition were accomplished, in addition to listing the partnerships. Significant to this process, was also the establishment of a volunteer base to help complete camp projects, with limited expense from the program.

Originally formed in 2008, the Wicozani Patintanpi Community Coalition of concerned citizens was led and directed by a core group of tribal elders and cultural experts to strengthen collaborations in the Rosebud Sioux Tribal communities. The coalition offered opportunities for youth coalition members to partner with adult Coalition members to organize and deliver initiatives developed for at risk Native American youth residing within and surrounding the boundaries of the Rosebud Sioux Reservation. Lakota culturally specific initiatives focus on helping youth build cultural identity, based upon the traditional Lakota way of life in order to increase healthy choices among youth. NAAP serves as fiscal sponsor and provides key staff for Community Coalition.

Starting out as a primarily adult concentrated coalition, the original group struggled, primarily due to the distance involved (over 100 miles between many coalition members) and the members moving or changing employment. Initially, attempts were made to meet monthly. At one of the initial Coalition meetings, the goal to re-establish and support a Hocoka (Sacred Circle) for the Oyate (people) to facilitate positive direction in their lives through Lakota Language, culture values and spirituality with our horse nation relatives was developed. The coalition committed the program to do this through afterschool and summer programs using culturally specific strategies and curriculum. These activities needed to offer the opportunity for leadership development, social skills development, relationship building, healing from trauma and fear management, all leading toward increased self-esteem and confidence.

In addition, the original coalition developed the following seven principles that would drive these experiences. Though the coalition has changed, these principles still drive the program.

- While the hands are busy the mind is open
- Knowing your place in the camp circle is the foundation for knowing your place in the community, tribal nation, and world
- Personal, character and spiritual strengths once identified can be refined and developed to enhance youth life skills and personal growth
- Only when we know who we are and where our people have been can we go forward into the future. (i.e. personal, family, and tribal history)
- Developments of cognitive problem solving skills are an integral part of “full circle” Lakota problem solving and decision making. (i.e. thought, emotions, physical investment, and spiritual consultation)
- Lakota virtues and teachings must be shared and translated into today’s world experiences for youth to grasp their value
- Adults must demonstrate commitment, respect, caring, support and protection for youth to have the needed environment for developmental and personal growth.

Eventually the coalition meetings evolved from monthly meetings to quarterly meetings, which were usually through conference calls. Attempts were made to meet at various times, days, etc. with limited success, even with teleconferencing. Further attempts were made to ask the adult coalition members to invest more time and commitment. These attempts were also unsuccessful, causing the youth on the Coalition to express a desire to step up and become more active. The positive outcome of these struggles was that the Coalition progressed towards a two-pronged group, with the 12 Sectors of individuals (religious, educators, health based, etc.) available on an as needed basis and considered inactive; and the 12 members of the Bear Horse Thunder Society (Maṭo Tašunṭka Wakiṇyaṅ Okolakičiye) becoming the active members of the Coalition. The inactive members are willing to be called upon when needed and have often been used as resources for the cultural activities.

In the fall of 2013, the Coalition, consisting of the youth from the Bear Horse Thunder Society, met and engaged in 12 hours of strategic planning for the prevention program. In addition, they have become the primary planners and volunteers for the overall program, with these youth the primary stakeholders and the most actively involved. This current Community Coalition meets monthly for planning at the Wicoti Tiwahe (family camp) office for NAAP, with elder Jerome Kills Small as chairperson of the Coalition and Marla Bull Bear, primary staff consultant. The results of this change has produced more active prevention programming, while continually evaluating and meeting the needs of the youth. In addition, the changes have led to stronger support from different tribal programs and more partners. The importance of the Bear Horse Thunder Society becoming the Coalition is best summed up by these comments by Coalition members:

- I like the society (coalition).

- I only have 2 brothers, but we are so different in ages that we don't connect in a lot of ways.
- (Through the Society/Coalition) I met so many cool guys that I can relate to. We created a brotherhood and we can talk about the future.
- We are not all perfect, but we all are getting better. It makes a difference to each of us.
- We get a lot out of being and learning together.

The primary accomplishments of the Wicozani Patintanpi Coalition during the past three years were:

- Started the change process of tribal community attitudes towards assessments by building trust of people to do assessments as a vehicle to improve youth programming
- Increased tribal community awareness of culture as a protective factor
- Effectively replicated the community coalition model in a culturally appropriate way for youth – an established Youth Society
- Worked with local community and tribal government to establish a permanent cultural camp facility
- Worked with partners to establish and implement a Lakota specific equine life skills curriculum
- Worked with local agencies to increase awareness of resources and supports available to youth and their families
- Established partnerships with local school districts to implement culturally specific after school programming

Appendix B contains a table listing of the current Coalition Members, both active and inactive as of June 30, 2014. Appendix C contains a sample copy of a Bear Horse Thunder Society Week-end Coalition Meeting agenda.

Partnerships: The Wicozani Patintanpi program and services would not be possible without the generosity and support of numerous of individuals, businesses, foundations, agencies, and organizations on the Rosebud Reservation and throughout the state of South Dakota. Some of the current partners for Wicozani Patintanpi include: Donna Chimera, Wolf Star Production; John Beheler, Dakota Indian Foundation; United Methodist Church, Yankton, SD; Mitchell Prehistoric Indian Village; South Dakota National Guard; Rosebud Sioux Tribe Headstart; Milks Camp Community of Rosebud Sioux Tribe; South Dakota Parent Connection - Elaine Roberts; RST Water Resources; Friends of Native Nations - Matt King; Sicangu Wicoti Awayankapi – SWA; Rosebud Sioux Tribe; Stockwell United Methodist Church – Stockwell, Indiana; "Missions in Motion" Contact Phyllis Yundt; FON (Friends of Native Americans) -Pauline & John Jerzyszek; Allen Wilson, teacher; Stafford Lyons; Henry Offermann; Bonnie Sawyer, Hopa Mountain; South Dakota Department of Education, South Dakota Division of

Rehabilitation Services, South Dakota Department of Social Services Prevention Services and South Dakota Game, Fish and Parks.

Volunteers: In addition to the Coalition members and partnerships, Wicozani Patintanpi developed a strong volunteer base. This volunteer base assisted in building a home-base camp where the cultural activities could be conducted. Following is a list of the volunteer groups who came to the camp and worked on the different camp facilities.

Volunteer Groups through Life of SPF SIG

Year	Where the Group was From	Number
2011	Tuscola, Ill through Tree of Life	14
2012	Sioux Falls , SD through Tree of Life	5
2012	USD-AWOL College group	11
2013	SEPA Synod, Pennsylvania	36
2013	St. Charles, Illinois through Tree of Life	24
2013	Kansas, through Tree of Life	14
2014	Sioux Falls, SD through Tree of Life	5
		109



Picture of one of the volunteer groups helping build the food shelter at the camp

At the end of their volunteer time, the volunteers were asked to complete an evaluation assessing their experience at the camp grounds. Following are some of the comments from different group members.

- I learned to be more open to the world around me.
- I have grown in my faith & spirit.
- I learned a lot about Native culture.
- I have a huge amount of respect for Native practices & beliefs.
- Overall, I really loved how the Lakota culture was almost in every activity.
- I learned the importance in culture & how it can really affect a community that people may not understand or write off.
- Culture is something we all need, which can really help us find ourselves as humans.

Staff: During the initial conception of Wicozani Patintanpi, full time staff member and prevention specialist, Megan Garcia provided a majority of the prevention services, with Marla Bull Bear working with the coalition and providing some services. During this time, NAAP had 3 staff (Marla Bull Bear, Ashley Hanson, and Megan Garcia) and 1 consultant (Steve Tamayo) received Equine Assisted Psychotherapy /Equine Assisted Learning Certification EAP/EAL. Since the SPF SIG grant started and new programming was developed, the staff involvement shifted considerably, with responsibilities changing, but not actual staff members. Ms. Garcia transitioned away from providing the prevention services, with Mrs. Bull Bear overseeing and coordinating all of the prevention activities. In addition, Charles Bull Bear (overall camp management, hunter/safety) and Ashley Hanson (equine specialist) started providing prevention services according to their areas of expertise and the need of the camp. Steve Tamayo served as part time cultural activities specialist until other career opportunities resulted in him moving to Omaha, NE. He continues to be a Board Member and cultural consultant. By shifting the staff towards areas of expertise, the cultural activities have been stronger and more viable.

Contractual Work: Due to the low number of staff employed at NAAP, contract work is a necessary part of program success. Steve Tamayo continues to provide contractual services as a cultural specialist, with Gabrielle Iron Shell and John Iron Shell continually providing chaperone services. Ms. Iron Shell was a youth participant who received services from Wicozani Patintanpi and completed its program and is now a chaperone and occasional cook. Judy Hanson, primary cook, was one of a group of individuals (including Gabrielle Iron Shell) that completed both the Indian Health Services, Environmental Health food certification course as well as the South Dakota state SERVSAFE, food service workers certification course. In addition, in order to complete this evaluation report, Mary Ann Coupland Ph.D. was hired, though this occurred after July 1, 2014.

C.3. Activities for EBP #1 Process Objective 2

- *Develop brochures on cultural values that deter underage drinking*
 - *Number of brochures printed*

After discussing this activity with the Youth Society/Coalition team, the coalition decided that youth do not read brochures; but adults would. Since the intent of this program is preventing underage drinking through the adaptation of cultural values, they requested that instead of developing brochures, the youth sign a pledge, because it would give the youth something concrete to identify with and to honor. The Coalition members believed that by signing the pledge and doing the activities at the camps, the values would slowly become ingrained within the youth, recognizing that the Lakota activities do not allow for the consumption of alcohol. The Youth Society developed a pledge, which is discussed with those attending camps. The youth then sign the pledge. (See Appendix D to view a copy of this pledge.)

- *Do presentations in White River Data Days, Todd County Mini Relay for Life, and JDC Wellness Days on cultural values and how they deter underage drinking*

- *Number of students at each event*

Presentations could not be completed at these exact community events listed in the prevention plan due to time conflicts and the activities being changed or not scheduled. But, the staff was able to attend other events in fulfillment of this activity. The following table presents where the presentations occurred and what community events.

Community Presentations on Cultural Values and their Importance of Deterring Underage Drinking

What	Where	When	# Attendees
Golden West Employees	Mission, SD Winner, SD	2012 and 2013	50 48
Rosebud Sioux Tribal Council	Rosebud, SD	2012 and 2013	40 52
Community Volunteers	Milk's Camp	2012 and 2013	15
Todd County Dormitory Staff	Mission, SD	2012 and 2013	35 32
Bonesteel School Wacipi	Bonesteel, SD	2012 and 2013	125 130
Rosebud Sioux Tribe Youth Fair	Rosebud, SD	2012 and 2013	300 365
Bonesteel School Presentation	Bonesteel, SD	May16,2014	100
Total			1,292

- *Will participate in 4 Health Fairs disseminating cultural values brochures, other information culturally relevant that deter the social acceptance of underage drinking.*
 - *Number of brochures disseminated.*
 - *Number of people who attended the heath fair*

As the table below indicates, at least six of health fairs were attended, with NAAP staff providing information booths and discussing how cultural values deter underage drinking. In addition, 13 other events were attended and/or sponsored for the same purpose.

