



Alaska Native Technical Assistance and Resource Center Final Report

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PART 1: INTRODUCTION

This report summarizes the results of a Bureau of Justice Assistance (BJA) supported project entitled the Alaska Native Technical Assistance Resource Center (ANTARC). Based upon our knowledge of what has worked in Native communities in Alaska, the lower-48, and Canada, this project rests on the premise that local solutions are the best solutions to local problems. Accomplishing this requires the development of a different relationship between BJA and Alaska Native villages.

There are tremendous variations between lower-48 views of what works and what can work in Alaska Native villages. The priorities of federal funding agencies are not necessarily the priorities of these villages. Instead, we believe, the villages must set their own priorities. This process requires a long term approach that also should not be driven by grant opportunities that may or may not be available in the future. Furthermore, personal capital needs to be acknowledged and developed, rather than always looking for a cash solution. The technical assistance provided by ANTARC worked toward helping villages to establish their own priorities, to identify what they believe are their own problems, and to devise their own solutions.

This report examines the evolution of the ANTARC project, explains the context of the project, considers its implementation, describes its outcomes, evaluates the results, and presents recommendations for promoting effective change in Alaska Native villages.

PART 2: THE EVOLUTION OF ANTARC

In 1998, the Director and staff of the Bureau of Justice Assistance (BJA) of the U.S. Department of Justice toured rural Alaska to determine the conditions and scope of problems faced by villages. They became aware that, all too often, federal and state justice programs are

uncoordinated in planning and funding, and are not tailored to fit local cultures and needs.

Decades of alcohol, drug, and spousal abuse programs have come and gone with poor results, even those that were generously funded.

BJA contacted the Justice Center at the University of Alaska Anchorage, which partnered with the Alaska Native Studies department to attempt to explain these failures and offer more effective solutions. From decades of our own experience, we knew that the language and institutional contexts of requests for proposals for grants, and granting agencies, frame justice problems and their solutions in causal terms that may or may not relate to the experiences of Alaska Native villages. For example, monies earmarked for suicide prevention programs are more likely to be awarded to clinical psychological studies than they are to Native language immersion programs, whereas people in villages see a direct connection between language, identity and lowered suicide rates. The funds may be obtained and managed by outsiders who proceed to implement programs in an inappropriate fashion. Or they may be obtained by Native organizations, who tailor proposals to fit the vision of granting agencies. When villages receive funds, then, they can conform to the externally-devised program, do it their own way but risk losing future funding when they do not provide results in form or content that the non-Native agencies can understand, or try to do a combination of both at once. All of these greatly handicap the effectiveness of any individual grant and of funding programs.

We were aware of additional problems, not the least of which is a lack of trust of the University of Alaska on the part of Alaska Natives. There is virtually no village in rural Alaska untouched by university programs. It is now routine to cite the history of colonialism as a barrier to rural development, and not uncommon to recognize the historically assimilationist agenda of educational institutions in general, and the social sciences in particular, *vis-à-vis* Native Americans. It is less common for social scientists to take the dimensions of this history to heart,

not to mention recognize modern, still-potent forms of colonialism from which universities are not exempt (Jordan and Yeomans, 1995; Jennings, Forthcoming). Inappropriate programs, either intentionally harmful or unintentionally misguided, have been documented sufficiently to establish this point. Native Americans have cultivated a strategic suspicion of universities — sometimes local universities in particular — as well as internal discourses about experiences of racism and scientific elitism (Smith, 1999; Quigley, et. al., 2000; Harrison, 2001).

Alaska Natives are also suspicious about solutions developed by entities that are perceived to be the problem. For example, the Native American Rights Fund (NARF) recently filed a suit on behalf of the Alaska Inter-Tribal Council, ten Alaska Native villages, and seven Native individuals that charges the State of Alaska with discriminating against off-road Native villages in the provision of police protection. NARF reports that whereas Alaska's urban centers and on-road communities are fully served by certified and trained police, "in contrast, most of Alaska's off-road communities, including nearly all Alaska Native villages, either have no local police at all, or the police they have lack training, equipment, and certification...[and] are not allowed to conduct essential law enforcement functions" (Native American Rights Fund). From the Alaska Native standpoint, then, traditional criminal justice interventions in villages are either absent or inappropriate.

Innovators in collaborative or participatory research are developing detailed critiques and methodologies that include scrutiny of the extent of power sharing and control at every juncture of social development and research projects. Their recommendations include review and approval of grant proposals by local communities who are affected by the problem and solution under consideration. ANTARC attempted to address some of these issues by seeking support from participating communities as part of the proposal process. However, the design of ANTARC was not able to alleviate the typical situation in which the non-Native partner has more

resources and more inherent control. In such situations, ensuring Native control and the local fit of the program is particularly difficult. Moreover, if this agenda were to be taken seriously, it would have forced a single-handed restructuring of the role of universities, and of their institutional culture and norms, with respect to rural Alaska.

Underlying our collaborative approach was the recognition that village residents have the experience, wisdom, and responsibility to specify and resolve problems at the local level rather than importing canned “blueprints” from dissimilar places which prove to be inadequate or unsuitable for our rural communities. As investigators, we knew that we wanted to facilitate a process in which local communities and elders framed their own problems and devised their own solutions. Thus the Alaska Native Technical Assistance and Resource Center (ANTARC) was designed as a three-year project to improve village capacity to identify and solve problems within local cultures and value systems, in which the University of Alaska and other federal and state agencies, rather than imposing paradigms or answers, could learn to provide more meaningful assistance to rural Alaska by providing logistical support and topical expertise as rural village partners asked for it. It is now fashionable to pursue “capacity building” in Native communities, but it is less common to reverse this paradigm by assuming that local communities have the knowledge to educate the university and granting agencies about the nature of their justice problems and the resources they need to implement solutions. The ANTARC project attempted both. The goal was a more productive relationship between rural Alaska communities, agencies, and governments so that their policies and programs reflect workable solutions to actual village problems and conditions.

PART 3: STRUCTURE OF THE PROJECT

A three-year long grant was designed to contend with the “revolving door” syndrome: the commitment of outsiders to Alaska Native villages is typically temporary, resulting in a staggering turnover of personnel, inconsistency of funding, and additional suspicion of extra-local initiatives. To allay this problem, ANTARC proposed to work with four villages in the first year, then support those village representatives in choosing and training an additional village in their region according to their own criteria, and to further expand that pool in the third year. The program was to be exported by Native people to Native people, with touchstone support from ANTARC staff. The University gradually would be removed from the process, to the point where it would only intervene when and how Native communities called for it. In this model, neither the granting agency nor the PIs could predetermine (beyond very general indicators) what issues would be tackled, what programs ANTARC would facilitate, or what “product” the PIs would be able to deliver to the federal Bureau of Justice Assistance.

In brief, the three years were scheduled as follows:

Year 1: The first year’s focus was on problem identification and specification by the village partners. A typical difficulty is the premature identification of the “problem.” Programs based on that “instant identification” do not get to the root causes of the problem, and so do not really make a lasting impact on the situation. Problem identification methods were explored in this workshop. A second workshop, held in October reviewed the problems that had been specified over the summer, and began to work on actions that needed to be taken to begin resolving those problems.

Year 2: The spotlight was shifted to the development and implementation of programs designed to deal with the identified problems. The Year 1 Village Representatives were to become peer trainers, passing on the process of problem specification to persons from other communities in each region.

Year 3: Programs that were developed in Year 2 were to be assessed for effectiveness, and still other communities in each region were to be trained in problem identification, continuing what was begun in Year 1.

CHOOSING VILLAGES AND ANTARC STAFF

We used systematic and interpersonal methods for choosing partner villages for ANTARC. We selected a group of villages that was regionally and culturally diverse, individual villages that already had some proven planning capacity, which could get ANTARC off the ground and could, in turn, be enhanced by ANTARC; and villages that were regionally prominent, which would give credibility to ANTARC expansion during the second and third years, and would increase the chances that second-year training would be successful. The selection of year one villages was crucial because, once ANTARC had a solid base, it would set in motion a Native-to-Native training process that would shift the role of the University of Alaska Anchorage from trainer and provider to one of distance consultant.

Other reasons for the choice of our first four villages were by necessity less objective and systematic. If PIs or other university faculty had previous, positive experiences in the village, this was a positive factor in selection. Additionally, in Alaska, the endorsement and assistance of the Alaska Federation of Natives is more or less necessary, though insufficient, for accessing and working successfully with rural villages. The appeal of our project, in addition to a proven track record of one PI with the Federation, led AFN to provide us with contact names and numbers in proposed villages.

The BJA and project staff agreed that the entity in each village that would take part in ANTARC was the tribal government, whether IRA or traditional council. From the federal government's perspective, this was a logical choice, given the directives from the White House for each agency to deal with tribes in Alaska on a government to government basis. From project staff perspective, tribal organizations offered the greatest potential for community change in the current climate in which the state has provided less support to local entities such as

municipalities and school districts. ANTARC thus reflected a changing legal and political climate in Alaska.

We traveled to proposed villages to present information about the potential partnership and to offer a draft memorandum of understanding. We emphasized that village “ANTARC teams” would be chosen by the Tribal Councils, who would devise their own methods for selection of team members. (See Figure 1 for a map showing the location of each of the original four ANTARC villages.)

Figure 1: Map of ANTARC Villages.



Yakutat is a well-established Tlingit village and Home Rule Borough of approximately 800 (about half Native) in Southeast Alaska. While the weather is mild, precipitation is among the heaviest in the state. The region has seen English, French, Spanish, and Russian explorers, as well as sawmills, canneries, and railroads. Fishing and other subsistence activities are prevalent, and a cold storage plant is currently the major private employer. The village is almost fully plumbed, and has three schools.

At our first meeting, tribal staff, elders, and other active members in the community first tried to situate the project, to find out who exactly we were, with whom we were allied, and what organizations were implicated. They were, of course, trying to decide how to deal with us, use ANTARC, and whether to trust. They asked whether the grant was with the staff or the council. Our response was that we hoped the two weren't mutually exclusive. Then they described instances of bad internal communications within Yakutat — for example, between the tribe and the city, or even within the tribal government — and of bad external relationships, such as with the Forest Service. While there have been attempts to build bridges, they obviously wanted to communicate the complexity of having six governmental or quasi-governmental entities in Yakutat: the city and borough, Yakutat Tlingit Tribes, Yak Tat Kwaan (the Native corporation), Alaska Native Brotherhood, Yakutat Community Corporation, and the Chamber of Commerce. As for criminal justice, meeting participants described the governing philosophy of the police as one of reaction to offenses rather than planning for prevention. A petition against the police force was ignored by the city, and one person reported that community members who signed the petition received threats by police officers. Clearly, a federally funded, university-managed project couldn't walk into "the community" and expect straightforward acceptance, planning, and implementation of any program.

In discussing justice problems, the participants in our first meeting primarily brought up issues relating to economic development and cultural identity, which they perceived to be a starting point that ended in "justice" issues such as crime and substance abuse. We agreed that these issues could be addressed in the context of ANTARC. When the Tribal Council decided to participate, it solicited applications from which it selected its ANTARC team.

Gulkana is an unincorporated Athabaskan Indian village in the Interior of Alaska (Borough unorganized), about 200 miles southeast of Fairbanks, and the only ANTARC village

that is accessible by road. Almost sixty percent of the ninety-five residents are Alaska Native, and there are no state-operated schools. There are no businesses in the community: employment is limited to the village council and seasonal construction where residents work in nearby roadside communities and worksites.