Heath Fairs and Other Community Events whereby Brochures were distributed and Discussions were held with Participants Regarding How Cultural Values Deter Underage Drinking

What	Where	When	# participants
RST Youth Fair	SGU Commons, Mission SD	May, 2011	200
Easter Youth Event	NAAP office, Winner, SD	2011	50
Rosebud Health Fair	Winner Elementary	Sept. 2011	100
Milks Camp Community Health Fair	Milks Camp Community Hall	Sept. 2011	50
RST Youth Fair	SGU Commons, Mission SD	May, 2012	200
Milks Camp Wacipi Info Booth	Milks Camp	July, 2012	500
SGU Founders week Forums	SGU Mission ,SD	Feb 2012	250
Sicangu Youth Summit	SGU Mission, SD	March 2012	100
Round Dance Event Info Booth	SGU Mission, SD	March 2012	100
Milks Camp Community Health Fair	Milks Camp Community Hall	Sept. 2013	40
RST Youth day	Rosebud, SD	Aug 2013	150

Milks Camp Wacipi Info Booth	Milks Camp	July, 2013	250
SGU Founders Week Forums	Sinte Gleska University (SGU), Mission ,SD	Feb, 2013	350
Round Dance Event Info Booth	SGU Mission, SD	March 2013	100
RST Career days	SGU, Mission, SD	May 2013	100
SGU Family Fun Night	SGU, Mission, SD	Jan 27, 2014	100
SGU Forums	SGU, Mission, SD	Jan 31, 2014	75
SGU Founders Wacipi	SGU Mission, SD	Feb 1, 2014	400
Bonesteel School Wacipi	Bonesteel, SD	March 15, 2014	100
Total			3,215

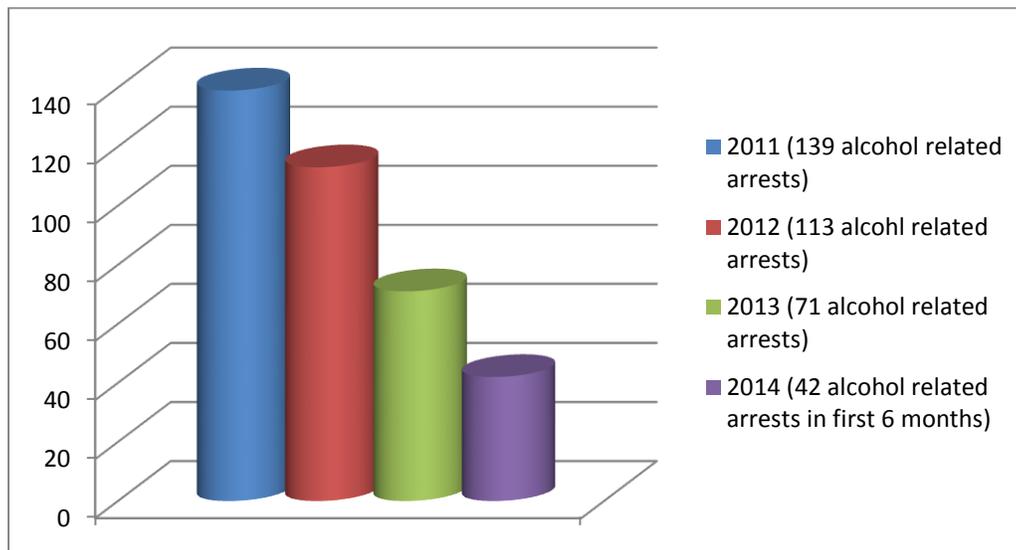
B. EBP #2: Wicozani Patintanpi Iyohyila (Cultural Specific Prevention Programming)

C.1. Outcome Objectives

C.1.a. by May 31, 2014 reduce underage drinking by 20% among Native and Nonnative Youth on the Rosebud Reservation ages 12 to 19.

In order to assess whether Wicozani Patintanpi had any impact on the reduction of underage drinking, a baseline needed to be established. Because, the youth on the Rosebud Reservation was the targeted group, it was difficult obtaining an accurate baseline. Thus, the information regarding the number of arrests for underage drinking was received from Wanbli Wiconi Tipi, the juvenile detention facility for the Rosebud Reservation and used as a baseline.

During the time frame of January 1, 2010 to June 30, 2014, approximately 1772 youth were brought to Wanbli Wiconi Tipi after being arrested by the Rosebud Police for a variety of reasons. Of these 1772 youth, 495 (28%) were identified as having issues with alcohol. As the following chart indicates, the number of alcohol related arrests reduced over the years from 2011 to 2014.



As these statistics indicate, there was a 49% reduction in alcohol related arrests for the youth, ages 12 to 18, on the Rosebud Reservation between 2011 and June 30, 2014. There was no baseline data collected on alcohol use or cultural involvement to be able to assess what the basis of the reduction is and if the reduction had any relationship to increased cultural activities. Discussions with the staff from Wanbli Wiconi Tipi provided several different opinions, including reduction in police force, decreased alcohol use and increased methamphetamine use. This information supports the use of using a cultural involvement inventory, along with an alcohol use inventory, to assess if there is an increase in cultural involvement and a subsequent reduction of alcohol use, as the basic premise of this plan supports.

C.2. Process Objectives

C.2.a. Increase cultural involvement by 15% by 5-31-2014

C.2.b. Increase knowledge of cultural values that deter under aged drinking by 10% by May 31, 2012.

There was no baseline established in 2011 to assist in determining if the cultural involvement had increased by 15%, but the following list of activities, plus number of participants, indicate that youth continue to participate in the activities, with the numbers varying year to year. In addition, there was no baseline data to indicate if there was an increase in number of participants that received information on cultural values compared to pre-July 1, 2011. The difficulty in obtaining some of this data indicates the need for a more consistent data collection and compilation piece to any future activities for Wicozani Patintanpi.

C.3. Activities for Process Objective #2a for EBP #2: Increase cultural involvement by 15%

- *Annually provide Young Men's/Women's Coming of Age ceremony that teaches cultural values that do not allow for under aged drinking.*
 - *Provide 2 cultural rites and 12 traditional values*

Three Isnati ceremony camps completed (June 27 – 30, 2011; June 25 – 28, 2012; and June 24 – 27, 2013), with a total of 72 young women and their mothers/aunties/sponsors participating. Following is the description of the Isnati or Women's Coming of Age Ceremony that is used at the Isnati camp. This description discusses the values presented during the four day long ceremony.

“Most printed versions of the Isnati Awica Lowanpi are much Christianized and don't come close to the actual ceremony which is all done by women. Men never come near the ceremony and have no part of it. The ceremony is done for girls whom are on their first "moon" (menstrual cycle). It is conducted by the mother, grandmothers, and elderly grandmothers of the community. During this four day ceremony time the girls create quill work (given to them by double woman) in preparation for the final days give away. The girls are then taught the roles and responsibilities of a Lakota women and how they are take on those roles and carries these teaching throughout

their life. They are kept within a lodge this entire time outside of the lodge there are red sticks surrounding the ceremony area these are to protect the girls from wondering spirits whom are drawn to the immense power the girls have during that time. The girls are not allowed to touch themselves for any reason so they collect cherry stick to scratch, their mothers or sponsors feed them, clothe, and brush & braid their hair. This is meant as a passage into women as a symbol that this would be the last time they are cared for as children. During the four days the girls have made numerous items from quill work. These items are then gathered on the fourth day to where they have a ‘coming out ceremony.’ They are then presented to the tribe as women. Ceremony songs are sung and a giveaway takes place with the items the girls have made, as well as items collected by the families. These items are given to those whom have helped with the ceremony and participants of the final ceremony. The girls then feed the people and thank everyone for helping them.



Picture of young women and their sponsors who completed an Isnati

- *Involve other tribal programs in youth camp planning and implementation and use their resources available to provide better services during native youth camps.*
 - *Obtain list of tribal programs that provide services*

Several tribal programs were involved in the planning and implementation of the camps, with the following list containing the primary programs used.

- Defending Childhood Initiatives
- White Buffalo Calf Women’s society
- Tiwahe Glu Ki Nipi
- Diabetes Prevention
- Rosebud Suicide Prevention

- *Partner with RST Wanbli Wiconi Tipi (JDC) to provide Cultural Curriculum on under aged drinking to all youth in teen court and incarcerated at Wanbli Wiconi Tipi*
 - *Complete contract with RST JDC to provide year around curriculum services*

Wanbli Wiconi Tipi applied for and received the Green Reentry Program Grant, which assisted in developing cultural activities in the facility by staff hired specific to the grant. Because of this

grant, the administration of Wanbli Wiconi Tipi chose to not sign a contract. Instead, they selected youth that were incarcerated, but eligible for leave the facilities for a supervised activity, to attend different camps that provided cultural activities outside the scope of what they were providing through their activities.

In addition, staff from NAAP did a presentation on Cultural Programming (May 25, 2011) and another presentation on Culture as a Preventative Tool (April 26, 2012) to the staff at Wanbli Wiconi Tipi.

- *Provide 4 culturally relevant camps per year for native youth that teach values that do not allow for underage drinking*
 - *Camps conducted per the established timeline 4 times per year*

Camps with dates and # of Participants

Year	Harvest Camp	#*	Equine Camp	#	Leadership Camp	#	Young Man's Fall Camp	#
2011	June 7 – 10	28	July 11-14	26	Aug. 8 - 11	6	Oct. 7 – 10	15
2012	June 4 - 7	28	Aug. 6 – 9**			23	Oct. 5 - 8	17
2013	June 3 - 6	24	July 15 - 18	20	Aug. 12 - 15	27	Oct. 11 - 14	26
SubTotal		80		46		56		58
Total							240 Youth Campers	

*# of Youth Participants, does not include volunteers, adults, and leaders

**Staff decided to combine the Equine Camp with the Leadership Camp for a better use of resources. When the camp was over, the debriefing results indicated that the Equine and Leadership camps need to be separate, because there was too much to accomplish in one camp.



Picture of Leadership Camp Working on Activities

Some of the comments that youth gave in the debriefings regarding the camps are:

- I learned a lot from the camp about our own culture and it helped me to open my eyes about Lakota culture. There is more meaning to us than being savages and that we have beliefs and life ways.

- There is more to know than what the teachers tell us in school. They only scratch the surface.
 - There is so much to love about our culture, like the making of the bow, and stories that teach us a deeper meaning.
 - There is a depth of meaning in learning to be a hunter more than just for sport. It teaches us how to have compassion and respect.
 - I never did really understand the songs that come from the drum even though I went to a lot of powwows and what they mean until I came to camp.
 - I love learning about how to make drums and learning to sing and learn from each other and our elders and it brings us together as young men.
 - It's your choice to take this in when you come to camp. Not too many people get an opportunity to learn this. I met a friend from Canada and he never heard of their tribe having anything like these camps. He wishes he had this since the only things he learned was from his grandma.
 - I just wished I got involved when I was younger.
 - I choose to keep this going so other kids can come and learn about being Lakota. We are losing so much. We have to keep our culture alive. No matter how much I do, I am still a baby learning.
 - I didn't know what all was involved to learn to truly become a man and now I know there is much more to learn, like respect. It is earned, like a head dress is earned. I didn't learn that until I joined the camp. In my life, I want to learn what I can so that I pass it on.
 - I am now a son of a chief and now I want to try my best to learn everything I can about our culture and how to be a good person so that I can earn the right to carry on that honor in our family.
 - At first, camp was rules, like any other, but after being here for over 3 years, it is so much more than that. It is a family. It is a home.
 - We meet mentors, speakers, elders, spiritual guides, and teachers. This camp taught me more about my culture in one month than school taught me in 12 years.
 - Not only did it teach me everything I know culturally, but I learned my language and how to speak Lakota, something that I will continue to learn more and more.
 - It taught me how to dance, sing and how to love my culture with more passion and integrity. I am more than myself.
 - "This camp is NOT a camp -- it is my home."
- *Provide a minimum of 4 culturally specific prevention programming centered on under aged drinking youth groups per week during the school year TC Dorms, TC Middle School, Antelope Community, South Elementary, on an annual basis*
 - *Number of youth groups held per week target of 150/week*

Afterschool programming was conducted at the Todd County school dorms two years in 2012 and 2013. Gabrielle Iron Shell and John Iron Shell implemented the curriculum that incorporates hands on activities, Lakota arts and cultural values teachings through stories. The first 2 years it was held in the dorms with an average of 45 youth per week, 25 girls that met with Gabrielle and the 20 boys meeting with John as activities were gender specific. Groups started after the fall Homecoming festivities so that the students were settled into their routine. Groups ran weekly for six months, from October through April with a break in the month of January due to students getting back into a routine after the holiday break. The last year, the programming was held in the afterschool classrooms.

Steve Tamayo, Megan Garcia and Marla Bull Bear provided the after school programming at the Winner school district in 2011. This group met weekly in the Art classroom with average attendance being 12-15 youth. This group was both genders as due to conflicts with sports, extracurricular and tutoring sessions there were not an even balance of both genders to separate the groups. Gender specific activities and cultural teachings were still incorporated. This was only held one year as the school decided that due to the numerous scheduling conflicts it was not practical to continue. By the end of the school year there were only 6 youth that did not have scheduling conflicts and were able to attend. An Alternative Site to the South Elementary was selected as the school had recently incorporated its own afterschool program.