In Gulkana, some additional communication was required initially to explain the idea of ANTARC. Clarifications of the relationship between the University and the villages, and the commitment and time required of villages and village teams, were essential. Eventually, Gulkana advertised informally in the community for its ANTARC team, and the Village Council announced four names in February 1999. The ANTARC field team learned an important, initial lesson: at our first meeting in Gulkana, people were extremely quiet, and we were worried that the village was not interested in participating. However, we planned to stay overnight in the village, and it turned out that folks had discussed the project outside of the formal meeting. The next day, we had additional, informal discussions with villagers and council members, and it was clear that they had in fact thought considerably about the issues, and were in favor of the project. Rather than moving quickly in and out of rural Alaska, then, we confirmed that lingering beyond scheduled meetings can be very fruitful.

Kotlik, is a remote Yupik Eskimo village in western Alaska (second-class city, Borough unorganized). It acts as a regional hub for several smaller villages in the Yukon-Kuskokwim Delta, and is easily accessed by large riverboats and barges, as well as by air. The population of 543 is almost exclusively Yupik and Yupik-speaking, and practices a subsistence lifestyle.

ANTARC was first introduced by the Kotlik Traditional Council at its meeting on January 11, 1999. Traditional Council minutes from January 26 announce the arrival of Drs. Jennings and Rieger the following week for a special meeting, stating that “we should be honored for this opportunity because out of the State of Alaska there were four villages contacted.” Having been

postponed twice because of weather and once because of a death in the village, the special meeting was held on February 4. Jennings and Rieger explained the ANTARC concept to members of the Council, and a Memorandum of Agreement was signed. Kotlik vested the selection process in its Tribal Administrator, who interviewed and chose persons he considered capable of fulfilling the project requirements. This smooth start was an encouraging sign of things to come.

Wainwright was the only village among these four that was not a first choice selection. Nuiqsut, an Inupiat Eskimo village of 435 bordering the new Alpine oil field on the North Slope, was first identified by the ANTARC PIs, but the Tribal Council decided to reject the partnership. Many villages on the North Slope have devised favorable relationships with oil companies, and thus have sufficient access to and control over resources. Because the North Slope is politically, economically, and scientifically desirable to non-Natives, they also have a healthy suspicion of outsiders. As for Nuiqsut, while they have justice needs of which they are aware, these were not addressed by the terms of the ANTARC grant, which provides university expertise and logistical help at the request of villages. We then approached Wainwright (second-class city, North Slope Borough), another North Slope village that shares many of these characteristics. Wainwright was interested in finding out what ANTARC had to offer, so the Tribal Council signed an MOA and set about selecting their team by posting notices asking those interested to apply verbally or in writing. This rather rocky start was also, unfortunately, a sign of things to come.

COMMUNITY PROBLEM-SOLVING WORKSHOP I: MARCH 1999

Prior to the March workshop, three of fifteen year-one objectives had been achieved: Four villages had signed onto ANTARC, had been visited by ANTARC university staff, and had signed Memoranda of Understanding with the Justice Center and the Alaska Native Studies

Department to establish ANTARC. The four village ANTARC teams consisted of sixteen Village Representatives, among whom were two Elders (one each from Yakutat and Kotlik) and one high school senior. Three persons worked part or full-time for their tribal council (Yakutat and Wainwright). Several had not previously been involved in similar or related community development training or programming but were well-established and respected in their villages. They were paid \$250 per month, and made a three-year commitment to participate in training, communicate and work with individuals and organizations in their villages on problem identification, and attempt to plan, ratify, and implement solutions. These teams were flown to Anchorage to participate in the first ANTARC workshop.

The first workshop was a week-long, joint community analysis and problem solving training session. Also participating were the ANTARC staff and field teams (from the University of Alaska Anchorage Justice Center and Alaska Native Studies Department); the program manager from the federal Bureau of Justice Assistance, which funds the project; and the two trainers, Inspector Vern White of the Royal Canadian Mounted Police and Julie Roberts, Executive Director of the Native Village of Tanana. A complete, videotaped record of the workshop is available, as well as written proceedings that were reviewed by all four village teams and project staff. Two crucial goals of the workshop were 1) to demonstrate that ANTARC staff were either familiar with the concrete realities and perspectives of Alaska Native communities, or ready and willing to learn and be guided by the work and wisdom of the village ANTARC teams; and 2) to provide village teams with the encouragement and resources they needed to return to their communities and initiate problem-identification processes, collaboration, and enhanced communication among village entities (the spirit of the project is reflected in the proceedings of the first and second workshops; see Appendices 1 and 2). The first day was opened with a prayer given by Peter Elachik, Sr. of Kotlik. Then three speakers

discussed models of decision making and problem solving. These discussions provided insightful information about the different and sometimes conflicting approaches the ANTARC partners brought to the table as the project began.

First of all, Michael Jennings discussed various tribal approaches to problem identification, and emphasized differences between Native American models and those of the federal government. Most tribal peoples see the interrelationship between problems: if one thing is out of balance it impacts the entire community. They do not segment problems into need boxes, as the federal government tends to do, and thus do not define any given issue narrowly as a justice issue within the purview of the justice department. These differences were embodied in the images of a circle, for Native American models, and a pyramid for organizational models. Jennings encouraged participants to use their own, culturally relevant models, and to adapt parts of other models that they found useful.

Next, Heber Willis discussed the evolution and structure of the Justice Department, its crime prevention programs, and its types of program funding. Partnering with villages is encouraged by the department both because of declining funds, and because “tribal leaders are saying they don’t want more experts with slides.” He also discussed the alignment of grant applications from tribes with the issues addressed by the Department’s Requests for Proposals, a topic that led one participant to ask a question fundamental to ANTARC and any collaborative project:

Q.: *How can we be involved in helping the feds put together a funding agenda? How can we help shape future solicitations for proposals (RFP’s)?*

The answer was essentially, “keep in touch with us” and contact your congressional delegation — the only answer available, but one that has proven to be insufficient. Additional questions

demonstrated the participants' knowledge of structural barriers to the ability of tribes to receive funding and collaborate with the Department of Justice:

Q.: *Right now the State is the only body that has the authority to go into villages and conduct murder and sexual abuse investigations and provide enforcement. What can DOJ do so that its funds to the State help to alleviate this problem?*

Willis noted that DOJ would attend an upcoming meeting of the Governor's Alaska Commission on Rural Governance and Empowerment to indicate its willingness to work with the state, but that improvements depended on gubernatorial programs and legislative funding.

Q.: *How much monitoring does the DOJ do of its block grant allocations to states if part of that money is to be distributed to federally recognized tribes? If it's not being done here, can the DOJ insist that it be allocated to federally recognized tribes? Also, can DOJ mandate tribal representation on the Byrne Fund Advisory Committee that makes funding recommendations?*

Willis replied that there is no mandate requiring states to allocate funds to tribes, only local governments *or* tribes. DOJ cannot instruct states on this matter, and there is currently no tribal representation on the Advisory Committee for the Byrne Fund in the State of Alaska. This leaves tribes/villages with little access to discretionary justice funding in the state, and points to a weakness in the distribution of federal justice money by the State of Alaska.

Vern White introduced the CAPRA model, a problem-oriented-policing model used by the Royal Canadian Mounted Police in its community policing efforts. Essentially, the CAPRA model provides a method for the identification of the underlying causes of community problems and the development of collaborative solutions that serve the needs of those affected by the solution to the problem. Similar to strategic planning approaches such as the SARA model, CAPRA provides for community mobilization and the development of local capacities for dealing with whatever issues might arise in a community in the future (see Appendix 3 for a copy of training materials explaining the CAPRA model). Key to the process of the CAPRA model is:

- the development and maintenance of partnerships and trusts within communities to establish priorities for service delivery and preventative problem solving;
- the recognition of the perspectives of those most affected by specified problems in order to better establish priorities and partnerships; and
- the generation of ongoing feedback for continuous improvement in the problem solving process.

In White's experience, the model is particularly important because, without trust and support throughout the community, programs are doomed to failure. CAPRA is represented graphically in a circular fashion because the process is not linear and does not end. While it starts in the center with client identification, any step in the process may require reassessment, and communities must constantly reassess and respond to interrelated problems. The model is a theoretical guide to help assure complete assessment and analysis, but in any concrete situation requires culturally-specific and issue-specific adaptation. Thus, each village team worked through the model, defining and assessing a problem in their own community.

One of the salient messages of White's presentation was the idea that our identification of a problem is usually based upon the effects we see, not its underlying causes. If a problem is not properly identified, a community will ultimately end up tackling the wrong issue. Throughout the process of the CAPRA model, steps are taken to insure that the underlying causes of a problem are identified.

During his presentation, White also argued that one of the benefits of the CAPRA model was that it allowed for community problems to be dealt with inexpensively. Instead of relying on federal and state grants to deal with problems – a practice that is becoming exceedingly difficult given the intense competition for a gradually shrinking pool of resources – White noted that the best solution to a problem is often the one that combines community cooperation and agency resource pooling to develop a shared response. Throughout this first workshop, the training in

the CAPRA model involved solutions to problems that required no outside funding and instead utilized the resources available in most any Alaska Native community.

We closed the session with a prayer given by Elder Nellie Lord from Yakutat.

On the second day of the workshop, everyone sat in a circle as Elder Peter Elachik, Sr. opened with a prayer. For the rest of the day, Julie Roberts, President of the Tanana Tribal Council, led a discussion on the concrete realities of problem solving in Alaska Native communities. The circle contrasted with the way the tables were arranged the day before, in which participants were lined up at tables instead, physically but subtly demonstrating the difference between Native and on-Native approaches. Discussing the trials and tribulations of the Tanana council, she advised:

You have to listen with a real heart to what your people are telling you and then do something about what you hear.... Stay focused on what you're trying to accomplish and don't get distracted.

Her experience and her own examples of everything from state and federal grant management to conflict between tribal and municipal governments elicited discussion and sharing among the village representatives.

Julie Roberts said that **local control** is one of the most difficult issues we face as tribes. She has learned that if you want to overcome problems in your community, you need to decide for yourself what has to be done and to advocate for village self-governance. As an example, a proposal by Tanana Chiefs Conference (TCC) under the Indian Reorganization Act of 1934 would have changed the scope and structure of its power over each tribal government in its region. More than 40 villages in the TCC region agreed they did not want to relinquish any of their powers so they met in a circle with TCC for two days. Each person there had an opportunity to talk about what he or she wanted, opening the discussion to include everyone. Most villages had similar issues so they came up with another resolution, deciding to vote down

the original TCC proposal. Julie has found the CAPRA model complimented this traditional method, particularly given the maze of regulations, governmental and quasi-governmental authorities, and overlapping jurisdictions that have grown since non-Native settlement began. Particularly for non-Natives, perhaps the most important advice Julie gave, in addition to the fundamental importance of self-governance, was:

*It is important to listen, **to really listen**, to what others are saying. We need to allow the opportunity for everyone to have a chance to speak, to be heard, to share, and we need to listen to what they are saying so we can bring our communities together.*

This discussion continued on day three.

Problems commonly identified by the village teams included:

- Abuse of alcohol and other drugs
- Curfew for youth
- Domestic violence
- Gambling
- Lack of youth activities
- Lack of community involvement
- Lack of counseling
- Loss of language and culture
- Parent / student / teacher relationship
- Policing concerns
- Program funding
- Trash (garbage)
- Unemployment (lack of economic development)

It is interesting to note that, while many of these problems could be issues for solution by the criminal justice system, the teams seemed to see justice issues in broad terms. For example, the village team from Wainwright noted that the lack of activities for youth in the community led to break-ins, use of alcohol and other drugs, gambling, thefts, and breaking curfew. Throughout the project tribal council meeting minutes reflected similar concerns. Tribal councils are involved in economic development, governmental operations, environmental issues.

Of the list of problems identified by the village team members, those with the highest priorities were: lack of support from the community and communication within the community (Gulkana); parent / student / teacher relationships and vandalism (Kotlik); youth using tobacco, alcohol, and other drugs and a lack of community involvement (Wainwright); lack of support for those in recovery who are returning to the community and lack of drug testing of those working in the schools and in the health field (Yakutat). Over the next two days the village team members used the CAPRA problem solving model to tackle these problems.

Thus far in the workshop, the initiation for all activities had come from Vern White and Julie Roberts, or other ANTARC staff. To prepare the teams to give presentations to their village or tribal councils and continue their work at home, the agenda for the remainder of the conference was developed with participants as follows:

Thursday Morning: The session was opened with a prayer led by Elder Nellie Lord. Each participant met with one person from each of the other three communities, selected a problem, and worked through it using the CAPRA Model.

Thursday Afternoon: The participants met in community teams, using the list of problems facing each community, selected one, and then applied the CAPRA model to it.

Friday Morning: The session was opened with a prayer led by Elder Peter Elachik, Sr. Teams presented the CAPRA Model and the community problem to which it has been applied to a “mock Council.” This was to be a practice among friends to prepare for what each team would be doing when it returns to its village.

Julie encouraged everyone to make a list of resources within as well as outside the village that would be able to provide support in future efforts. She pointed out that these could be individuals as well as agencies (for example, the Project staff). The teams were also provided with extensive reference materials, including statistics and demographics, lists of granting agencies, strategies or grant writing, community information, and various Native models of decision-making, justice, and dispute resolution.

ANTARC staff and village representatives agreed that the workshop had been a success, both in increasing trust and in motivating and providing resources to the teams. Both White and Roberts were very well received, and the sustained focus over five days had created a great deal of motivation. The comments of team members from Yakutat encapsulate the fact that the workshop was useful and comfortable for village representatives, as well as the fact that establishing communication, collaboration, and trust among Alaska Native communities, the University of Alaska, and federal and state agencies will take more time and persistence than most non-Natives recognize:

I didn't know what it was all about until I came here and (an elder) put in an application for me at the last minute. It's been real good, I've learned a lot, and I'm comfortable and relaxed...I hope to come to more.

I don't know who wrote the grant to have this happen, but I appreciate it. I appreciate the University in working with the communities and realizing that we can solve our own problems.

These participants know that while they can learn from and use University and government resources, the University and government have much more to learn from Alaska Natives. Village teams agreed on a number of performance expectations that were to be accomplished subsequent to the workshop. They agreed to meet consistently, communicate with their Tribal Councils, refine their identification of problems and causes, mobilize local resources, identify and create new partnerships, complete and submit monthly documentation of their progress, and other activities. If they failed to meet commitments, ANTARC field teams (consisting of two or three PIs) would visit the village to provide motivation, support, and technical assistance. Many timelines and teleconferences were indeed postponed — sometimes as a result of local problems or strife — but more often because of subsistence work, critical illnesses and death, cultural obligations, demands of work and family, and full-time or temporary employment.

Agencies working with rural villages must account for two realities: 1) since most people in a village are related by blood or marriage, a critical illness or death affects nearly everyone, and common cultural obligations are observed in those instances; and 2) vital subsistence and seasonal employment activities engage entire communities during a large part of the year, leaving a narrow window of time in the coldest months during which focus on community development activities can occur.

While ANTARC staff knew it was important for village representatives set their own schedules, we were nevertheless surprised, and even frustrated, by scheduling difficulties and constant changes. For good reasons, we were committed to the timeframe and outline of the grant; for reasons that were not only good, but also locally binding, village representatives were committed to the cultural and economic life of their communities. In retrospect, there is an underlying problem. ANTARC expressed the desire to change the role of the University, and in unique ways did put village representatives in charge of organization, staffing, and problem definition. However, ANTARC was unable to research, assess, and address the problems of inter-agency communication, the lack of articulation between fiscal cycles and community realities, or other issues that have prevented the University of Alaska and the Department of Justice from more successfully assisting Alaska Natives. This report provides both a general call for this sort of self-scrutiny, and some specific recommendations based on our learning over the last three years.

PART 4: IMPLEMENTATION

Now that ANTARC and CAPRA had been explained, we expected each village team to adapt and apply the strategies we had discussed to local contexts. They did just this, and yet we

realized that despite our openness to local articulations, we retained a set of expectations about what constituted a “correct” or “successful” outcome.

COMMUNITY PROBLEM-SOLVING WORKSHOP II: NOVEMBER 1999

In ANTARC’s first year, village teams were expected to undertake problem identification and analysis, form partnerships for addressing the problem, and select a second-year village in their region that would participate in ANTARC under the training and supervision of the first-year village. Workshop II, which took place on the Anchorage campus in November 1999, was designed to help villages transition from problem identification to solution planning and implementation. The challenges facing change makers in rural Alaska Native villages are highlighted by what happened in this second workshop. One of the village participants requested project staff to use domestic violence as sample problem for solution planning using the CAPRA model. In spite of the fact that these village team members had worked with each other and with the University for a period of six months, they did not feel comfortable addressing that issue. This demonstrates the importance of taking adequate time to develop mature relationships between agencies and tribal governments necessary to develop confidence and competencies

Teams revisited the CAPRA model, reviewed and shared their experience thus far, and created their own criteria for measuring the effectiveness of their projects. The second workshop was also designed to prepare the village teams to select and peer train their selected year-two villages. Considerations for the choice of year-two villages included the villages’ willingness to participate in ANTARC; the logistics of communication and travel between first-year and second-year villages; the availability of meeting space, lodging, etc; the strength of the tribal government and/or other village organizations; and the existence of shared concerns that would make training of the second village by the first particularly compelling and successful.

Workshop participants also evaluated the problems, mistakes, and successes in ANTARC's first six months. Village representatives reported the importance of working more closely with their tribal councils — barriers to which included the difficulty of getting on meeting agendas, a lack of communication, political conflicts and power/control issues, and council and team turnover. They also found that more regularly scheduled meetings were crucial. Everyone agreed that ANTARC's expectations, and particularly the timeframes in which they were developed, had been unrealistic. The evaluation led to two immediate changes in the ANTARC program. First, Workshop I had collided with the beginning of the subsistence season, and Workshop II with its end: clearly, expecting villages to prioritize ANTARC and get off to a running start between March and November was inappropriate. Thus, training for second-year villages would be scheduled for January or February. Second, because of village timelines and because creating innovating relationships and problem-solving methodologies takes a great deal of attention and focus on each village, everyone agreed that each first-year village should select one, rather than two, second-year villages to train. Third, because of some difficulties meeting with tribal councils when we were in the villages, we discovered that tribal council members were accustomed to receiving payments for attending tribal council meetings. Therefore, the budget was modified accordingly to include tribal council member stipends.

In fact, our plans for the second-year villages would change again, this time for a less positive, but equally educational, reasons. The understanding of the PIs (and what was communicated to the village teams and tribal councils) was that ANTARC was to be a three-year grant, with funding renewed each year pending submission of a report from the previous year. However, we were informed at the end of year one that our budget would be subject to substantial — but unspecified — reductions. One explanation was ANTARC-specific: the program had not expended all of its first year funding. The reason for this was that the initial

funding came three months late, leaving less time in the fiscal year to plan and carry out the ANTARC activities for which the budget was projected. Despite this fact, the under-spending was used as a justification for reducing second year funding. Our second year funding arrived not only substantially reduced, but again, months late.

This development took substantial wind out of the all of the ANTARC participants. A preliminary meeting was scheduled with one village when the funding was delayed. That village never ended up participating because the momentum, not to mention trust, were lost. A second village participated, but in a much more perfunctory manner than would have been possible if the village had started earlier. The future potential of ANTARC, particularly when the Bush administration took office, seemed lost. Needless to say, enthusiasm was also crushed in first-year villages, where a suspicion of public and grant-funded programs was reinforced, and any developing trust in the University was severely tarnished. ANTARC staff and first-year villages continued to work on projects we had begun together, but now the second of the two central components of the ANTARC concept was lost. That is, second-year villages opted out, and the process of village-to-village training was largely dropped. In order to accommodate the shortened timeline and reduced funding, the project reduced the goals and collapsed the funding into a single year. Thus, both the program implementation and the evaluation components of the project were addressed less extensively and not given enough time for development. Ultimately we were able to stretch two years worth of funding over a period of three years. This allowed us time to establish a productive relationship with the Kotlik village team for which we hoped at the beginning of the project.

For these reasons, and because of the nature of our work, implementation and outcomes cannot be reported according to evaluative measures that were conceived in the abstract at the outset of ANTARC. However, the narratives of village activities are equally, if not more,

instructive for the University, the Bureau of Justice Administration, and anyone working with or for Alaska Native communities.

VILLAGE OUTCOMES

These narratives demonstrate that three intersecting factors significantly affected the results at the community level. First of all, the involvement and commitment of the tribal administrator was critical to the successful operations of the village team. Those villages where tribal administrators were continuously available and effectively able to capitalize on the skills of village team members in furthering the goals of ongoing village programs were the most visibly effective. Second, selection of the village team members had a significant impact on project viability. Each of the villages selected their teams differently, and for different reasons. Some were more able than others to make effective substitutions of team members who were unable to contribute to the project. While none of the villages ended the project with the same four people they started with, some of the villages were able to arrive at a better balance of complementary skills and abilities in their team members. For instance, team members who did not have full time employment in the cash economy were able to devote more time and energy to moving the project forward. Third, those village teams that built their success from smaller problems to progressively greater ones were most able to cultivate the community problem solving method to their own purposes. They developed credibility within the community as well as confidence in their own abilities to make a difference.

Kotlik. The Kotlik experience exemplified the goals and premises of the project. The tribal administrator was a strong force in guiding the team, which all interacted extensively with the tribal staff and tribal council. The tribal administrator used ANTARC to leverage other, ongoing projects such as suicide prevention and environmental protection/clean-up. Thus, the

village team started by reinforcing and essentially staffing the suicide prevention program, which was a family week in which there were activities each night for one week of the month. For various reasons, this community program was defunct; the ANTARC village team members demonstrated that it could be viable. From there, they moved on to the curfew problem. Children were not obeying the curfew and no one was effectively enforcing it. One of Kotlik's first major successes was in curfew enforcement, through which they brought together a number of community organizations among which poor communication and even conflict was frequent. First, a team member who is a respected Elder brought up the problem at a general meeting. The team then informed the City Council that they would spearhead a group to address the issue, and proceeded to talk with schoolteachers, the school principal, and the Student Council. The school arranged for an Elder to come talk to the students about the issue, and the team circulated flyers about the curfew hours to every household — even those without children. With the help of ANTARC staff at the University, the team obtained a siren to signal the curfew, and ever since has reported not only success in enforcement, but also improvement in other youth problems.

Following on their successes with family week and curfew enforcement, the team gained momentum. They used CAPRA to tackle problems between teachers, parents and students at the school, taught CAPRA to the high school students and also attacked the trash problem. Their letter to everyone in the community illustrates how potent developing local responsibility can be:

Kotlik ANTARC TEAM (Community Problem Solving)
Kotlik, Alaska 99620

To the local businesses and entities of Kotlik:

We have worked with Victor Tonuchuk and Lena Okitkun in the talking with the students about our environment. Victor and Lena have emphasized the importance of recycling and keeping our lands clean.

It is important to keep Kotlik clean because we are owners and stewards of this land around us. During AFN and many other native organizational meetings, many of the native residents of Alaska debate and fight for our lands. Yet in many

of our villages such as Kotlik, we do not have a system to provide jobs to keep Kotlik trash free. We have relied on the children in Kotlik to pick up the trash in Kotlik every spring.