Staff then selected Bonesteel/Fairfax to offer the programming. Marla Bull Bear provided the curriculum at the school. There were on average 8 to 10 youth from middle school through high school attending the weekly sessions. The school offered the commons area for the afterschool program. This proved to be problematic as it was merely a hallway area and there were many interruptions with sports students and school staff stopping by to visit and ask questions. This limited the degree of intimacy needed to in depth discussions on the topics shared at each session. Mid-year, staff requested to change the location and were given the art /special education classroom for their afterschool sessions. This greatly increased the discussion and depth of the sessions. However, there were multiple conflicts for students with extracurricular and extra tutoring needs that sometimes left less than half of the group attending by the end of the school year. The second year the program was offered in the community room later in the evening on Main Street of Bonesteel in attempts to avoid conflicting schedules. This was met with limited success as there were more families that came to support the program, but the youth participation began to decline. The last year we changed the format to an all-day Saturday session once a month. This was ended mid-year as attendance dropped to less than 5 participants. Youth expressed the desire to participate however, multiple demands on their time resulted in decline in attendance. The top two reasons given for not being able to attend was 1. Family obligations (i.e. babysitting younger siblings); and 2. Poor grades resulting in not being allowed to participate in programming. This resulted in the afterschool programming reaching on average 60 youth per week, and not reaching their target of 150 youth per week.

- *Provide Equine Assisted education for youth groups that focus on developing a relationship with the horse nation that does not allow for under aged drinking*
 - *Schedule equine assisted activities*

Overall, the subject of developing a relationship with the horse nation is interwoven into almost all activities of Wicozani Patintanpi with three camps (2011, 2012, and 2013) held specific to developing a relationship with the horse nation, called our Equine Camps. While the other camps focused on different topics, sessions specific to the relationship with the horse nation (equine) were held during each of the other camps, including Harvest Camps, Leadership Camps, and the Men's Fall Camps. In addition, discussions regarding the horse nation were incorporated into the school presentations.

The relationship with the horse nation sessions did not occur at Isnati Ceremonies, because it would not have been appropriate.

- *Provide evaluation summary back to schools and communities after event and offer future assistance/services*
 - *Obtain copies of evaluation summaries*

In order to present the evaluation summary back to the community and to provide a healthy alcohol free activity, Wicozani Patintanpi sponsored a Community Round Dance in March of 2012 and 2013 at Sinte Gleska University Multipurpose Building in Mission, SD. A Round Dance is a social gathering that allows youth and young adults of both genders the opportunity to socialize in a healthy way using proper etiquette in the dance circle. The Round dance starts with an opening of introductions and why we are hosting this gathering. We have talks and videos on healthy life styles, on alcohol and drug prevention, and other meaningful information for the communities. It is a public event where families come for the talk and meal. The meal is an integral part of the evening when we all eat together, with eating one of the greatest forms of intimacy. After the meal, the older adults and small children generally depart to allow the dancing to the older youth and young adults. It is a time for honoring people for various reasons. There are songs and dances to honor elders, for the sharing of someone's accomplishments, for birthdays, for graduation recognition, and whatever one wants to recognize and honor.

During our sponsored round dances, we incorporated a new tradition and had a countdown of years that people were free of drugs and alcohol, starting from never used alcohol or drugs to 70 years or better 60, 50, 40, then to 39, 38, 37 and on down to 10, 9, 8 and on down to months, days and finally hours and if it is down to hours then one should not be there at the round dance, because alcohol and drugs are not allowed at the round dance. This allowed to reinforcing our own value of being of clear mind and heart when participating with others in social gatherings where the drum is involved.

There were approximately 400 people in attendance both years. A power point presentation was given on the evaluation results to the attendees prior to the meal being provided. About 40 to 50 people were present for the presentations, with about 400 present for the Round Dance each year. There was no community presentation of the evaluation summary in March 2014, because the evaluator had not completed the results of the evaluation and lack of funding to sponsor the round dance.

- *Provide native youth with quarterly inipi ceremonies that teach cultural values that do not allow for underage drinking.*
 - *Provide 4 quarterly inipis*

The original intent of this activity, as stated, was to have four Inipi (sweat) ceremonies yearly. After the first few Inipi ceremonies, it was determined that four Inipi ceremonies were not enough to fully teach the cultural values to the level the youth were asking for. Jerome Kills Small, elder and Coalition Chair discussed value of Inikagapi, common translation sweat lodge ceremony (inipi) or as Jerome calls the one at the youth camp, “Spirit school”. The literal translation: “I” power onto... “ni” life “kaga” create “pi” they (collective) or creating the strength to live, making a ceremony for life. Following is the teaching completed at the time of each inipi ceremony as described by elder and Coalition Chairman, Jerome Kills Small.

The “sweat lodge” is one of the seven sacred rites brought to the Lakota people many generations ago by a woman whose name is White Buffalo Calf Woman. She brought the “peace pipe,” or cannupa in the Lakota language, to the Lakota as a gift to use in the seven sacred rites. The sweat lodge ceremony involves building a domed hut comprised of sixteen bent willow branches representing the ribs of mother earth and a covering of blankets with an outer covering of canvas (modern materials). A pit is dug in the middle of the lodge and an opening is made to the west or east. This opening is covered by a canvas making a door that opens easily by the doorkeeper. Six yards away from the door is the fire pit where stones the size of footballs are heated red. These stones are brought into the lodge and the door is closed then water is sprinkled on the stones to create a steam heat, like a sauna bath. Inside the lodge we can imagine we are in the womb of mother earth. The matriarchal society way of the Lakota is displayed in actuality for the participant to begin the learning of the respect for intimacy in a community.

The sweat lodge is likened to that of a Spirit School for the campers at the Tiwahe Wicoti camp. We learn of the four ways of the Oyate Spiritual Life:

- Our own SPIRIT LIFE, what makes us yearn to participate in our daily lives and our spirit to move.
- The daily community RITUALS to surface our common yearnings in daily life, harvesting, cleaning the harvest, cooking, serving, playing, working, praying, eating together.

- The PLANTS are for incense, food, clothing, the sweat lodge willows, and the wood for fire.
- SOUNDS of the drum, songs, singing, instructions, prayers, and listening to pulse of creation in the crackle of fire, the calling of birds and insects, the hiss of the water on the stones.

The sacred peace pipe is used in the ritual of the sweat lodge. We bless the pipe filling it with herbal blends of tobacco, acknowledging and dedicating the tobacco to seven directions: west, north, east, south, the sky, to the earth, and all around the universe. We remember to tell our youth that if one uses tobacco outside of ceremony, that is abuse of tobacco. Use tobacco only in ceremony making tobacco bundles for prayer offerings, offering tobacco to the Fire, the Stones, those who have gone to the spirit world before us, those yet to be born, and for ourselves and families.

The campers have camp responsibilities: the fire and stone keeper, water keeper, cleanup, cooking, serving, horse feeding. At the sweat lodge we have the fire keeper, water keeper, wood hauling and cutting, lodge preparation, singing with the drum for the peace pipe formalities. These responsibilities were handed down from generation to generation and are ways to “act out” the values of Lakota that continue into the twenty first century. Our campers are told many things at this little school (little, as in lovable).

Thus, the inipi ceremonies progressed to being held monthly during winter months and weekly during summer months of June July and August, for an approximate total of 60 inipi ceremonies with over 720 participants, held during the three year period of the SPIF SIG program.

- *To provide workshops focusing on cultural activities that may assist in preventing underage drinking in 4 different communities on Rosebud Reservation not already receiving services.*
 - *1 workshop in one community quarterly*

We were unable to present quarterly presentations in four different communities; but we were able to do presentations in communities that were not already receiving services. These presentations were held at the regular community meetings, with the following communities receiving these services: White River Community: March 8, 2011; Antelope Community: May 17, 2011; Bull Creek: February 8th, 2011 and November 13, 2012; and Ideal Community: March 13, 2012 and November 20, 2012.

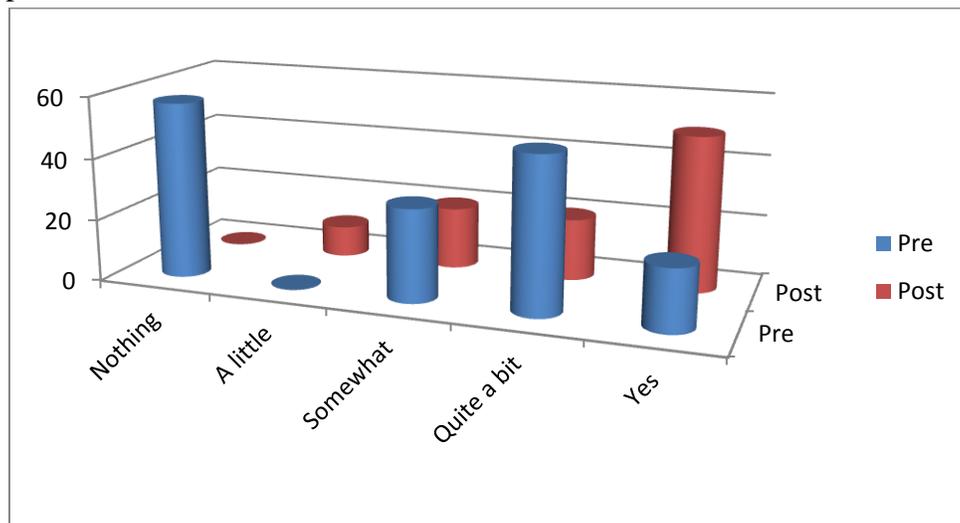
- *Using the PLI, CLI, and pre and post survey's conduct research on increased cultural knowledge and decreased underage consumption*
 - *Administer and collect evaluations for each event*

The PLI and CLI surveys were sent directly to University of Wisconsin, twice yearly as requested. Though the questions on the surveys provided valuable information regarding

substance use and attitudes, the information was not compiled at the local level. It is recommended that all information for future state surveys also be compiled on the state level.

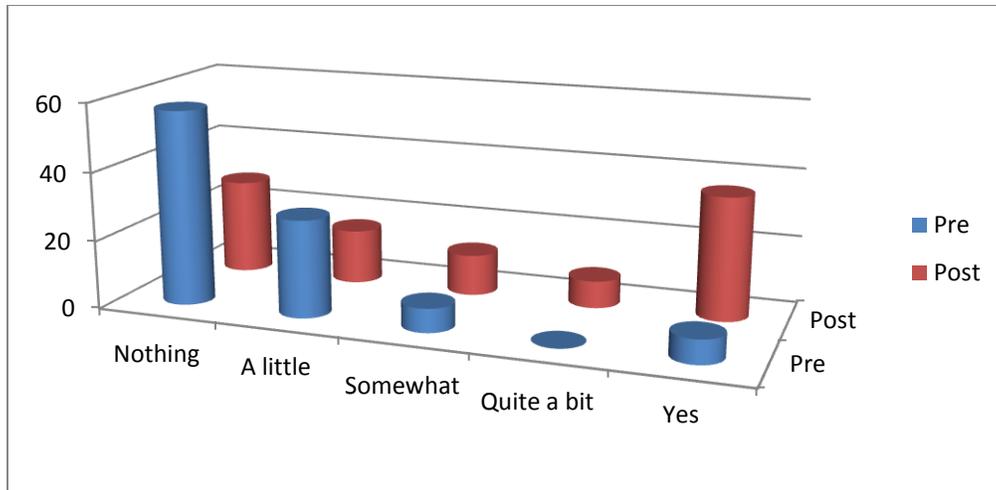
Pre and posttests assessing the possibility of increased cultural knowledge were completed by the participants from the camps. Attempts are made to compile an evaluation of all the pre and post assessments the participants complete at each camp. Because there were 12 camps held, with numerous participants, only a few of the pre-post test results are in this evaluation. The following three charts contain information comparing the results between the pre and post tests for three questions.

This first chart focuses on the youth’s ability to make healthy choices. The results indicate that there was a 40% increase in ability of the youth to make a healthy choice and avoiding the use of alcohol at the end of camp, compared to their abilities to make a healthy choice in the beginning of the camp.