We as adults in the various entities and organizations should be obligated to keep our village clean. Perhaps jobs can be created to hire someone to clean the area in and around the office buildings to keep them clean and orderly.

If we continue to ask for outside help for funding programs we may be waiting over a long period of time. The village of Kotlik needs to take the responsibility to take the first step.

When we decide as a community to take responsibility, there will be respect from our community members and visitors. Those who are greatly affected with our trash problem is the younger generation. They are observing how we care for the land about us, and will imitate our actions.

Speeches, lectures and letters will be of no help to our community unless we take the step of practicing what is being preached through native leaders, elders, and organizations. Let's work together to improve on the condition of the land in the village of Kotlik.

Will you take the responsibility of keeping your business area clean and orderly? Will you be a good example of caretakers of this land? Are you willing to give Kotlik a good reputation of being a hard working generation?

This letter is not to insult you and your business but to encourage you and to reflect on our responsibility as citizens of this community. We want to encourage and challenge you to take the first step of providing jobs to hire local people in the village to maintain our lands.

Respectfully,

ANTARC TEAM MEMBERS (Names listed but omitted here for privacy.)

The Kotlik ANTARC team also gave a workshop on CAPRA to the newly formed Kotlik Fisheries Corporation. After all these increasingly more visible successes, the Kotlik team's work culminated in a "Visioning Workshop" that all the village entities requested they facilitate. Through this visioning workshop, the village identified a need economic development in the form of the expansion of their craft sales. The ANTARC project then provided assistance in the form of a University of Alaska business faculty member to assist in the development of a business plan and technical assistance for the creation of a web-based sales outlet. Given the

geographic remoteness of Kotlik, access to external markets is essential. An additional benefit of this particular form of economic development is the respect it pays to the skills and contributions of Elders in the community and the promotion of culturally relevant practice amongst the entire village.

Because the substance of the Kotlik team's work is so instructive, it is also useful to report on their process and interactions with the tribal council and others as they developed their competencies. The Kotlik team presented its Workshop experience to Traditional Council on April 20. They emphasized the need for community cooperation, described the CAPRA model, discussed the way in which they had chosen and worked through the problems of vandalism and lack of curfew enforcement, and announced the next workshop scheduled for October. Interestingly, another item on the Council's agenda was a meeting in Seattle regarding a new congressional appropriation of \$88 million for the Department of Justice under the Indian Country Law Enforcement Initiative, and the Council wondered whether the regional organization Association of Village Council Presidents would send a delegate. There were four categories listed for new appropriations: hiring of more police officers, construction of detention centers, creation of juvenile justice programs, and enhancement of tribal courts.

ANTARC was on the agenda again on a May 17 Tribal Council meeting attended by a member of the ANTARC field team, this time to encourage cooperation from the village community, troopers, tribal organizations, city, and church. A problem-identification meeting was also scheduled. Over the next six months, the team planned and executed the described activities: ANTARC team participation in local suicide prevention workshops; making presentations and holding events during Family Week; enforcing a youth curfew; presenting the CAPRA model to classes in the local school; using the CAPRA model for school district conflict

between the teachers and the parents, holding a community clean-up day; and improving communication among village agencies.

Logistical exercises were instructive: one village team member reported that the only effective way she found to discuss inhalant abuse was when the kids were at fish camp. Finding a more public opportunity to address a group of youth, the Tribal Administrator discussed vandalism at the high school graduation. Other more informal activities were ongoing as well, such as work with domestic violence victims and the elderly. Communication with and reporting to the ANTARC staff in Anchorage was constant and effective enough to overcome a number of scheduling conflicts, such as illness, death, moose season, and a late herring run that occupied the entire team. This was not easy, as reflected in one ANTARC staff report in August:

Spoke to (team member). He's been quite busy lately, but not on ANTARC business...Everyone is out berry picking and they want to stay out late. I told him when we were coming to Kotlik and that it was important for us to meet with everyone then. I told him we had to have something to report, so I hoped they would have something to tell us then. He said, "we'll try to come up with something."

This team member was replaced because of his lack of participation and enthusiasm. One of the identifying characteristics explaining why Kotlik was able to “perform” more according to the expectations of the grant was that the tribal administrator had the flexibility to replace team members to make a stronger team during the first year.

The pressure to fit village activities into the pre-established timelines of the grant was felt by everyone. One Elder refused to write anything down, which frustrated some and even led to discussions about replacing him, but which also highlights the distance between the form and content of wisdom in Alaska Native communities, and the grant proposal and reporting requirements of federal and state agencies. However, contact was facilitated by persistence, the use of email by some village representatives, and a particularly close relationship between the women on the team and Professor Lisa Rieger. The tribal administrator also made the tribal

offices available for telephonic meetings and team meetings. When that tribal administrator was on leave, the team did not feel as comfortable working out of the tribal office, and started conducting their telephonic meetings from one of their homes. Encouragingly, Kotlik representatives also inquired about progress in other villages, and hoped they would “really get to it.”

Following the second workshop, the team kept in closer contact with their Tribal Administrator, who began to take primary responsibility for initiating contact with Kotlik’s choice for its second-year village, Stebbins. After initial excitement, progress was slow, particularly given staffing changes in Stebbins’ Tribal Council. In winter and spring 2000, Kotlik prepared to train Stebbins, and had additional successes at home. They successfully introduced CAPRA to the newly incorporated Kotlik Fisheries, and were asked to address additional disciplinary problems in the school and the village trash problem. The team had become a recognized, ‘go-to’ resource in the village. In preparation for a February potlatch, of course, all ANTARC activities stopped: as the Tribal Administrator said, *"it's been going on since before I was born, and we were born into it."*

By February, it was clear that our grant monies were at risk, and a Kotlik representative warned that becoming too involved in Stebbins could be a waste of time if the funds did not materialize. A successful training was finally conducted in early October of 2000 once the project eventually received the second-year funding. That workshop was significant for a number of reasons, including the degree of ownership over the process that the Kotlik team members demonstrated. For instance, they were insistent in controlling the organization of the workshop including restructuring the meetings so that part of it took place in Stebbins and the other part took place in Kotlik. Their reason for having part of the workshop in Stebbins was that it allowed for a greater degree of community participation. Their reason for having part of

the workshop in Kotlik was that it allowed for the Stebbins team members to focus exclusively on the training and for them to view the potential results of successful implementation of the problem solving approach.

The Stebbins team seemed to like CAPRA, particularly because it encourages the local community to take ownership of the problem and to decrease its reliance on the federal government. They shared many of Kotlik's problems, including suicide, and in the training they chose to apply the CAPRA model to the problems they were having in operating a teen center. Kotlik encouraged them to get everyone involved, from the teens to the Elders.

Following their training in the CAPRA problem solving model, the Stebbins team remained largely independent of the University and used the model to enhance their ongoing community problem solving projects. While informal contacts were maintained between the teams from Stebbins and Kotlik, the lack of contact between the Stebbins team and the University is largely attributable to one of the goals of the project, which was to gradually phase out the University.

In the spring of 2001 a workshop on the assessment and evaluation components of the CAPRA model was held in Kotlik (see Appendix 4). Both the Kotlik team and the Stebbins team (who traveled to Kotlik for the meeting) participated in this workshop. Topics covered in the workshop included the methods of and the need for documenting problem solving activities, the process of developing goals and objectives, the various methods of evaluating a community problem solving response, and the ways that objections to evaluation might be managed. Although the process of evaluation within the village is immediate, direct, and personal, the participants understood the need for documentation and evaluation for the purposes of satisfying the requirements of federal and state funding agencies. For instance, the Kotlik team developed a form listing each of the issues dealt with using the CAPRA problem solving methods. They

felt this was an important part of accountability to their village, or, in their words, it provided a means to show that they were "walking the talk."

Wainwright.

Early morning, got to Anchorage airport at about 5:30, flight left and arrived in Barrow on Schedule. We were about 2.5 hours late getting out of Barrow and finally arrived in Wainwright at about 2:15. The snow was all gone from Wainwright and the village, save a great number of parted out trucks and snow machines in front yards, was quite clean. In walking from the airport into town we saw in the distance a group of about a dozen kids out picking up garbage. We had just began the walk to town when we were offered a ride on the back of a four-wheeler by local townsman. We asked for a ride to the Tribal Office and he took us to the hotel. From the hotel we walked to the community center where we thought the meeting might be held. Finding no one there we asked another townsman how to get to tribal offices. He didn't seem to know what the tribal office was, so we asked him if he knew where [the Tribal Administrator] worked. He said that [she] wasn't in town and that she was in Anchorage.

...It is a busy time of year here in Wainwright. The village killed six whales this season, and they were all busy getting things ready for the feast. A great deal of time was spent talking about whaling and all the work they are doing slaughtering the whale and preparing it for the feast. During the meeting [a team member] seemed quite anxious to get back to her butchering. After about an hour and 45 minutes at 4:30 we allowed her to do just that when we ended the meeting (field notes from meeting with Wainwright team, June 1999).

As of June 23, the Wainwright team had met with their Tribal Council and presented the CAPRA model and the team's focus in the Workshop on the lack of activities for youth, which were well received. They seem to have the impression that the only time they were to be doing ANTARC was when they are "having meetings" and that they needed to have meetings to go through the process. We tried to stress to them that they could be doing ANTARC work outside of meetings and that they could learn about what people thought about problems when they were just chatting with people in and out of work. This was a productive conversation, and allowed us to re-communicate the fact that, while the University team was available for facilitation and assistance, the project was under the control of the village, to be conducted on village terms. Reiterating this motivational speech was essential in every village — not necessarily because

Alaska Natives in general, or the teams in particular, “lack” motivation per se (although this may have been true of specific individuals), but because the historically institutionalized relationship between Alaska Natives and non-Natives has been one of outside control and dependency. Because outside programs and experts have rarely encouraged or accepted truly cooperative relationships, Alaska Natives have learned to separate these programs from their everyday, village lives. Other symptoms of this relationship are, of course, a mutual lack of trust, and a de-prioritization of the program relative to other aspects of village life. These are barriers all parties faced to our theory of supporting ANTARC projects that are conceived and “owned” by the villages themselves.

As of August 1999, Wainwright had not submitted any reports or documentation, and the team cancelled a teleconference because of the death of a former Tribal Council member. Further delays resulted from power outages and additional illnesses in the village. Finally, we scheduled a visit of the ANTARC field team to the village on September 20, and confirmed it a number of times. Yet we were frustrated again. We called a village representative after traveling to Barrow and found there had been no communication among team members, and no meeting scheduled. Given this news and the worsening weather, we turned back from Barrow rather than continue onto Wainwright. Additional attempts at organizing meetings of the village team failed until December 13, when the team discussed organizing a bake sale at some holiday events. An ANTARC team member gave the Tribal Council a pep talk at a December meeting, citing successes in other villages.

By February of 2000, the team was raising funds to address the problem of the need for a food bank in the village; requested (and eventually received) land skills training from the local search and rescue organization; and had sent to various tribal councils on the North Slope letters and emails of invitation to participate in ANTARC as second-year villages. Virtually no

responses were received. For a while, council and administrator in Kaktovik was interested, but no second-year partnership developed. This occurred at the time when second year funding was pending but the uncertainty of the situation made it difficult for the tribe from Kaktovik to commit to the project.

Over the course of the two years, our trips to Wainwright became increasingly problematic, and what started out as reluctance ended up as flat out refusal to participate in the project. For instance, in March of 2001, three attempts were made to provide a workshop on evaluation to the village team members in Wainwright. The first and second attempts were cancelled by village team members before project staff traveled to Wainwright. In spite of scheduling to accommodate village team members on the final attempt, village team members failed to arrive at the agreed upon time and place to meet with the staff member from Anchorage who had traveled to Wainwright for the meeting at the tribal office.

Gulkana. The CAPRA model was introduced to the Tribal Council in an April 1999 meeting following the Workshop. A team member suggested applying it to a discussion of the Y2K problem, and as a result, CAPRA was used at a town meeting to create an emergency response plan. They were also successful in dealing with the loose dog problem they had identified at the workshop. After this encouraging start, ANTARC activity largely broke off for some time, and was not discussed at Tribal Council meetings. Team members explained that this was in part because of the onset of the summer “work season” and subsequent hunting season, and in part because of two team members not showing up to meetings or engaging in activities. Predictably, few monthly reports were delivered to ANTARC staff. The tribal council replaced two of the team members.

In August, a visit from the ANTARC field team re-invigorated the village representatives. By December the village team had two successes: three quarters of the community turned out for

an event at which they presented of the Y2K emergency plan, and they got a generator for the water system to keep the water flowing so that it did not freeze up. In fact, with support from some team members, the Village Council President and Administrator reported that they applied the CAPRA model to a problem they and the village were facing, and together came up with nearly twenty options that they alone would not have considered. Also in December of 1999, Gulkana chose Tazlina to be the year-two village in their region. Tazlina's tribal administrator was enthusiastic, and agreed to propose the idea to the tribal council president. A Gulkana representative described Tazlina as a village slightly smaller than Gulkana that had developed a number of innovative programs. Unfortunately, although the Gulkana team was ready to travel to the annual meeting of Tazlina where they were scheduled to present ANTARC to the entire village, the trip was cancelled because second year funding was not yet assured. Neither Gulkana village team members nor project staff were willing to make commitments they could not keep. It may have also caused a loss of respect for the project in the region.

Following this unfortunate aborted attempt to follow the goals of the project, the Gulkana team became less active. Not only did they lose momentum and enthusiasm for the project, but there were changes in the tribal administrator and team members at this time. While the Gulkana team had early successes and indeed involved the entire village in such a way that they could see the value of collaborative community problem solving, the project was unable to sustain itself there.

Yakutat. As in the other villages, Workshop I and its follow-up expectations were poorly timed relative to important subsistence activities. Turnover in Yakutat Tlingit Tribe staff, a dispute in the ANTARC village team that resulted in the resignation of one member in July 1999, and general distrust between the tribal council and the team also hindered first-year progress. Initially, one very outspoken team member was very focused on drug and alcohol testing, which

made ANTARC less than popular with the tribal council. Moreover, staff and council turnover meant that the basics of ANTARC had to be constantly reintroduced to the council. The council had worked hard to prioritize cultural identity, self-esteem, and economic development — as opposed to the typical focus on testing — as more appropriate initiatives that targeted the root of justice problems, and thus gained the impression that ANTARC was just another misguided, “outsider” project. The tribal council and administrative staff clearly articulated their perception that a lack of Tlingit identity among tribal members is inextricably linked to unemployment and substance abuse.

In September 1999, a member of the ANTARC field team visited the tribal administrator, and reiterated that, while the village team was funded by a University grant, it worked under the authority and management of the tribal council. Such discussions made the ANTARC University staff increasingly cognizant of how ingrained the historical relationship between the University and rural Alaska remains, and how much effort and communication it takes to initiate change. This particular clarification was crucial: relations between the team and the council improved in the next twelve months, and in October 2000 the Tribe formally requested that ANTARC staff “begin to plan with the council to teach our people their language, and culture,” and that the University arrange for a consultation with a Fairbanks linguist regarding the development of a Tlingit language immersion program.

In some respects, Yakutat used ANTARC in exactly the way it was intended: the local team and tribal council found a University resource that they could use to solve problems and develop programs as they saw fit. In other respects, University staff learned that progress could not be evaluated solely by our typically analytical, categorical techniques. This is exemplified by a conversation recalled by a University of Alaska Anchorage field team member with a Yakutat team member: “He said he has been involved with [the] Onward to Excellence [program] with

the school district and he was invited. I asked what that had to do with ANTARC and he said he was invited. I asked if that was in his capacity with ANTARC or as ANB [Alaska Native Brotherhood] president. He said it was who he was in the community.” Academic and granting institutions want specific, preferably quantifiable evidence of project impacts, and view participants in terms of their contribution as an individual working on behalf of (in this case) ANTARC. As this Yakutat representative indicated, however, Alaska Natives wear many hats, but rather than divide their consciousness and actions into discrete units, they tend to act first and foremost as members of families, clans, and communities. Another tribal staff member said that during the three years of the ANTARC project she has been General Manager/Tribal Planner, Acting Health Director, State Magistrate of Yakutat, Co-owner of a local smokery, Board Member and Secretary of her church, wife, mother, and grandmother. It is unlikely that she forgets, for example, that she is a grandmother while she is acting as Tribal Planner.

The Yakutat team used ANTARC to get a grant to send two people to a linguistics workshop on grant writing for language programs, and by improving relations between the tribe and the city, brought the school district on board to develop a language program in which an elder now runs regular sessions of two levels of Tlingit. But *how* did they use ANTARC? There was little, if any, talk of CAPRA. One village team member said that, “trying to explain it as CAPRA — C stands for this, etc. — doesn’t make sense to people.” Written reports were irregular, and people in Yakutat did not seem predisposed to filling out the slots in the CAPRA worksheets or using the systematic method of problem identification and evaluation in a way that was directly identifiable to the ANTARC field team. This is not to say that they did not benefit from training or from CAPRA ideas: Tlingit participants said that indeed they did enjoy the workshops. However, it is not possible to draw the kind of direct line from ANTARC and CAPRA to the positive outcomes that are preferred by funding and social service agencies. For

example, it seems clear that the Yakutat team used ANTARC as *cultural capital* as much as anything else — as an example of their connections to, and ability to access, federal departments and funds, participation in ANTARC helped them win other grants and achieve other programmatic goals. Is this an “appropriate” or “successful” ANTARC outcome? It does not fit the direct intentions of ANTARC grant writers, but it is clear that Yakutat used ANTARC as they saw fit, and with very little external support, as one among a network of funds, resources, and connections leveraged together to achieve the goal of creating a Tlingit language program. Again, as the above quote indicates, a identifiable outcome for ANTARC work in particular is not as important to the Yakutat team as was the way in they could leverage ANTARC toward their goals as members of their families, clans, and communities.

PART 5: EVALUATING RESULTS

As an effort to understand the impact of the ANTARC project in the participating villages, project staff made final field visits to the villages to conduct exit interviews and consultations with team members, tribal councils, and tribal administrative staff. Based upon these visits, a number of questions regarding the outcome of the ANTARC project in these villages can be answered.

Question 1: What did villages identify as a “justice problem”?

For the most part, ANTARC did not guide villages to identify problems that they had not considered before—they are exposed to these problems every day. In many cases, the program did assist villages in analyzing relationships between various groups involved in problems and solutions, and/or enhancing communication between those groups toward resolving them. What ANTARC allowed them to do was to take these familiar problems and break them down into manageable pieces that could be resolved. In all cases, problems on which ANTARC teams

chose to work were not typical “courts, cops, and corrections” issues, but were issues that attended to community integrity and respect, including cultural and economic development. The Department of Justice can glean from these results that the scope of its work in rural Alaska — while responding to the lack of equal protection and safety officers identified by the NARF lawsuit — must also include support of such programs as Native language training, community clean-ups, or local economic development projects. In brief, ANTARC projects included:

- Native language program
- Grant writing workshop
- Small business workshop
- Arts and crafts cooperative
- Enhanced inter-agency communication
- Land skills / search and rescue training
- Self-sufficiency and local control efforts
- Vandalism
- Food bank
- Youth curfew
- Teen center
- Suicide prevention
- Emergency readiness plan

The broad range of projects developed by the village teams is evidence of their understanding that being proactive on these issues is a more productive use of their time than reacting to the symptoms (violence, substance abuse, suicide) that are more traditionally thought of as “justice” issues.

Question 2: What were the “results,” and what do they mean?

Again, some results can be quantified, and many cannot. In our view, perhaps the most impressive, overall result was the extent to which ANTARC facilitated, or provided the opportunity for, enhanced communication among village organizations and governmental entities. For example, the final visioning workshop in Kotlik brought together all of the entities in the village as well as a number of regional agencies to consider economic development

strategies. This result can be documented to some extent, but mostly in the form of qualitative experiences and comments of ANTARC participants. This is a problem for the status quo of federal agencies, which prefer a more quantifiable, and *scalable*, result. Essentially, ANTARC sought local definitions of success, and non-Native agencies must learn how to recognize and cope with these. Failure can be difficult to understand and process as well — often, failure is expressed in silence, non-communication, or pat politeness by Alaska Natives. There is a tendency for researchers and agencies to over-emphasize the data that does exist and the participants that were eager and active, and this practice risks losing the important information that can be gleaned from silences and failures. Thus ANTARC is successful less for the hard data it has generated than for the important experiences of partnership from which we draw the concluding recommendations below.

Question 3: *Did the villages' views of the University, or relationship to the University, change as a result of ANTARC?*

In all villages, the ANTARC project staff worked hard to establish relationships of trust. The iteration of ANTARC's intention to put Native villages in control of their own problem-solving projects was reiterated for three years, and there is ample evidence that continual clarification of this point was essential to ANTARC's successes. Several of the villages expressed that they had never before been placed in such a position of control over a project. Moreover, a program in which Native communities could call on University faculty for assistance that the community defines and supervises did provide a positive experience and precedent. Kotlik in particular expressed this view. From the beginning of the project, during the initial workshop, the team members from Kotlik understood the concept of the University as a resource. As part of their practice presentation on the final day of that workshop, they

explained that the University “is not going to come in and tell us what to do or how to do it but rather to be a resource and support in the problem solving process.”

For the most part, however, Alaska Native participants did not experience a significant change in their attitudes toward the University of Alaska as an institution. Yakutat was particularly articulate on this front. In many cases, relationships between individual Alaska Natives and ANTARC project staff enabled progress in spite of this distrust, yet Alaska Natives saw no reason to assume that these successes represented a change in the dominant nature of the University system. The delay and ultimate failure of ANTARC’s planning and budget for second-year villages merely reinforced this feeling.

Question 4: Will ANTARC activities continue now that the grant has ended?

ANTARC as a distinct program almost certainly will not continue in any of the four villages. There are unlikely to be identifiable “teams” with systematic meetings and activities. This is a shortcoming of ANTARC, and a failure of the limited commitments that grants are able to make to Alaska Native villages. Kotlik was the village most concerned about the end of ANTARC, and is most likely to retain CAPRA as a working model. Two ANTARC team member and two elders, who were already actively engaged in community life, felt that ANTARC gave them tools and ambition that will stay with them to some extent. On the other end of the scale, Yakutat and Wainwright, while their team members reportedly enjoyed some aspects of the trainings, are not likely to associate their activities with their ANTARC experience in the future, but are likely to use other approaches that they consider more entrenched, effective, or appropriate. Perhaps because the North Slope routinely employs university and professional consultants for Native projects, Wainwright did not find ANTARC to be novel. To a much lesser extent, the same could be said of Yakutat. On the other hand, more important than the question of whether villages will continue to use something they call ANTARC or CAPRA is whether

experiences associated with the program will have lasting effects. In all communities to a different degree, local organizations had an experience of greater communication and collaboration on the problem selected by the ANTARC team, and those are the precedents from which communities can build.