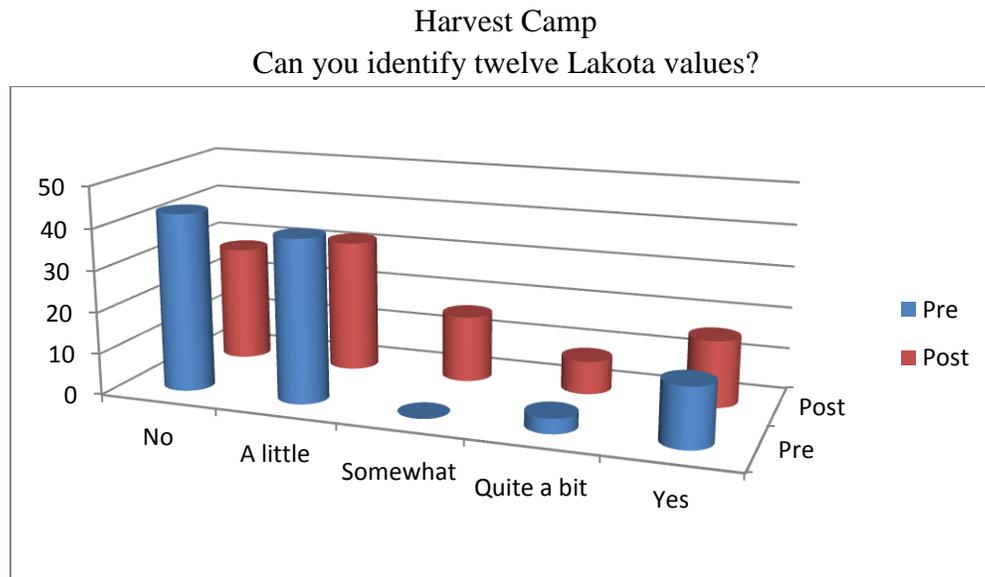
2012 Young Man’s Fall Camp
How much do you know about healthy choices?

The intertwining of Lakota values into every activity is important and starts at the brink of day. Every camp has an early morning sunrise song that discusses greeting the day as a relative, showing gratitude for a new day. It is an important part of starting the day in a good way. The following chart indicates that there was an increase of knowledge regarding the morning song of 59% from the start of the camp to the end.



Harvest Camp
Do you know the morning song?

The awareness of the twelve Lakota values is the first step in living the values. These values are supposed to be intertwined into every camp activity. The following chart contains per and post information regarding the learning base of the values.



Twelve Virtues

These results indicate that there was an 8% increase in knowledge of the twelve Lakota virtues from the beginning of camp to the end. These results are lower than desired, but indicate that maybe the staff needs to do more interweaving of the 12 virtues into the activities during Harvest Camps.



Picture of Youth Hiking Towards a Gathering Spot for a Harvest Camp

Summaries of the pre and post tests for the camps were completed, with the final evaluation recommendations and comments for camps in 2012 were:

- Participants who began programming completed programming and that their perception was that it was a quality experience.
- Activities were completed according to the Logic Model.
- Staff and participants had an overwhelming feeling of satisfaction that high quality programming was delivered as planned.
- The targeted number of participants that the staff had planned were slightly lower than planned for.

- *Air 3 radio PSA's on KWYR (Winner) and KINI (St. Francis) local radio stations on culturally specific values discourages the social acceptance of underage drinking.*
 - *Schedule appointment for the taping of a PSA every two months.*

PSA's were aired twice a year at both radio stations on the last week of April 2011, 2012 and 2013 and again the end of September 2011, 2012 and 2013. Different members of the Youth Society volunteered to do the PSA's, with elders, Earl Bull Head and Jerome Kills Small (president of the coalition) speaking in Lakota. In addition, Executive Director Marla Bull Bear did interviews in May of 2011, 2012, 2013, promoting healthy lifestyles, cultural camps, coalition, and the Youth Society on KINI, St. Francis.

- *Develop culturally specific values poster that discourage the social acceptance of underage drinking*
 - *Finalized poster design*

Three hundred posters consisting of four different culturally specific values themes were designed in 2011 and disseminated in both 2011 and 2012. Approximately 250 small size (8 x 11) posters and 250 postcards were also designed and disseminated, following the themes of the larger posters. (See Appendix F for scanned copies of two postcards and a poster.)

- *Disseminate culturally specific values poster that discourages the social acceptance of underage drinking*
 - *List of public places that posters will be disseminated to/displayed*

The posters and postcards were disseminated in the schools of the communities of Bonesteel, Gregory, Winner, Mission (Todd County Schools), St. Francis, and White River, in addition to distributing them at Sinte Gleska University and Wanbli Wiconi Tipi.

- *Placing annually 3 ads in local newspapers Todd County Tribune (Mission), Winner Advocate (Winner) and Gregory Times Advocate (Gregory) of culturally specific youth prevention programs and events*
 - *The completed ads for submission*

Several articles were printed in the Todd County Tribune, Lakota Country Today, Gregory Advocate, and Bonesteel Enterprise. (Please see Appendix G for copies of several of the articles.)

- *Writing 3 “letters to the Editor” regarding the conflict of Lakota Values and the social acceptance of the underage drinking to Native American Newspapers*
 - *The completed letters*

The only Native American newspaper that printed the letters was the Sicangu Sun Times.

C.3. Activities for Process Objective #2 b for EBP #2 Increase knowledge of cultural values that deter underage drinking by 10% by May 31, 2012

The four following activities were discussed in previous sections of this evaluation report and will not be repeated here.

- *Develop brochures on cultural values that deter underage drinking*
 - *Number of brochures printed*
- *Do presentations in White River Data Days, Todd County Mini Relay for Life, and JDC Wellness Days on cultural values and how they deter underage drinking*
 - *Number of students at each event*
- *Will participate in 4 Health Fairs disseminating cultural values brochures, other information culturally relevant that deter the social acceptance of underage drinking.*
 - *Number of brochures disseminated.*
 - *Number of people who attended the health fair*
- *Provide a minimum of 4 culturally specific prevention programming centered on under aged drinking youth groups per week during the school year TC Dorms, TC Middle School, Antelope Community, South Elementary, on an annual basis*
 - *Number of youth groups held per week target of 150/week*

ADDITIONAL RELEVANT INFORMATION

As in all programs, not everything can be targeted in the original plan. Throughout the past three areas, it was noted that there were three areas of particular importance: Steps towards sustainability, unintended consequences, and a variety of programs outside the Rosebud Reservation asking for presentations on incorporating the Lakota culture into prevention programming. Following is information on these three areas.

Steps towards Sustainability: As the life of Wicozani Patintanpi continues, continued dependence on the South Dakota Department of Social Services Prevention Program cannot continue. In view of this fact, staff at NAAP have committed themselves to searching for continued sources of review, through grant applications and contributions. To further this endeavor, NAAP has contracted with a grant writer. The following listing contains a listing of the various grants that have been submitted since the start of this project, with some of the applications successful and some not successful.

- Applied and received Bonesteel Community Foundation grant 2011
- First Nations Fund applied 2011, 2012, 2013 and received funding in 2014
- Dakota Indian Foundation - applied and receive funding in 2011, 2012, 2013 and 2014 (amounts varied)
- Applied SD Community Foundation 2011 and 2014 (received grant)
- Applied to JT Vucurevich Foundations 2014 (received grant)
- Federal Drug free Communities grant applied in 2011, 2012 and 2013 did not apply in 2014; but we plan to apply for mentorship grant with Sisseton Coalition in 2015
- Applied to SD Dept. of Corrections 2013 (Was denied, but will reapply)
- Bush Foundation applied in 2012, 2013 and again in 2014 (have not received any notification on this one yet)
- Applied to Wells Fargo applied but did not received award
- Applied to Densford Foundations 2014 (will not receive notification until December, 2014)
- NAAP moved to a site that is closer to the camp site, thus allowing for reduced cost factors in driving and time
- The new office provides for two bedrooms, allowing volunteers, Board Members, and Coalition members to have lodging at no additional cost.
- The new office has space that will eventually be used for bunk beds for volunteers and Coalition members to use in the winter, also reducing costs and allowing for services through the year.
- Volunteers have continued to commit to future endeavors in helping this program sustain beyond several years.
- NAAP is collaborating with Project Venture to become the first Native American Program in South Dakota under its accreditation standards, allowing for Wicozani Patintanpi to become an Evidence-Based Program.

Un-Intended Consequences: As with many programs, consequences often happen that were not anticipated or included in the objectives. These are called “un-intended consequences.” As a result of developing culturally based activities, unexpected attention was drawn towards Wicozani Patintanpi program. Some of these “happenings were:”

- The South Dakota Public Television station did a feature story about Wicozani Patintanpi, Wicoti Tiwahe Camp program on Dakota Life, released on May 1, 2014, and re-released several times since then.
- South Dakota magazine did a feature article on Wicozani Patintanpi , Wicoti Tiwahe in the summer issue. (See Appendix H for a copy of the article)
- Wicozani Patintanpi received a complimentary booth at the South Dakota Governor’s Tourism Conference in January 2014 (and has been offered another one in January 2015).
- Wicozani Patintanpi received the KELO Land Tradition of Caring Grant, whereby KELO Land staff filmed and developed a free 30 second ad and aired it for nine months for a monthly contribution of 5,000. (see picture below)



- Staff received a scholarship for the Strengthening the Circle Conference for Native Nonprofit Conference in 2013 (and October, 2014).
- Staff was invited to attend the Native American Service to Science Academy in April 2012 in Washington, DC and New Mexico.
- Wicozani Patintanpi received a First Nation’s Grant for apprentices from the Society in working with equine care.
- Several tribal programs starting replicating the concept of cultural camps for the youth.
- The Tribal College Journal of American Indian Higher Education, TCJ published an article entitled “Learning Behavioral Health and Wellness the Native Way” in their Volume 25 No.2 Winter 2013 that included Wicoti Tiwahe, cultural youth program.
- The group White Eagle Christian Academy wanted to use the camp for a retreat for 30 individuals.
- The progression of the Youth Society to becoming the primary coalition members was unexpected, but has greatly enhanced the program.

- NAAP Executive Director became a certified Instructor for the American Indian/Alaska Native Substance Abuse Prevention Skills Training (AI/AN SAPST)
- Received a site visit from the South Dakota Tourism Board (see picture below).



- Received approval from State Division of Rehabilitation Services to provide Independent Services to youth with disabilities through the camps

Presentations outside the scope of the Rosebud Reservation: In addition, presentations on cultural based prevention programming were presented beyond the scope of the Rosebud Reservation.

Presentations outside Scope of Rosebud Reservation

What	Where	When	# Attendees
Community Event	Elderly Nutrition, Old Agency, Sisseton, SD	2011	100
Indian Education Summit	Chamberlain, SD	July, 2011	200
Sisseton Health Fair	Dakota Magic Casino	Aug. 2011	400
Cheyenne River Health Fair	Eagle Butte, SD	Sept. 2011	100
Ft. Randall Health week	Lake Andes, SD	Aug. 2012	200
Sicangu Youth Summit	Rapid city, SD	Aug. 2012	150
Bear Soldier Wacipi	McLaughlin, SD	July, 2012	200
Lakota Language Summit	Rapid City	Nov. 2012	200
Flandreau Indian School	Flandreau, SD	Jan. 2012	15
USD info booth	USD campus	March 17, 2013	400
SD Tourism Conference	Pierre, SD	Jan. 2014	350
State Tribal Relations Day	Pierre, SD	Feb. 26, 2014	150
USD Wacipi info booth	Vermillion, SD	March 29, 2014	350
Total			2,415

SUMMARY and CONCLUSIONS

Initially due to circumstances beyond our control, we struggled with pulling this very report together. However, once we have seen the immensity of the work accomplished, the report has evolved to being our three year story of the journey of this program. Based on the results of this

evaluation, indications are that changes have taken place within the youth and people of the Rosebud Reservation through the focus of increasing the knowledge of Lakota culture and values in preventing underage consumption of alcohol.

Overall, during the three years of partnership with SPIF-SIG, the Wicozani Patintanpi successfully completed a majority of its objectives and activities. A strong youth based coalition was established, with adult coalition members assuming an inactive role or mentoring and assisting with the activities. The Bear Horse Thunder Society, consisting of 12 young men, became active members of the coalition. They continue to be the driving force behind activities planned through Wicozani Patintanpi; and meet on a monthly basis at the Milk's Camp site. Approximately 22 partnerships were established, with five tribal programs actively participating in the camps. Seven different volunteer groups, mostly from outside the state of South Dakota, have participated in helping build the camp grounds and buildings.

In addition, the staff and contract personnel have completed over 243 culturally relevant camps, ceremonies, activities, presentations, and or workshops, with over 9,830 participants. The focus of the events were on the reduction of underage drinking of alcohol by the learning and applying the Lakota culture with its 12 values of compassion, perseverance, sacrifice, fortitude, generosity, wisdom, love, respect, bravery, honor, humility and truth. A majority of the presentations were within the Rosebud Reservation, with 13 of them outside the boundaries of the reservation.