PART 6: CONCLUDING RECOMMENDATIONS

The ANTARC experience reinforces the fact that when working with Alaska Natives, the Bureau of Justice Assistance, the University of Alaska, and outside agencies more generally, must use a village by village approach and allow communities to define their own justice problems, take time and care in choosing local partners, understand the importance of local time frames and timing, accept the potential for unexpected results, reform rigid practices of grant management according to local needs, recognize the difficulties of dealing with a lack of economies of scale in Alaska Native villages, and work to reduce attrition and turnover of those involved in projects at the community level. A more expansive discussion of each item follows.

VILLAGE-BY-VILLAGE APPROACH AND DEFINING LOCAL PROBLEMS

There is not and cannot be one point of access through which a federal department can approach diverse peoples within a bureaucratic region defined by state boundaries. Therefore, these recommendations can not provide cookie-cutter models, but can prepare federal agencies with more appropriate attitudes and approaches to assisting Alaska Native communities in achieving their justice goals.

A large portion of federal funding funnels through regional non-profit corporations prior to reaching the village level. While some villages work closely with their regional corporations, others work better on their own. Funding agencies that wish to insure the success of their

programs need to recognize and support these distinctive villages. This requires a deeper, more extensive investigation into village/regional dynamics. When this is done, it is possible that approaches to problem solving may grow from the village to the regional level, as opposed to the usual top-down approach. Two examples of village influence at the regional level were evident in the ANTARC project: (1) several regional agencies were interested in participating in the village level visioning workshop facilitated by the Kotlik team; and (2) Julie Roberts, village executive from Tanana and trainer at the ANTARC workshops used the CAPRA model to help resolve economic development issues at a regional meeting.

When villages have the freedom to develop problem solving responses for their own purposes, they are less likely to compartmentalize those responses according to categories that federal and state agencies will recognize. So, for example, although this was a BJA supported effort, the issues they addressed were linked from their perspective to justice goals, but not the typical criminal justice focus. Alaska Natives have fundamentally different approaches to problem definition and evaluation, and the self-definitions of problems is essential to the creation of successful solutions. Because the villages almost invariably identified the loss of culture and self-determination as the source problem, solutions and programs take a more socially “holistic” approach to crime prevention than “courts, cops, and corrections.” In some sense, these villages' responses are more in tune with views of the effect of community disorganization (e.g., "broken windows") than with many bureaucratic responses recommended to communities as a solution to issues of local concern.

CHOOSING LOCAL PARTNERS

Because of the complex history of Alaska Native cultures, non-Native settlement patterns, land claims, and other legal and political patterns in Alaska, there are multiple and

overlapping governmental or quasi-governmental authorities in virtually every rural village, no matter how small. Both internal and external conflict can be expected. This means that the definition and boundaries of “the community,” not to mention the identification of legitimate leadership, can be extremely difficult for outsiders to understand. There cannot be one single criterion for choosing community partners. An increasing number of mandates in federal and state agencies to include “community input” in programs has proven shaky and manipulable, primarily because funding cycles, methodologies, and bureaucratic practices do not take time to account for community complexity. Moreover, the burden is usually on Native people to develop voices and mechanisms that outsiders can understand.

In search of a more grassroots approach that allowed communities to work on their own terms, ANTARC chose to work with the Tribal Councils, and while it was a relatively successful choice, it was not unproblematic. For example, recall the fact that villages have little confidence in the commitment of outside programs and funds. From this perspective, we can see why Native villages have come to treat these programs as a way to channel money and resources to particularly needy individuals in the community. For example, we found that individuals were sometimes chosen for the ANTARC team not because they were thought to be particularly effective community leaders or activists, but because they particularly needed the ANTARC stipend that came with the position. This is a natural tactic for communities that traditionally attend to the distribution of resources among their people, and in communities in which the leaders wear so many different hats that they are over-extended. However, until outside organizations are able to inspire a greater level of trust, their reasons for choosing partners will continue to differ from local reasons.

IMPORTANCE OF TIME AND TIMING

The importance of time and timing cannot be over-emphasized. To be more successful in rural Alaska (if not everywhere), federal and state agencies simply must realize that collaborative programs take more time than any project to date, including ANTARC, has devoted. There are at least two major reasons for this. First, as exemplified by the relationship between rural Alaska and the University of Alaska, truly collaborative projects are faced with the task of overcoming a deeply-ingrained relationship of distrust. Institutional change is slow and difficult, and programs must account for a process of continual reassessment, plan for continuous communication, including multiple face-to-face contact, and be open to changes in goals and methods. This all takes an unpredictable, but certainly extensive, amount of time, and will never be accomplished so long as Alaska Natives witness a “revolving door” of federal and state projects and administrators. In some cases, credibility and success for ANTARC were truly achieved in the final year, just as the funds were closing down. Second, time and timing is culture specific. The prioritization of activities is for the local community to decide, and a schedule of meetings and expectations must be acceptable and realistic with respect to the patterns of village life. In Alaska, these patterns have primarily to do with cultural and subsistence activities, though we learned that they are also heavily influenced by less-predictable events such as weather and deaths. It is simply unreasonable to expect grant work to be done during subsistence season. The unexpected must be expected.

ACCEPT UNEXPECTED RESULTS

Governmental departments and budgets are based on a certain predictability of outcomes and relationships between means and ends. However, in truly collaborative projects, results cannot be determined ahead of time, or evaluated by one party alone. Broadly speaking, a

positive, quantifiable justice outcome is less crime; however, if ANTARC has helped mobilize a Tlingit language program, who can determine, at the end of the grant, whether that is a step toward reducing crime? We believe it is. To be true to the spirit of this project, as one tribal council member in Yakutat commented, "the lack of identity, the lack of language, are at the beginning of the problem and substance abuse and crime are at the end." Grant-making agencies and university researchers must be willing to rework assumptions regarding the ends and means of solutions to justice problems. While many of the issues presented by the village teams might be anticipated (youth violence, vandalism, substance abuse), others were not (walrus poaching, trash collection).

GRANT MANAGEMENT

As noted above, the financial relationship between the villages and the University, as structured by a grant is problematic. Additionally, bureaucratic structures make it difficult for outside agencies to work in villages, and for villages to work with outside agencies. For example, computers and fax machines in villages are located primarily only in tribal council and city offices, and postal service can be irregular. The University and the villages operate according to vastly different schedules and time frames. The exchange of paperwork required by the University to get people in villages on grant payrolls is burdensome. The Justice Center attempted to modify forms to accommodate village needs, but village team members had a perception that financial processes were more flexible than the University systems allow. For example, if a village team member was in Anchorage for medical or business reasons, they sometimes asked to receive their stipend in Anchorage when the checks had already been sent from University payroll in Fairbanks. Furthermore, while project staff understands the

relationship between tribal councils, tribal governments, village governments, and other rural entities, those in the University bureaucracy often find them opaque.

Clearly, then, the system is not only complex, but complex in culturally specific ways. For example, budgets and payments are divided by activities such as travel, salary, “expenses”, and so on. A gaggle of rules — *de jure* or *de facto* — that govern specific ways in which monies may be spent are equally culturally specific. Accordingly, we were forced to explain, or to try to explain, to village teams that they could spend ANTARC money on magic markers or flip-boards for meetings, but not on coffee or appropriate foods that they consider equally essential to productive meetings. This small example merely alludes to a much larger problem Alaska Natives face in interacting with urban bureaucracies that have little understanding of village life, what is needed, what is available, how much it costs, or how much \$250 buys.

Federal and state agencies also need to recognize the pivotal role that tribal administrators play in the success of village programs. The ANTARC project budget should have acknowledged this role; these administrators might have put forth more time and energy toward the project had they been paid for their efforts. As it was, the ANTARC project was for most of them just one more responsibility to uphold without compensation.

ECONOMIES OF SCALE IN ALASKA NATIVE VILLAGES

An additional important lesson for those doing business in Alaska villages is that agencies cannot assume the specialized capacities that are present in the larger Indian nations in the lower-48 are present in those villages. As shown in Table 1, the populations of Alaska Native villages are considerably smaller than their “Outside” counterparts. For instance, the median population of Alaska Native villages is a third that of Lower-48 tribes. Also, the tribes in Alaska are much younger than those of the Lower-48, leaving fewer adults available to provide essential

community functions. As a result, village human and social service providers are forced to move fluidly between different roles, maintain a multiple task bundle, and maximize opportunities for solving problems in the villages.

ATTRITION AND TURNOVER

Attrition in village teams and Tribal Councils will happen for many reasons, some of which ANTARC worked to minimize. For example, ANTARC fostered increased communication to lessen distrust and miscommunication, as well as expanded the size of village teams, which buffered against attrition and the over-burdening of any given individual. ANTARC also encouraged collaboration between village teams and other village organizations to increase community familiarity with ANTARC, reduce the need for constant re-training and prevent teams from going back to square one every time staff turned over. Each of the teams replaced at least one member, and most of them replaced two. Finally, for all of the reasons discussed above, attrition is also reduced by sufficient and culturally appropriate timeframes.

Table 1: Local Estimates of Resident Indian Population and Living on and Adjacent to Reservations, 1995

Population	Alaska Tribes (n=210)			Lower-48 Tribes (n=340)		
	Total	Age 0 to 15	Age 16 to 64	Total	Age 0 to 15	Age 16 to 64
Mean BIA Tribal	295	136	145	3486	1182	2047
Median BIA Tribal	234	83	86	738	222	458
Smallest BIA Tribe	2	1	1	1	0	0
Largest BIA Tribe	3488	1403	1837	225668	87736	124421
25 th Percentile BIA Tribal	79	37	39	247	81	141
75 th Percentile BIA Tribal	344	162	167	2290	718	1469
Mean Tribal Enrollment	311	n/a	n/a	4093	n/a	n/a
Median Tribal Enrollment	186	n/a	n/a	740	n/a	n/a

Source: U.S. Department of the Interior, Bureau of Indian Affairs, 1995. *Indian Service Population and Labor Force Estimates*.

Other reasons for attrition are inevitable (death or illness, personal factors, reprioritization, and so on), and non-Native staff must appreciate these. Attrition is equally a problem with federal and state granting agencies, including the University. We must remember that Alaska Natives have experienced decades of attrition on the part of outside staff and social workers — what has been referred to as the “revolving door” of programs and staff. Extensive research on a variety of development workers in third world, “fourth world,” and rural contexts has documented the personal, cultural, and structural conditions that produce and reinforce this situation (e.g., Chambers, 1983; 1996). Agencies need to institutionalize a new relationship with Alaska Natives that includes culturally appropriate attitudes and longer-term funding and program commitments so that Alaska Natives do not need to continually re-educate the stream of people and programs that come through their communities.

CONCLUSION

From any perspective, Alaska Native villages are special, different places. In many ways, they are certainly different from the communities that are typically the recipients of the services of government agencies such as the Bureau of Justice Assistance. Most of these villages are remote from the road system, small, relatively homogeneous communities with no real law enforcement presence. Problems of survival are immediate, cultural heritage strong and with it the attendant culture clash with western systems and approaches.

In recognition of the special nature of Alaska Native villages and the difficulties of providing technical assistance, the ANTARC project was an effort to bridge some of the differences between these culturally confusing approaches; when we explained that one of our goals was to provide an opportunity for the villages to let Washington, D.C. (and state agencies) know what were their issues and concerns, rather than responding to RFPs set in D.C. or Juneau without input from their communities, this goal resonated for them. We hoped to create a “two-way street,” where the University facilitated understanding of federal and state expectations, as well as demonstrating how important it is to set goals from the local level up, rather than the other way around.