Specialized camps were developed, including Harvest, Equine, Leadership, and Young Men's Fall camps. These camps provide the youth with an immersion in the Lakota culture through the hands-on involvement with culturally oriented activities.

The numerous surveys completed by participants, staff, Coalition Members, and volunteers provided for suggestions for further growth. These suggestions are:

- Grow...continue to bring more youth to the camps.
- The Young Men's Society suggested that a Young Girls Society be developed.
- Volunteers suggested that Wicozani Patintanpi should recruit across the country.
- Community use survey did not provide valuable information to the program and used valuable time that could have been spent elsewhere.
- Information from the PLI should be gathered at a community level to allow for the inclusion of its results in program planning.
- More public relations need to be developed that target youth, because many youth did not know about the program. Most youth do not listen to radio stations or read newspapers. Thus, though informative, the activities of PSA's and articles did not attract the youth.

- Baseline data needs to be gathered. Wicozani Patintanpi will request permission to do an alcohol related survey in Todd County School System to set a baseline for alcohol use.
- The information gathered through the participants and pre-post test results supports the use a cultural involvement inventory, along with an alcohol use inventory at the onset of the programming, to assess if there is an increase in cultural involvement and a subsequent reduction of alcohol use, as the basic premise of this plan supports.
- The difficulty in obtaining some of this data indicates the need for a more consistent date collection and compilation piece to any future activities for Wicozani Patintanpi.
- Some of the pre-post test results indicate that maybe the staff needs to do more interweaving of the 12 virtues into the activities during camps.

In review it became apparent that the afterschool programming was in fact of value as a relationship building and public relation component for youth, families and the community. This was where seeds of the program were planted. However, the real change and growth occurred in the camps, where the intensity and immersion into positive mentorship, safe environment and cultural values lived out, making this a life changing experience for those youth that stayed involved. Even for those that only attended one or a few camps they were still impacted although not to the degree they would have if they had stayed involved. The results of the activity evaluations including surveys, pre-posttests, and interviews indicate that:

- Short term changes have occurred through increased knowledge of culturally specific activities, such as learning the morning song, experiencing an inipi, learning what timsila was, putting up a teepee, how to canoe, etc.
- Intermediate changes have been observed through the comments by participants in the activities that demonstrate healthier choices through increased interpersonal competence, supporting other youth, and the desire for more knowledge and activities.
- Long-term changes have also been observed during the past three years through the young men, who were originally campers in the beginning of this program, becoming the coalition and leading the activities. They present increased feeling of purpose and identity and want other youth to experience the camps and the society.

As noted, the real environmental change occurred with the establishment of the Youth Society. This is now a new positive entity now woven into the fabric of the community and lives of youth that seek to find a healthy alcohol and drug free life style.

We acknowledge that this program must find ways to stretch beyond those that seek it and to help those that are lost, abusing and potentially addicted to find their way to our doorstep. As the

youth society strengthens itself within the community, it can very well be a formidable force to draw in those youth that may be caught in the web of addiction. This is valuable knowledge and we will be sharing this information, but not through the traditional means of newspaper articles or PSAs. Instead a summary of this report, plus other relevant information can be found on our website (www.lakotanaap.org). Discussions of this information will be held through the Coalition Facebook and Camp Facebook pages; through community meetings, NAAP's annual report, in grant applications, and through partnership meetings and conferences, etc.

Finally, can this approach become a viable Evidence Based Practice (EBP)? All indications are that it can be, but at a serious financial cost for the considerable evaluations that need to occur, which would then take finances and staff time away from the true purpose of Wicozani Patintanpi. This evaluation indicates that different options need to be considered. Through one of the partnerships, Marla Bull Bear, Executive Director of NAAP, was connected with staff from Project Venture, which is an Evidence Based Program through the Association for Experiential Education. She had an extended dialogue with them; and they offered to work with Wicozani Patintanpi in establishing the first program in South Dakota that is a part of their National Indian Youth Leadership Project. This discussion resulted in NAAP deciding to be the next Project venture service site allowing Wicozani Patintanpi to utilize evidence based program while still maintaining the integrity of our Lakota Cultural teachings. Accreditation Standards and Implementation Guides have already been exchanged, with Project Venture staff acknowledging that most of the activities under their accreditation standards are already being completed by Wicozani Patintanpi.

APPENDICES

Appendix A

Map of Rosebud Sioux Tribe Reservation
Map of Tribal Communities on Rosebud Sioux Tribe Reservation

Appendix B

Data for Arrests for Wanbli Wiconi Tipi

Appendix C

Wicozani Patintanpi
Coalition Roster
June 30, 2014

Appendix D

Pledge

Appendix E

Youth Society Weekend agenda sample

Appendix F

Poster/post card scanned

Appendix G

Samples of Newspaper Articles

Appendix H

Article from South Dakota Magazine

Appendix I

Summary Table of Cultural Ceremonies/Activities/Workshops
7/1/2011 to 6/30/2014

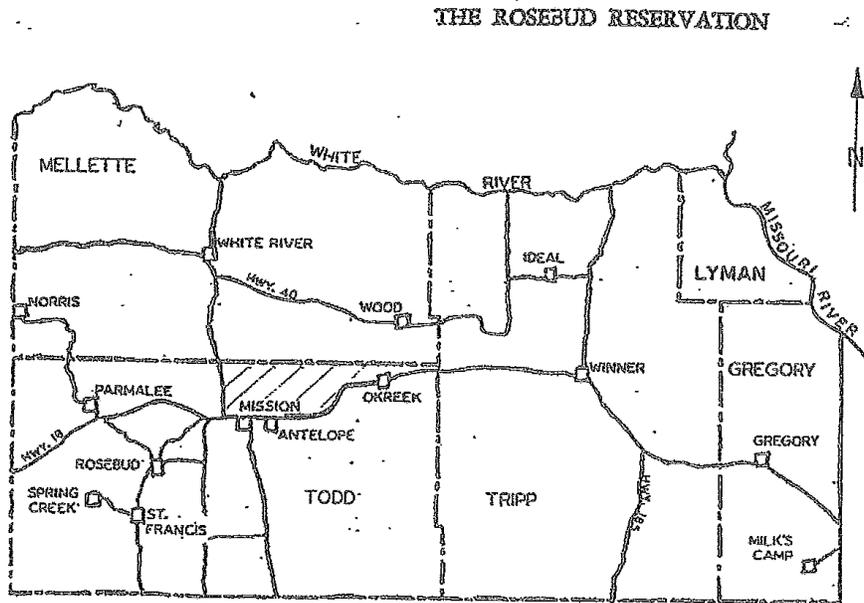


Figure 5. The Rosebud Reservation area (reservation proper is now Todd County only)

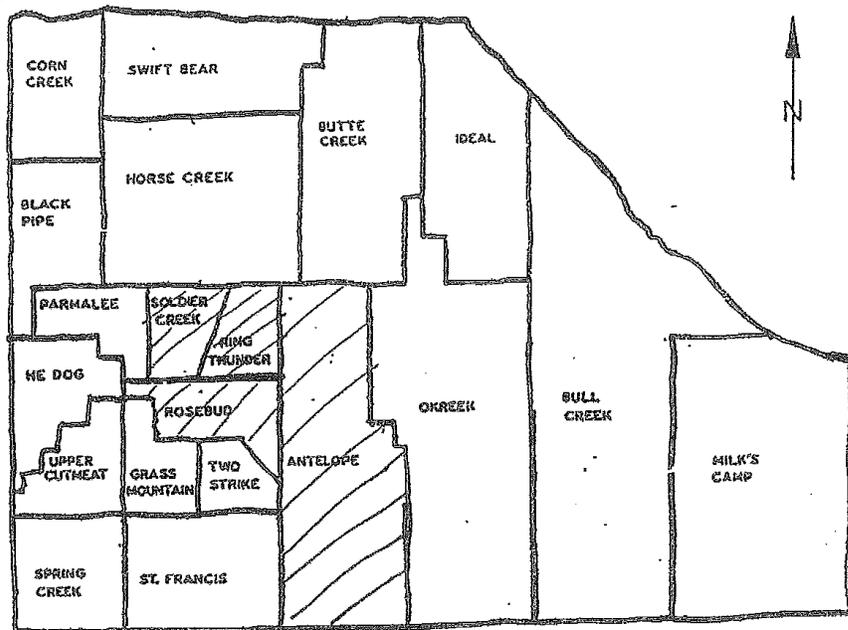


Figure 6. The twenty Rosebud Reservation communities

Appendix B
Data for Arrests for Wanbli Wiconi Tipi

	Alcohol	Trauma & Alcohol	Drugs	Trauma & Drugs	All	Substance Use & Risk	No Issues
2010 (406 arrests)	130	62	10	8	25	32	93
	32%	15%	2%	2%	6%	8%	23%
2011 (454 arrests)	139	73	24	9	47	64	101
	31%	16%	5%	2%	10%	14%	22%
2012 (480 arrests)	113	51	16	5	17	37	143
	24%	11%	3%	1%	4%	6%	30%
2013 (268 arrests)	71	27	20	7	9	30	71
	26%	10%	7%	3%	3%	11%	26%
2014 (6 months; 164 arrests)	42	17	16	3	10	26	42
	26%	10%	10%	2%	6%	16%	26%
Total	495	230	86	32	103	189	447
Percentage	28%	13%	5%	2%	6%	11%	25%

	Trauma	High Risk (Suicide)	Trauma & High Risk	Risk (Suicide)	Risk & Trauma	No Risk (Suicide)	Not Screened (Suicide)
2010 (406 arrests)	194	11	9	131	68	254	10
	48%	3%	2%	32%	17%	63%	2%
2011 (454 arrests)	251	3	3	167	110	266	18
	55%	.6%	.6%	37%	24%	59%	4%
2012 (480 arrests)	206	8	6	107	60	344	19
	43%	2	1%	22	13%	72%	4%
2013 (268 arrests)	122	1	1	72	34	189	6
	46%	.3%	.3%	27%	13%	71%	2%
2014 (6 months; 164 arrests)	49	4	1	74	28	74	12
	30%	2%	.1%	45%	17%	45%	7%
Total	822	27	20	551	300	1,127	65
Percentage	46%	2%	1%	31%	17%	64%	3%

Appendix C
Wicozani Patintanpi
Coalition Roster
June 30, 2014

Coalition Member Name/Title	Sector	Is this person a: key leader or key stockholder?	What does this person bring to the Coalition? Role or Responsibility? (leadership, funding, resources, planning, evaluation, etc.)	Level of Involvement (Active, Inactive, AD Hoc or Resource, Champion)
Fred Fast Horse	Youth	Key Leader	Planning, leadership, resources	Active
Nate Bull Bear	Youth	Key Leader	Resources, planning	Active
Clifford 'CJ", Old Lodge	Youth	Key Leader	Planning, resources	Active
Chaz Blue Thunder	Youth	Key Leader	Leadership, planning	Active
Kevin Swalley Jr.	Youth	Key Leader	Resources, leadership, planning	Active
Aaron Cordier	Youth	Key Leader	Resources, planning	Active
Israel ' Izzy" Tamayo	Youth	Key Leader	Resources	Active
Carlos Tamayo	Youth	Key Leader	Resources	Active
Chris Fast Horse	Youth	Key Leader	Planning, leadership, resources	Active
Jonathon Fast Horse	Youth	Key Leader	Resources	Active
Lane Makes Room For Them	Youth	Key Leader	Resources	Active
Michael Bull Bear	Youth	Key Leader	Resources, planning	Active
Domingo Tamayo	Youth			Inactive
Tony Schmitz	Youth			Inactive
Leon Shields Jr.	Youth			Inactive
John Iron Shell	Youth			Inactive
Allen Stead	Youth			Inactive
Angel Fast Horse	Parent		Resource	Inactive
Amanda Kills Plenty Young women's guild	Youth Serving Organization		Resource and planning	Inactive
Rikki Leader Charge Young women's guild	Youth Serving Organization		Resource and planning	Inactive