The results of this project, while perhaps unexpected, were in the end true to what the villages wanted and to what the project proposed. The villages arrived at issues and projects from within, without our imposing ideas of what they should address. It was clear throughout the project and from our exit interviews that the villages were not used to being in the driver’s seat on grants, and that it was something to which they had to adjust. Of course they did so in varying ways, all of which need to be recognized and appreciated. Sometimes the silence was deafening. In most of the villages, communication and cooperation between the various governmental entities (city, tribe, corporation and state and federal agency representatives) was

sorely lacking. Crossing these boundaries and promoting greater cooperation was identified as one of ANTARC's achievements.

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Appendix 1:

Proceedings of the March 1999 ANTARC Workshop



**PROCEEDINGS OF THE
COMMUNITY PROBLEM SOLVING WORKSHOP**

**March 22 – 26, 1999
University of Alaska Anchorage**

Prepared by

**Alaska Native Technical Assistance and Resource Center
(ANTARC)**

a partnership between the University of Alaska Anchorage Justice Center
and Alaska Natives Studies Department

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and do not necessarily represent the official position of the U.S. Department of Justice.*



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INTRODUCTION

*“Most often, what bring us to a problem is the effects we see, not the underlying causes....
If a problem is not properly identified, a community will tackle the wrong issue.”*

Inspector Vern White, RCMP/Police

*“You have to listen with a real heart to what your people are telling you and then do something
about what you hear.... Stay focused on what you’re trying to accomplish and don’t get distracted.”*

Julie Roberts, Executive Director, Tanana Tribal Council

The following pages contain a summary of the proceedings of the first Community Problem Solving Workshop held by the Alaska Native Technical Assistance and Resource Center (ANTARC), a unique and novel three-year project which partners the federal Bureau of Justice Assistance with the University of Alaska and with rural communities to increase village capacity to identify and design resolutions to local problems and issues. To accomplish this, ANTARC is offering problem solving workshops to representatives from each of the initial four partnering rural communities while providing on-site and distance technical assistance and resources through the University. In the second and third years of the ANTARC Project, these representatives will train others in their regions to do the same in a training-of-trainers model while accessing the resources of the University for technical support when needed. Underlying this approach is the recognition that Alaskan village residents have the experience, wisdom, and responsibility to specify and resolve problems at the local level rather than to import from dissimilar places canned “blueprints” which prove to be inadequate or unsuitable for our rural communities.

In addition, the ANTARC Project aims to expand the understanding by federal/state government agencies of rural Alaska village knowledge and expertise in identifying and effectively addressing their own problems within the context of their own cultures and value systems. The goal of this expanded understanding is more productive communication between rural Alaska communities and those governments so that their policies and programs reflect workable solutions to actual village problems and conditions.

Over the course of this three-year project, there will be a shift in the role of the University of Alaska Anchorage from training facilitator and provider of off-site as well as on-site technical support to one of distance consultant. Concurrently, the village representatives involved in the workshops will increase their responsibilities by becoming practitioners and trainers themselves, forming a network of skilled program developers in rural Alaska. The Project will serve as a model to be modified and exported by Native people to Native people with touchstone support from the ANTARC staff.

To initiate the first year of the ANTARC Project, the Community Problem Solving Workshop was held March 22 – 26, 1999, on the University of Alaska Anchorage campus. Attending this Workshop were: sixteen Village Representatives, four selected by and from each of the four partnering villages; the ANTARC Project staff from the University’s Justice Center and the Alaska Native Studies Departments; the Program Manager from the federal Bureau of Justice Assistance which funds the Project; and two trainers, one from Canada and the other from Tanana, Alaska.

In the following pages is a synopsis of the presentations and activities that occurred during this Workshop – the first of its kind to be held in Alaska. This synopsis is a composite of: diligently handwritten notes by Professor Lisa Rieger; printed handouts and other materials distributed by the presenters; a review of videotapes made of the entire proceedings; and written workplans created by the Village Representatives. To honor the efforts of those involved, review and approval of the drafts of this document were solicited from each presenter and all four Community Problem Solving Teams.

This summary of the proceedings includes a workshop agenda followed by a synopsis of each day’s presentations and activities, culminating in the workplans designed by each Community Team, the members of which consistently expressed and demonstrated a deep commitment to improving life in their communities. The appendices contain additional information relevant to the Workshop.

COMMUNITY PROBLEM SOLVING WORKSHOP

Program of Activities

Community Problem Solving Workshop Synopsis

Alaska Native Technical Assistance and Resource Center

COMMUNITY PROBLEM SOLVING WORKSHOP

22 – 26 March 1999

University of Alaska Anchorage Justice Center and Alaska Native Studies Department

Monday, March 22, 1999

- 8:30 a.m. **Welcome, Introductions, and Overview of the ANTARC Project**
Bob Langworthy, Director of the UAA Justice Center
- 9:30 a.m. **Models of Decision-Making**
Michael Jennings, Director of the UAA Alaska Native Studies Department
- 10:15 a.m. *Break*
- 10:30 a.m. **Federal Bureau of Justice Assistance Programs**
Heber Willis, Program Manager, West Branch of the State and Local Assistance Division
- noon *Lunch*
- 1:30 - 4:30 p.m. **The CAPRA Model of Community Problem-Solving**
Discussion led by Inspector Vern White, RCMP Police Division Support Officer

Tuesday, March 23, 1999

- 8:30 a.m. - 4:30 p.m. **The CAPRA Model of Community Problem-Solving**
Discussion led by Inspector Vern White, RCMP Police Division Support Officer

There will be breaks in the morning and afternoon as well as 1½ hours for lunch.

Wednesday, March 24, 1999

- 8:30 a.m. - 4:30 p.m. **Realities of Problem Solving in Alaska Native Communities**
Discussion led by Julie Roberts, President of Tanana Tribal Council

There will be breaks in the morning and afternoon as well as 1½ hours for lunch.

Thursday, March 25, 1999

- 8:30 a.m. - 4:30 p.m. **Practice in Community Problem Specification**
Exercises led by Julie Roberts and Vern White

There will be breaks in the morning and afternoon as well as 1½ hours for lunch.

Friday, March 26, 1999

- 8:30 a.m. - 1:00 p.m. **Wrap Up and Documentation**
Discussion led by Bob Langworthy and Michael Jennings

The session, and the workshop, opened with a prayer given by Peter Elachik, Sr., of Kotlik.

WELCOME, INTRODUCTIONS, OVERVIEW OF ANTARC PROJECT

ROBERT LANGWORTHY, Ph.D.
Director, Justice Center
University of Alaska Anchorage (UAA)

Bob welcomed everyone to the workshop and thanked them for participating as partners in the new and innovative ANTARC Project. He then asked that we begin to know each other through a round of introductions.

Robert Langworthy (UAA Justice Center, ANTARC): Bob has been the Director of the UAA Justice Center for a little less than two years, having come from the faculty of the University of Cincinnati and, before that, the University of Alabama-Birmingham. As the child of a Navy man, he grew up mostly in San Diego, and attended colleges in Utah, Minnesota, and New York. What he does best is data analysis, and he encouraged everyone to call him if they had questions or needed help in that area.

David Ramos, Sr. (Yakutat): A Copper Rivers People from the Owl House, Raven Clan, son of Coho Clan, David is waiting to hear about funding from the Forest Service to set up a Trustees Governance Board for the Cultural Center Museum. He's also on the Sea Otter Commission and is or has been involved with several other projects impacting his culture.

Allen Bremner (Yakutat): A fisherman and longshoreman by trade, Allen is concerned about the disproportionate number of Alaska Natives who are victims and who are in the criminal justice system. He is interested in the ANTARC Project to learn ways in which he can help to change that.

Lisa Rieger (UAA Justice Center, ANTARC): A professor in the UAA Justice Center for nearly 10 years and a former Public Defender, Lisa has traveled across the state working with the Indian Child Welfare Act and other related projects. She firmly believes that local people know best what needs to be done in their villages to solve problems.

Fannie Hopson (Wainwright): Hoping to go to college in Barrow in the fall, Fannie has been very active in her community, trying to make a difference.

Misty Nayakik (Wainwright): The Tribal Operations Coordinator for the Wainwright Traditional Council, Misty is interested in learning effective ways to impact the crime and substance abuse she sees.

Virginia Tagarook (Wainwright): The daughter of a Wainwright Traditional Dancer, Virginia introduced herself with a smile.

Darryl Wood (UAA Justice Center, ANTARC): An Assistant Professor at UAA for the past four years, Darryl has conducted research in the Eastern Arctic of Canada on violence in small communities.

Ramona Anderstrom (Yakutat): Of the Eagle Clan, Shark House, Ramona has four children (three sons and a daughter) and has worked in the field of alcoholism and mental health for about 10 years. She is interested in finding out what more she can do to help her people instead of seeing them go to jail all the time. Her special interest is prevention programs for youth.

Nellie Lord (Yakutat): She teaches Native culture and language to students from pre-school through high school, and wants to make a difference with people in need, especially youth, by letting them know where they can go for help.

Vellena Howard (*Gulkana*): Originally from Arizona, Vellena is an Arapahoe Indian (a Southern Athabaskan) and sees similarities with the Northern Athabaskan people of Alaska. She has been in Gulkana for about four years, tutoring youth and working on community projects. She wants to find ways to help and encourage her people.

Paul Howard (*Gulkana*): A welcome addition to the workshop, Paul has been involved with the children of Gulkana Village for four years, especially with providing summer programs.

Angela Kameroff (*Kotlik*): She introduced herself gently.

Sally Teeluk (*Kotlik*): She had been looking for a way to be of service to her community when she was told about the ANTARC Project, which she sees as a way of doing that by learning about problem solving and methods to help others in her village.

Peter Elachik, Sr. (*Kotlik*): A Postmaster for 17 years, Peter has served on several boards and been very involved in his community.

Emmanuel Keyes (*Kotlik*): Currently President of Kotlik Joint Utilities, Emmanuel has been on the Governor's Council and several other panels to improve the quality of life in his community.

Bob Neeley (*Gulkana*): A Vietnam Vet, Bob has been a construction worker, has a college degree in electronics, and wants to do something to help his people. He has written his own paper on Gulkana Village and is studying the environment of his area, especially where pollution may be impacting traditional life on the River.

Vern White (*RCMP Whitehorse*): A Canadian Mountie for 17 years, Vern has lived mainly in rural villages and towns from Labrador to the Arctic and is now stationed in Whitehorse, the second in charge of the Yukon. During his years of service, he has seen problems similar to what he's heard are experienced in rural Alaska. He was invited by ANTARC to introduce a problem solving model that has been effective in several Canadian communities and to apply that model to issues faced by each of the villages represented at the workshop.

Julie Roberts (*Tanana*): The Executive Director of the Tanana Tribal Council in the village where she was born and raised, Julie sees and deals directly with problems facing her community on a daily basis, and has been working with the city government and others to make a difference there. She's glad to see youth and elders participating in the workshop.

Pauline George (*Gulkana*): She also was born and raised in her community, was a Community Health Representative (CHR) for 10 years, and has taken nurse's training from time to time.

Hienie Gene (*Gulkana*): New to this process and format, Hienie is looking forward to learning ways to improve life in his community.

Heber Willis (*U.S. Department of Justice*): A Program Manager with the Bureau of Justice Assistance of the U.S. Department of Justice, Heber has been a significant part of the origination of ANTARC and wants to learn from Village Representatives what he and his agency can do to help in rural Alaska.

Michael Jennings (*Director, UAA Alaska Native Studies Department*): Originally from the Wind River country, he came to Alaska in 1970 to help on a temporary basis with the organization of villages during the Land Claims Settlement and ended up staying.