Jerome Kills Small	Chair person	Key Leader	Leadership, Strategic Planning	Active
Rev. Webster Two Hawk, Sr. Tribal Council Representative	Tribal Government	Key Leader	Leadership, Strategic Planning	Inactive
Earl Bullhead	Educator	Key Leader	Leadership, Strategic Planning	Inactive
Gabrielle Iron Shell Teacher, Todd County High School	Educator	Key Leader	Leadership, Strategic Planning	Active
Cheryl Whirlwind Soldier, Principal, Todd County High School	Educator		Evaluation, resources	Inactive
Miskoo Petite, Wanbli Wiconi Tipi	Law Enforcement	Key Leader	Resources, Strategic Planning, Evaluation, Leadership	Inactive
John Driscoll, KWYR Radio	Media		Resources	Inactive
Kasey Hanson, Coffee House	Business		Resources, evaluation, planning	Inactive
Janet Routzen, White Buffalo Calf Society	State, Local or Tribal Agency		Resources, planning, evaluation	Inactive
Nancy Keller, Todd County Dormitory	State, Local or Tribal Agency		Planning, resources,	Inactive
Russell & Donna Masartic, Tree of Life Ministries	Religious	Key Leader	Resources, Strategic Planning, Funding, Leadership	Inactive
Dr. Tom Gilmore	Healthcare Professional		Resources	Inactive
Recruiting	Civic or Volunteer Group			

Appendix D
Youth Society Pledge

Maṭo Tašunḡa Wakiṅyaṅ Okolakičye

Precepts of this society are;

- Learning the philosophy, customs and engagement of Lakota values.
- Equality: meaning to treat each other as relatives and ensure that each has a voice, all society decisions are made by consensus.
- Commitment: meaning “we don’t give up, we persevere, and take this commitment seriously.”
- Respect: meaning “we have respect for our culture” and the young men also added “we respect women,” we respect all living things.”
- Expect all society members to remain alcohol and drug free.
- Expect members to demonstrate maturity.
- Expect that members will stand up for each other, taking the initiative to take control of situations and overcome obstacles.
- Compassion: meaning “we have compassion for each other and care for each other before ourselves as society members. Society members will help elders and anyone that asks for or needs their help

The Lakota word -KOLA

“The elders say you are lucky to have one Kola in your lifetime. To acknowledge another man as a kola is to commit to that individual for the rest of your life. They say if a kola gets shot down in battle then his kola has to go in and rescue him. That is his job because they are kola. The commitment is that strong.

Kola and maske commitments are just between the two people involved. Family members and friends respect and honor the commitment, but they are not obligated to be a part of the relationship. In a tiospaye system sometimes hear, “That’s his kola” or “That’s her maske.” These terms allow two people to share confidential information, and no one will pry into their personal matters. A kola or a maske will not reveal information about the other person, especially if it endangers the other. Keeping a secret is practiced here. Today we may think we have a friend and we tell them a secret but soon the whole community knows. That person is not a friend. That person is not a kola.

Often a kolapi or two maskepi are very much alike. They share common interests and think alike. To tease a brother-in-law, a man might say, “Hau kola” The brother-in-law

Will respond, “Hoh, don’t say that out loud. They might think that I am like you.” **Reading and Writing the Lakota Language by Albert White Hat Sr.**

By signed below I agree to abide and commit to all the precepts and standards outlined by this society and to accept consequences for actions that do not follow these precepts as set by the elder advisors and NAAP Board of Directors.

Signed

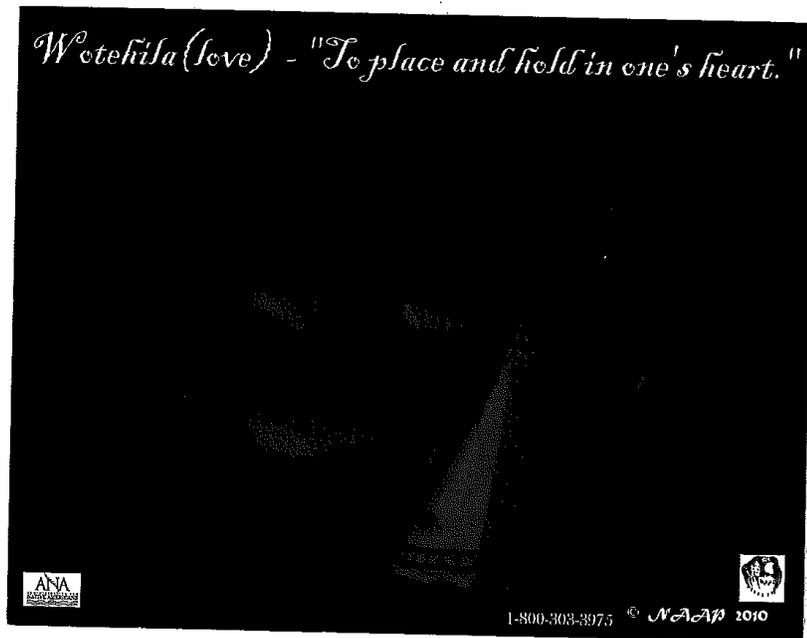
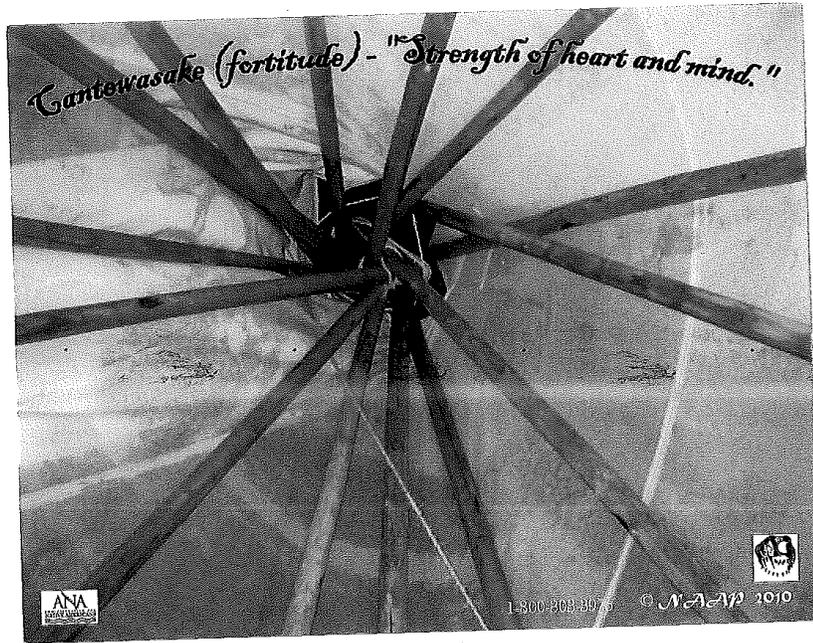
Date

Appendix E

2013 Mato Tasunda Wakinyan Okolakicye Monthly Week-end Camp Agenda		
Friday February 8, 2013		Staff / Volunteers
3:30pm- 5pm	Pick up youth travel to camp -	Steve Tamayo/ Allen Stead
5:00pm	Set up lodge /sleeping arrangements- organize sleeping gear	Steve Tamayo/Allen Stead/Chuck Bull Bear
6:00- 7:30pm	Dinner	Chuck Bull Bear
7:30 - 8:30pm	Society meeting	Marla C Bull Bear , Allen Stead, Steve Tamayo
8:30 - 10:30 pm	Projects- Tapadero making for all camp saddles Drum making- need 4 hand drums with icabu	Steve Tamayo, Allen Stead, Chuck Bull Bear
10:30 - 11:00	Personal Time / Shower Time	Steve Tamayo, Allen Stead
Saturday February 9, 2013		Staff / Volunteers
8:00am	Wake Up- Breakfast	Marla
9:30am	Horse chores - horse grooming time	Allen Stead, Ashley Hanson,
10:30am	Saw wood - prep Inipi for ceremony Assign responsibilities - Nate door man1, 2 nd door man	Mitch, Steve Allen
12:30pm	Lunch	Steve , Allen, Marla
2:00pm	Meeting regarding TV ad and recruiting new society members	Jerome, Marla, Steve, Allen, Charlie
3:00 - 5:00pm	Prep and have Inikaga Horse chores	

4:30 pm		Jerome, Allen(help doorman and fire keeper), Marla
5:00 - 6:30pm	Dinner	Steve Tamayo/ Marla
7:30pm	Drum making, Icabu making , leather crafts,	Steve, Marla, Allen
9:30-10:30pm	showers	Steve, Allen,
10:00-11:30	Preview Movie for camp at camp office	Steve, Allen
11:30pm	Lights out!	
Sunday February, 2013		Staff / Volunteers
9:00am	Wake Up / showers- personal time	Marla, Steve , Allen
9:30am	Horse Chores	Allen, Ashley
10am	Brunch	Marla, Steve
10:30	Finish drums, make goose fans,	Steve, Allen
2:00pm	Dinner	Steve
3pm	Return Travel back to Mission	Steve, Allen,

Appendix F
Pictures of Lakota Value Postcards and Posters





Scicuppi (sacrifice) - "So give of one's self, an offering."

1-800-303-3975 © M.A.A.M. 2010



Appendix G
Samples of Newspaper Articles

And

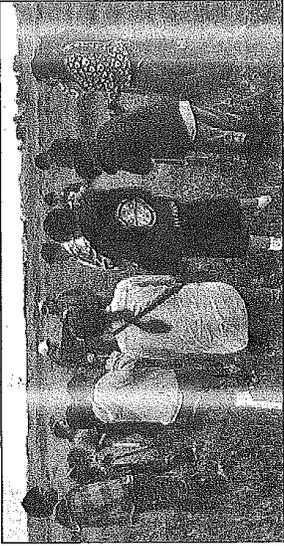
Appendix H
South Dakota Magazine Article
Summer Edition 2014

Friends and Family

NAAP Wicoti Tiwaha Youth Camp kicks off the summer season

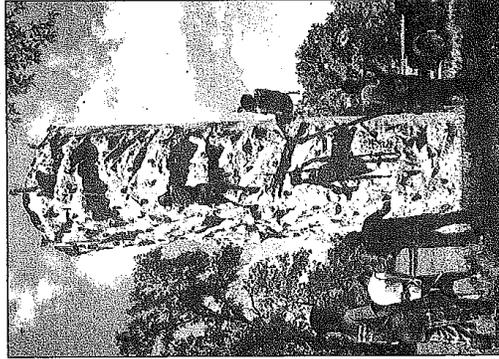


Courtesy photo

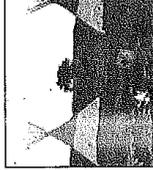


Courtesy photo

Getting ready to dig up native herbs such as tinsimpis and wild turnips.



Group photo with the tipis the campers set up and slept in.



Courtesy photo

18 foot tipis are home.

By Michael Bryan
The Native American
Advocacy Program (NAAP)
just wrapped up their ninth
annual Spring Harvest Camp
"Pejuta Kpamni," June 2-4.

NAAP Executive Director
Maria Bull Bear established
the Wicoti Tiwaha Youth
Camp nine years ago and
has been running them
since. Camps that the NAAP
holds are located at the
Milk's Camp Community
and are open to all youth
age 12-19 years old.
"We have a 25 person bus
that can pick up kids at the
Sinte Gleska University."

Canoeing and ready to race!

"For the campers to
register for camp, they need
an enrollment form, which
can be found on our website
naaplaota.org, and have a
parent's signature and to call
the NAAP to let them know
that their child is coming,"
advised Bull Bear.

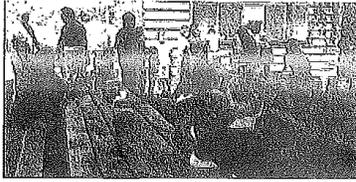
All the campers need are
a change of clothes for three
days. The NAAP provides
everything else including
tipi to sleep in and everything
one needs to camp. Boys and
girls have their own tipis and
every tipi has a chaperone.
The camp also has
mentors that are 18 years
of age and up, and the
digging up Native American
seasons of the year.

Courtesy photo

camp. This camp will be held
June 23-26.

"We are in the process
of building our own shower
and restroom facilities, right
now we just have portables,"
stated Bull Bear. "The
camp has an office with air
conditioning in case anyone
gets too hot and we also have
a permanent sewing and
knitting or shaver from
the weather."
There will be an Equine
Horse Camp, Bow and
Arrow Crafting Camp and
Leadership Camp this
summer as well. The NAAP
offers camps during all
seasons of the year.

From the Fall 1997



Campers getting ready to eat lunch.

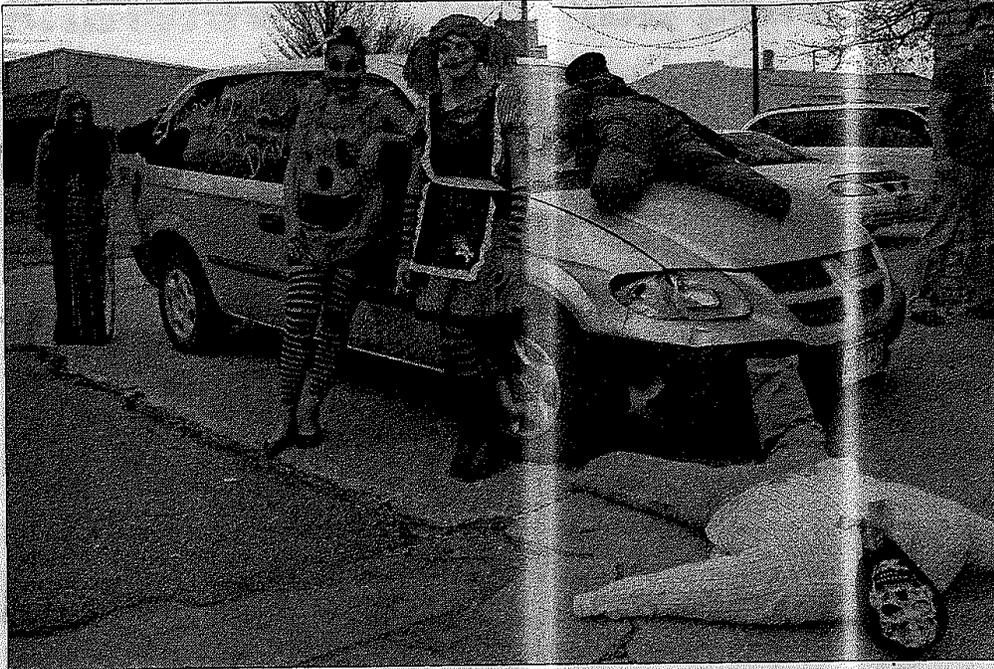
Courtesy photo



These campers enjoy fishing in the summer sun.

Courtesy photo

Wednesday, November 7, 2012 Winner Advocate, page A-3



Dan Bechtold/Winner Advocate Photo

Native American Advocacy Project had an interesting display for Halloween. Pictured from left are Maria Bull Bear, Megan Garcia and Ashley Hanson. The message was not to drink and drive.



Submitted photo

Native American Advocacy Program of Winner hosted a one day site visit for NACE service to science evaluators. Seated is Marla Bull Bear, executive director of NAAP. In back from left are Monica Raphael, Steven Sternloff, Ph.D., Winner mayor Jess Keesis, Lisa Rey Thomas, Ph.D., Rochelle Rogers of Sen. Tim Johnson's office and secretary JR LaPlante, department of tribal relations.

Native American Advocacy holds one day visit

The Native American Advocacy Program (NAAP) located in Winner, SD, nominated by the Native American Center for Excellence (NACE) Expert Panel and selected by the Substance Abuse and Mental Health Services Administration (SAMHSA)'s Center for Substance Abuse Prevention (CSAP) as one of five Native American Prevention Programs in the nation to participate in their annual Native American Service to Science Academy for 2012.

The Service to Science initiative is a national initiative for locally-developed and innovative prevention programs interested in demonstrating more credible evidence of effectiveness. The Academy consists of a combination of training events, customized technical assistance, and financial incentives for evaluation capacity enhancement.

As a first step, NAAP hosted a one day onsite visit on March 29th for NACE Service to Science Evaluators; Lisa Rey Thomas Ph.D. Principle Investigator, and Project Director, Native Pathways to

Sobriety: Pacific Northwest Oral Life Histories, Alcohol and Drug Abuse Institute, University of Washington, Seattle, WA and Steven A. Sternloff, Ph.D. Study and Project Director, Assistant Professor of Research/Psychology at the University of Oklahoma Health Sciences Center of Oklahoma City, OK. The daylong site visit included a meeting the Wicozani Patintanpi (promoting Health lifestyles) Coalition members, NAAP Board members and other key supporters of NAAP. This distinguished group of representatives included; Jr. LaPlante, Secretary of SD Department of Tribal Relations, Rochelle Rogers, Staff Representative from US Senator Tim Johnson Office, Rapid City, Jess Keesis, Mayor of Winner, Monica J. Raphael, of Suttons Bay MI, Primary Evaluator for NAAP and Rev. Webster Two Hawk-SR. D.D. NAAP Board President.

The purpose of the site visit was to meet program representatives and other stakeholders to learn more about the community's strengths and needs as well as program implemen-

tation. The group also completed a tour of the Wicoti Tiwahe (family camp) located in the Milks Camp community of the Rosebud Sioux Reservation where camp programming is implemented. NAAP and the Wicozani Patintanpi Coalition have begun their 6th year of providing Lakota cultural camps for youth ages 12 to 19 years old. The camps are one of three curricula submitted for recognition for the Service to Science initiative. The other two are the Iyohila Omniciyapi (meeting weekly) after school programming and the Sunka Wakan Tawoksape (Horse wisdom) Equine assisted life skills programs implemented by NAAP Prevention Staff.

Other areas of discussion involved the process of submitting these curricula to the National Registry for Evidence-based Prevention Programs (NREPP) as well as other strategies for sustainability of these programs, such as offering camping and cultural awareness education for groups and working with SD tourism.

Summer at Milk's C

*Simplicity is the beauty and the challenge
of a Lakota Youth Program that grew from
one woman's vision quest*

PHOTOS AND STORY BY BERNIE HUNHOFF



SUMMER CAMPS ARE as common as sunflowers in South Dakota, but only at Milk's Camp will you learn to fall off a horse, find wild turnips, throw a spear and ease a toothache.

And most importantly, the youth at Milk's Camp — a somewhat-forgotten place in Gregory County — learn the rich spirituality of Lakota culture. The activity is known as Family Camp (*Wicoti Tixwaha*), and it grew from an effort to do something about

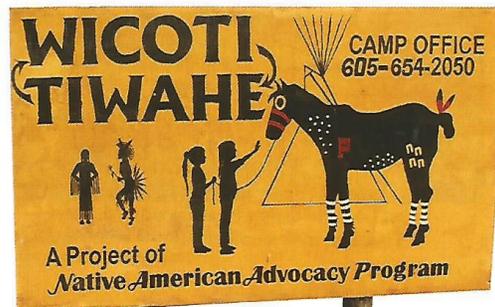
Camp

Canvas tipis painted with Lakota symbolism provide lodging and storage for youth at Family Camp in Gregory County.



a rash of suicides on the Rosebud Reservation 10 years ago.

Community leaders and youth met at the St. Francis School in 2002 to consider solutions. Roy Stone, a medicine man from Mission, opened the program with a prayer and spoke of the Lakota circle of life. Other government and tribal leaders then offered their perspectives. Afterwards, someone surveyed the youth to see if any of the presen-



tations had an impact. Most of the teens remembered one particular speaker: the medicine man.

"I thought about that for awhile, and then I realized that he was different because he spoke about their culture and they must have wanted that connection," says Marla BullBear, a camp founder.

She and several friends then met around artist Steve Tamayo's kitchen table at Rosebud and came up with a "brainstorm," a summer of camps designed to connect teens with their Lakota roots.

The first summer was a success, but it left BullBear with a gnawing feeling that she must do more. She and six female friends who were also in reservation leadership roles realized they all needed to find their direction in life.

It wasn't lost on them that seven is a significant number



Marla BullBear calls herself a reluctant leader. "I would prefer to be a worker. It's hard to be in leadership and be a woman in any culture. But this is what I'm supposed to be doing."

in Lakota spirituality. At first they met with Tillie Black Bear, a Rosebud leader who founded the White Buffalo Calf Women's Society (who died July 19, just as this story was being written). With Tillie's encouragement, the seven sought out Roy Stone, the medicine man who'd started it all. He suggested that they do a vision quest, a *hanblecha*.

Vision quests are commonly known as a young man's way of finding his purpose, but they are for women as well. Males often do a four-day quest, while women traditionally spend 24 hours "up on the hill."

The hill for BullBear was a summit above the pine timber reserves on the Rosebud. "That helped me clarify what I needed to do with the youth," she says.

That was nine summers ago — 6,000 young campers ago.

So the summer camps continued. Rosebud Sioux Tribe provided 10 acres on the old site of Milk's Camp, a community founded by the renowned Chief Milk. Although most of the residences are now gone, there is still a pow wow grounds along Ponca Creek, and an Episcopal Church. Chief Milk is buried on a hill above the old wooden church.

The youth retreats are now known as Family Camp (*Wicoti Tkwache*), run under the auspices of an already existing non-profit called the Native American Advocacy Program. At least four camps are now held every summer; each four days long and with a different theme. Harvest camp in early June is based around the Indian culture's edible and medicinal herbs; 300 have been identified on the camp's grounds alone including wild turnips, purple

coneflower (the root eases toothaches), sweetgrass used for smudging and wide-leaved wild sage, which was brought from Bear Butte and reseeded.

"Last year we harvested 2,000 turnips in a few hours," says BullBear. "We always teach conservation, we teach not to take everything. Always harvest just a third. We also offer a prayer for the plant nation, thanking them for sharing themselves with us."

A hunting camp is held every November, headed by Marla's husband Chuck, a former tribal game warden. Participants must pass the state firearm safety program to qualify. They hunt deer, turkey and pheasant, and they learn to use almost every part of the animal. "We save the sinew for bows and arrows, and the bones for games," says Steve Tamayo, the Family Camp's cultural arts specialist.

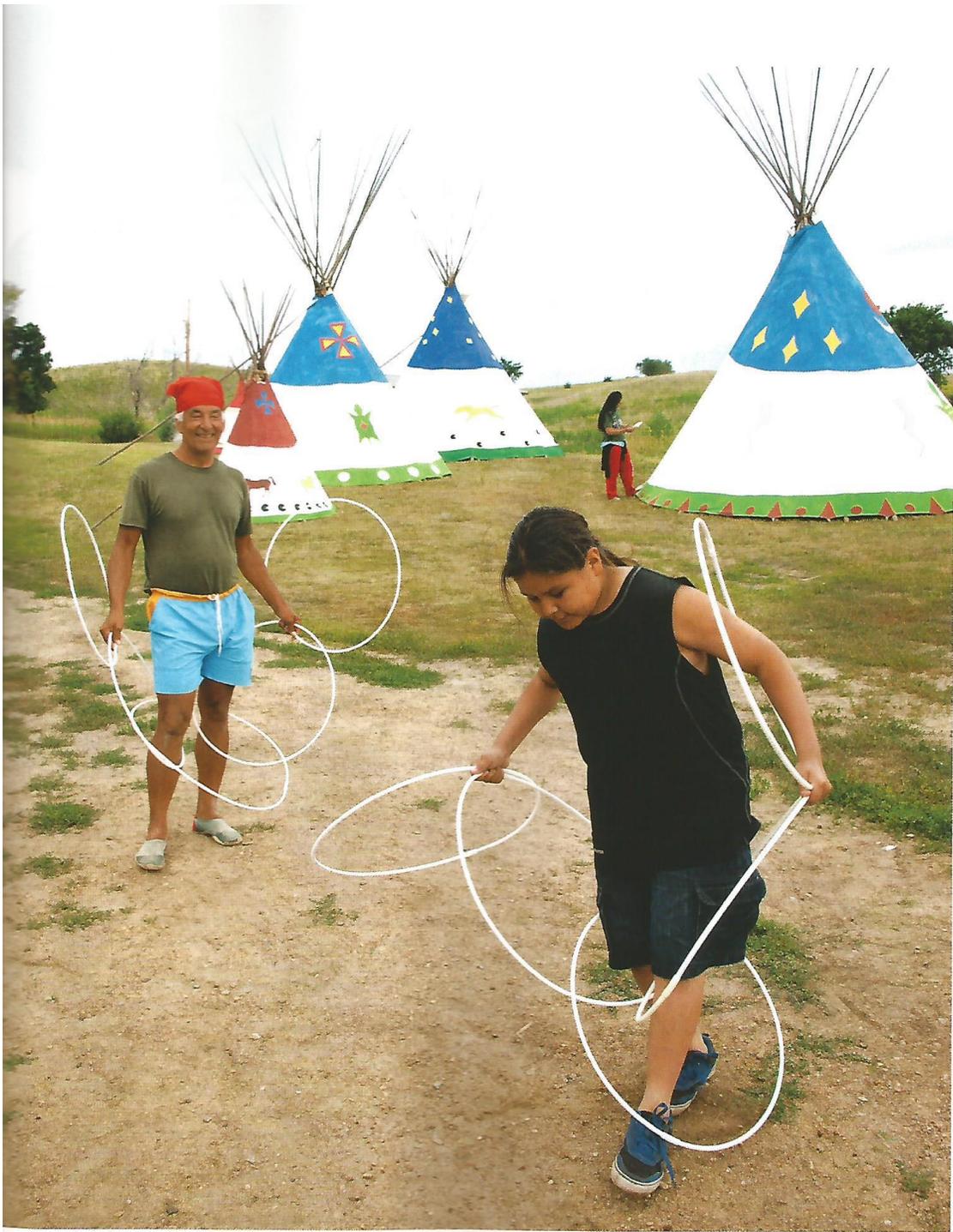
Ashley Hanson, a young farmer and hunting guide, helps with the horse camp.

The first lesson is to treat the horse like a close relative. "You wouldn't sneak up on your mother or your grandmother," she says. "It's all about being a good relative."

And if the horse isn't responding in kind, Hanson diplomatically teaches how to dismount from a runaway. "Have your feet hit the ground first, not your head," she advises. Try to hug the horse and slide down his neck or side.

Tamayo says signs of prehistoric horses have been found in the Badlands, but the horse culture disappeared for eons. "The modern coming of the horse was in 1680 when the Pueblo were fighting the Spaniards, and the horse was released into the hands of the tribes once again." He says the story of a horse coming back to the Lakota was found as early as 1709 on a winter count, a pictorial history painted on a buffalo hide.

A leadership camp, held every July, focuses on Roy Stone's message of understanding and respecting the Lakota culture. "The art, the history, the symbols, all this is incorporated into a way of life for us," Tamayo says.



Kevin Locke (left), an accomplished Lakota dancer and musician, is one of several notable guests who help mentor youth like Daris Benally (right), who desperately wanted to learn the complicated moves of a hoop dancer.



Lakota linguist Earl Bullhead (left photo) of North Dakota helped teens at Family Camp form a drum group called Young Society. Bullhead says he learned the Lakota language by listening to his father's friends tell stories in the city park at McLaughlin. At right, Izzy Tamayo practiced the flute at camp; Kevin Locke taught a workshop on how to make and play the instrument.

"We acknowledge the sky, we acknowledge the Earth. We acknowledge the importance of water. For example, we explain the importance of water. No child is permitted to play with water here. Water is life. It is our being. They can play in the lake or the river."

Tamayo knows the meanings of hundreds of Lakota symbols. Circles around a horse's eye show keen eyesight. Circles around his leg indicate the journeys he's traveled. Hail is the power of nature. Turtles, snakes and eagles all have significance. Even the hourglass shape of the tipi has meaning; it symbolizes that whatever exists on Earth also exists up above.

Tamayo gives the youth 30 or 40 such symbols and then invites them to create their own stories, using the art. Several large tipis at Milk's Camp feature the Lakota symbols.

Every camp shares certain customs, including the setup of the tipis, sweet grass ceremonies, a sweat lodge, music

and games. And on the final night of each camp, the youth and their adult instructors climb a hill to an amphitheater and watch a movie. It's the only time candy and soda are permitted. Movie night is a nod to modern society, but BullBear says the adults try to arrange for a film with a Native American theme. One night they showed *Bury My Heart at Wounded Knee* but it saddened the non-Indians so much that BullBear stopped it before the conclusion.

The reaction may not have been so strong at a less-natural environment — at home on the sofa or at a theater surrounded by drapery and a popcorn aroma. But at Milk's Camp, with the smell of sage and sweetgrass in the night air and true-to-life tipis silhouetted in the western sky, the story of the displaced Lakota is genuine. And all the sad stories are not in the past; some of the youth have survived their private Wounded Knees.

"We've had a lot of prayer here," says BullBear. "Our

youth are constantly praying for their families and for the healing of their friends and their families.”

Most come to Milk's Camp from other tribal communities, where 80 percent of the adults are jobless, where the infant mortality rate is a hundred times the nation's average and where life expectancy for a male is 47. And the suicide rate for teens remains five times higher than for other American teens.

BullBear and her assistants don't have the time or resources to track the success rate of the 6,000 youth who have now attended camps. They hardly have the time or dollars to stage the camps. “We run on a shoestring,” she says. “The tribe has helped. The state has helped. If we had \$100,000 a year we would be flourishing but we're probably operating on half of that.”

If she had more resources, she'd build an awning by the horse corral, so participants and spectators would have shade, and she'd expand the camp kitchen. “We'd like to teach our kids how to cook healthier and to use plants from the garden but we don't have the facilities right now.”

Also, the tipis are now nine years old. A new lodge would cost \$1,500 so BullBear sat in the hot sun this summer, mending the canvas.

Since she doesn't have the money to replace the tipis, she surely hasn't spent a dime measuring the success of the camp. But she says she knows the campers, and has followed their lives.

Gabby Iron Shell is the poster girl of Milk's Camp. She became a camp leader after several summers. Now a college graduate, she has just finished her first year of teaching at Todd County Public Schools.

College degrees are a tough measuring stick for any society, but any visitor to the 10 acres of prairie, trees and tipis would probably agree that the young peoples' laughter, their attentiveness and enthusiasm is an accomplishment.

It doesn't take a visitor very long to recognize that the strength of Family Camp is BullBear's knack for recruiting talented adults to show up as mentors, teachers and guests. When we arrived at the leadership camp, several children were circled around Tamayo, learning to play a game based on hilling bones. Several others followed the

instructions of famed hoop dancer Kevin Locke, who traveled the breadth of South Dakota from his home in Kenel on the North Dakota border, to teach dancing and flute-making.

Daris Benally, a young boy from Crow Creek wearing a black shirt and blue jeans, was trying especially hard to mimic Locke's fluid motions with the hoops. Daris looked clumsy by comparison, but happy even as his hoops rolled from his grasp. Later, during a sunset hike down a dirt road, he and Locke, the world-renowned musician and



Kevin Swalley (left) and Fred FastHorse (right) learn lessons about the horse from equine director Ashley Hanson. A special camp is dedicated each summer to horsemanship but some of the teaching is incorporated into every camp. Hanson, a local farmer and hunting guide, has studied equine assisted psychotherapy; she has also learned from her Lakota elders.

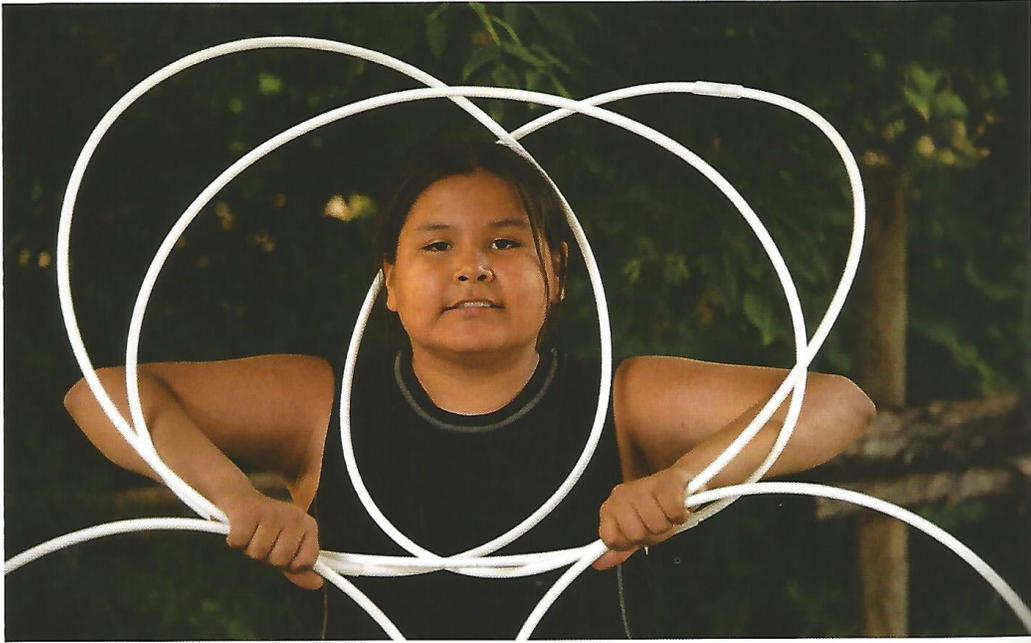
dancer, walked side-by-side, chatting like old friends.

As they and the other hikers passed Ponca Creek, a blue heron took flight. That prompted Marla BullBear to halt the hike for a short story about a heron who got in trouble by forgetting his traditions.

In early evening, teenage boys gathered with Earl Bullhead, a well-known Lakota language teacher and musician from North Dakota, to practice his pow wow songs. Bullhead has helped the boys form a drum group they call the Young Society.

Through the years, BullBear has invited writers, singers, politicians, medicine men, actors, artists, firefighters and dozens of other leaders both from within and outside Lakota country to teach at the camp.

Tamayo's roots are on the Rosebud but he lives in Ne-



One of America's most graceful methods of storytelling is the Native American hoop dance. Symbols and elements of nature add meaning to the dancer's movement and the formations created. Daris Benally, a youngster from Pierre, learned to fashion an eagle at Family Camp.

braska and works as a cultural consultant with Omaha's public schools. He is an artist, and he is also involved with the Natural Museum of American Indians in Washington, D.C., where he is currently assisting with an exhibit called "As We Go," a study of traditional games. As busy as all that entails, he still makes time to come to Milk's Camp because he has bought into BullBear's vision.

In his travels outside South Dakota, Tamayo often meets people who are surprised to learn that he is a Lakota. "They'll say, 'Indians? Are they still alive?'" They think we all died with the buffalo long ago," he laughs.

But like the horse and the buffalo, the Indians are still in South Dakota, still at Milk's Camp, for that matter, learning old truths that BullBear and Tamayo hope will give meaning to young lives.

"We are incorporating the complexity of simplicity into everyday life," says Tamayo. "It can help these kids. I've seen it. In fact, I think everyone could benefit from that."

And Daris, the boy who was trying so hard to learn Locke's sophisticated hoop dance? By nightfall he was able to fan five hoops into an eagle formation.

"Come watch Daris!" cried a little girl. "He can do it!" 🦅

RINGING REMEMBRANCE

Sophia High Dog died more than a century ago, but the girl's memory rings out on Sunday mornings as an old cast-iron bell sounds at All Saint's Church at Milk's Camp.

Sophia was orphaned at a very young age and then adopted by a family from New York City. Her health failed in the city. Near death, the teenager spoke longingly of her Gregory County home and told her parents she wished she could do something for them.

After the girl's death, the mother and father commissioned an engraved bell for the simple, wood-frame Episcopal church and it was hung in the bell tower in 1904. It breaks the quiet of the Ponca Creek valley, south of Bonesteel, for twice-monthly services.



MONTICELLO, COLO.

MEMORIES AT MILK'S CAMP

Your story "Summer at Milk's Camp" (Sept/Oct '14) was interesting. My paternal grandfather, John F. Britton, was assigned by the Department of the Interior as Indian Agent to Milk's Camp from 1916 to 1919. He became boss farmer, handling Indian affairs and issuing commodities to Indian residents. Grandmother Bertha taught at Milk's Camp Day School. I recall my father, Glenn Britton, sharing his childhood experiences at Milk's Camp. Hooray to Marla BullBear for her dedication in bringing Milk's Camp to life again. Through her work, young people have the opportunity to hone their life skills, increase their cultural knowledge and build lasting memories.

*DeeDee Britton Karabetsos
Rapid City, S.D.*



Appendix I

Table of Cultural Ceremonies/Activities/Camps Completed
7/1/11 to 6/30/14

	Ceremonies/Activities/Workshops/Camps	# Occurrences	# of Participants
	Community Presentations	12	1292
	Health Fairs/Community Events	9	3215
	Isnati Ceremonies	3	72
	Program Presentation at Wanbli Wiconi Tipi	6	150
	Harvest Camps	3	80
	Equine Camps	3	46
	Leadership Camps	3	56
	Young Man's Fall Camps	3	58
	Cultural Prevention Programming at Todd County Middle School	41	241
	Cultural Prevention Programming at Todd County High School	23	119
	Cultural Prevention Programming at Todd County Dormitory	10	104
	Inipi Ceremonies	60+	720+
	Bonesteel /Fairfax school	17	140
	Winner School District	12	63
	Round Dance Activity	2	800
	Community Meeting Presentations	6	150
	Presentations Outside Scope of Rosebud Reservation	13	2415
	Volunteer Groups	7	109
		243+	9,830+