Bob then described how ANTARC came to be. The Director and staff of the Bureau Justice Assistance (BJA of the U.S. Department of Justice) came to Alaska about one year ago to view firsthand the conditions and scope of problems faced by villages. They came away resolved to do more to help, recognizing that all too often programs and other solutions are not custom-fitted to the place where problems are occurring. The BJA and UAA were interested in turning that around by making locally defined problems the basis for the development of programs to deal effectively with them. From that interest came the concept of a resource center tied with skill development - ANTARC.

This is the first year of a three-year effort in partnership with regionally-based communities. Each year has a unique focus that builds on progress made and skills developed in the previous one as follows:

Year 1: Focus is on problem identification and specification by the village partners. We tend to think we have the “problem” identified far too soon. Programs based on that “instant identification” don’t get to the heart of the issue, the root causes of the problem, and so do not really make a lasting impact on it. Problem identification will occur in this workshop, and another one will be held in October or November to review the problems that have been specified over the summer, and to work on actions that need to be taken to begin resolving those problems.

Year 2: The spotlight will be shifted to the development and implementation of programs designed to deal with the identified problems. The Year 1 Village Representatives will become peer trainers, passing on the process of problem specification to persons from other communities in each region.

Year 3: Programs that were developed in Year 2 will begin to be assessed for effectiveness, and still other communities in each region will be trained in problem identification, continuing what was begun in Year 1.

This workshop is a learning process for everyone. UAA has resources, skills, and facilities to provide support for the efforts of those in the villages doing the problem identification work. At the same time, the ANTARC Project staff can gain a far better understanding of traditional problem solving in rural Alaska.

Michael Jennings will discuss different problem solving perspectives, and Heber Willis will talk about the language spoken by the Department of Justice as well as hear our language so that we, together, can develop programs that have a greater chance of being effective.

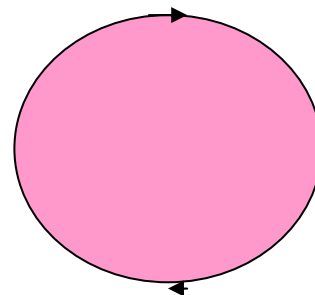
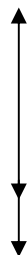
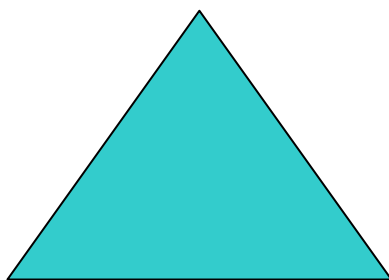
MODELS OF DECISION-MAKING

MICHAEL JENNINGS, Ph.D.
Director, Alaska Native Studies Department
University of Alaska Anchorage

Michael started working for the AFN in 1970 and has been involved in programming across the state since then. From what he has seen during those nearly thirty years, people in Alaska are very good at writing and getting grants. Generally, we in Alaska look at the money available then write grants to get that funding. We don't really worry about whether we have the expertise to operationalize the grants, and the money available is not really targeted at problems that have been identified by Native people or it doesn't do it in a way that works for them. We try to finesse the money, and often use it to do things simultaneously - what the grant award says is to be done and what we need to have happen.

This ANTARC Project grant is different. It is perhaps the first time the University has said that Native people are the experts, that they know what the problems are and what needs to be done to resolve them. The role of the University – and of the ANTARC Project - is to make sense of that in a way which, in turn, makes sense to the funding agencies. This grant is designed to back the University out gradually so that we're not there unless you call us - we become a resource for you, and you are the experts.

Michael then provided some historical perspective on how societies and cultures viewed their world and its order. In around 350 B.C., when the Greeks were trying to figure out the origins of things, they decided that life existed in a certain order. They organized their world into a hierarchy in which discrete, distinct parts formed a triangle. The broad base of that triangle, representing the greatest number of people, rose in ever smaller layers to the top where the "ruler" or "leader" presided. From this came the model of organization and philosophy of management now used by most Western corporations. It represents a "top down" organizational structure, a "separateness". The decision-making process is generally centralized at the top, headed by the Chief Executive Officer. From that point, information and decisions tend to flow downward in a one-way communication process. This separateness means that departments are segmentalized: when people look at problems, they see them as discrete, impacting only a few areas at most. A problem is seen as separate from and not related to other problems, not connected to or affecting other areas in the organization. There is a lot of cross-diagonal communication, and everyone wants to be in charge, to move "up the food chain" to the place where decisions to resolve problems are made.



Western hierarchy – separate, discrete, compartmentalized

Tribal peoples – interconnected, oneness

Where Michael grew up, the Elders said that when there was a problem in one area, it affected all others, too. Tribal peoples moved in a world where everything was interrelated and interconnected. There was no hierarchy of life, and everything was a part of the same process. This is still the way most tribal peoples organize reality – everything is connected and a problem impacts the entire community. This is fundamentally different from the Western way of organizing the world into discrete parts.

Neither model is wrong - each comes from a different tradition and philosophical understandings. Each represents a different way of organizing reality. Western philosophers based their constructs on the concept that God made man in His own image, and then man was responsible for rest of the Universe. Michael's grandfather said that animals made people, that we are all related and interconnected. We must respect the earth, the skies, the wind, the rocks, and the animals alike - all are part of the same process.

In the Indian Reorganization Act of 1934, John Collier, recreated the Native organization of social reality into the Western hierarchical model with the establishment of IRA's and the introduction of constitutions, bylaws, and someone in charge. The federal government had a difficult time comprehending the model of interconnectedness, of no one person in charge, let alone grasping the idea of a matriarchy. (In cartoons, what's the first thing aliens from Mars say to us when they land? "Take me to your leader!")

These models represent the extremes of ways to organize reality. The federal government uses a number of regulations to manage its programs; Tribal peoples organize through consensus. Take the best of each and make it work for you. If the federal government wants to get the most out of its money, it needs to understand how Tribal peoples organize their reality. Presently, the feds identify a problem, come up with what they see as appropriate solutions, and provide funding on that basis. This results in no ownership of the original problem nor the solution since it doesn't belong to local Tribal peoples and their traditions. Compare the BIA list of priorities with what we will be doing in this workshop and with this grant - we will be owning a problem by identifying it ourselves.

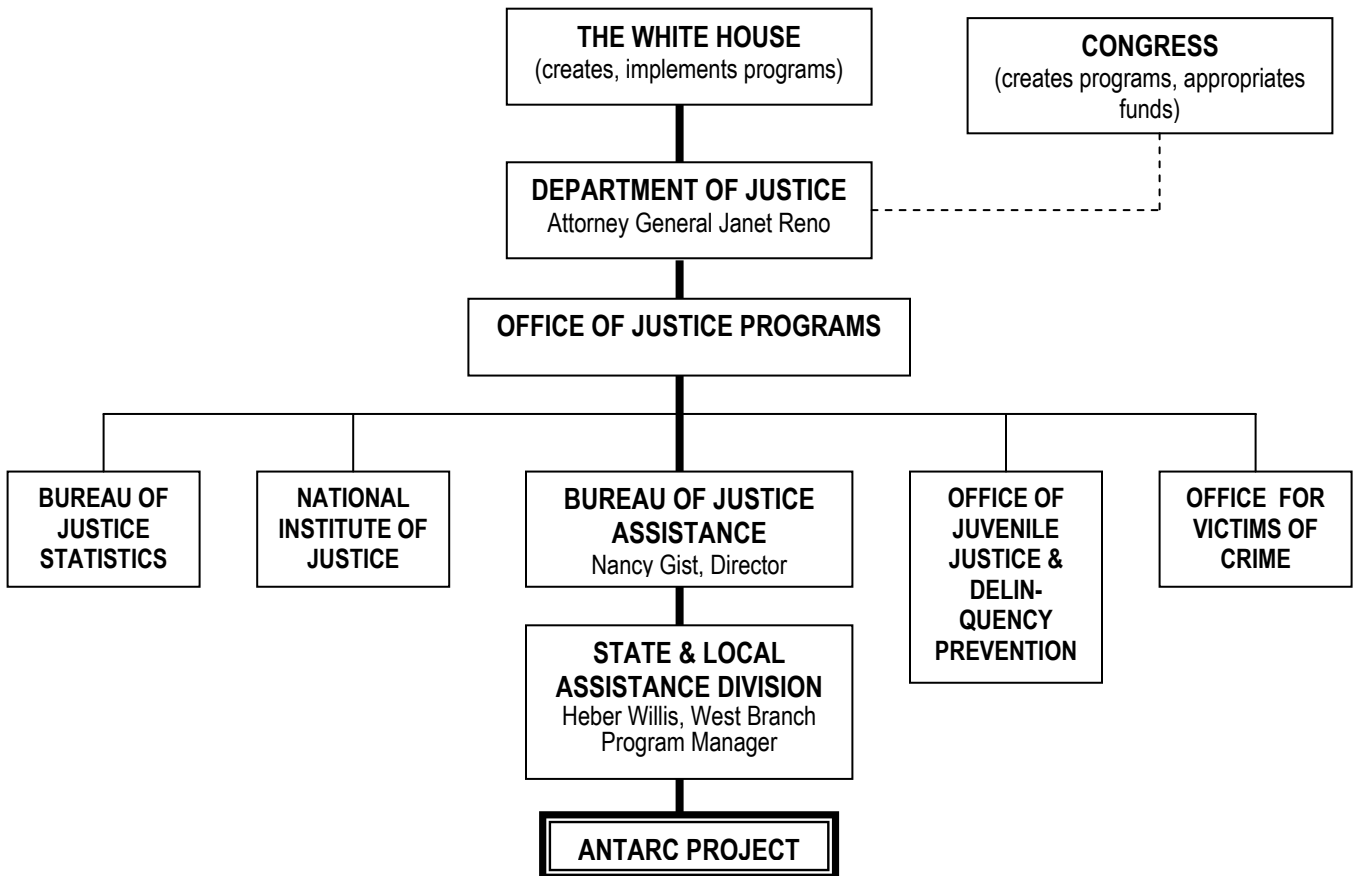
FEDERAL BUREAU OF JUSTICE ASSISTANCE PROGRAMS

HEBER WILLIS

Program Manager, West Branch of the State and Local Assistance Division
Bureau of Justice Assistance of the U.S. Department of Justice

Heber again introduced himself and distributed handouts for reference. He then described the general structure of the federal department in which he works and which is funding the ANTARC Project.

Criminal justice programs are created by The White House (Executive Branch) and by the U.S. Congress (Legislative Branch) for implementation throughout the country. However, only Congress appropriates funding for those programs, most of which are then implemented by the Department of Justice (DOJ) now headed by Attorney General Janet Reno who reports directly to the President. The DOJ has several components, one of which is the Office of Justice Programs (OJP), the umbrella agency for the Bureau of Justice Statistics, the National Institute of Justice, the Bureau of Justice Assistance (which funds ANTARC), the Office of Juvenile Justice and Delinquency Prevention, the Office for Victims of Crime, and some other funding offices. Each of these has a politically appointed director who reports to the Attorney General on program implementation.



Heber then presented an historical perspective of the evolution of the Office of Justice Programs, which has its roots in the 1970's Law Enforcement Assistance Act (LEAA) funded through appropriations authorized by Congress. This Act marked the first time the federal government made grant funds available to and for law enforcement and public safety programs in local areas. Although there was criticism of the LEAA grant program, it also benefited many communities. Its major deficiency was lack of methodical evaluation of the programs it funded. It was unable to verify and account for the value of those programs to Congress, which eventually directed LEAA funding elsewhere. In essence, the old LEAA program re-emerged in a somewhat different format and with the addition of an evaluation component.

Currently, the Bureau of Justice Assistance (BJA) has about \$1.5 billion yearly for various crime prevention programs geared toward improving the criminal justice system. The basic differences between these programs revolve around the originator's belief in how solutions should be created. There are **three basic types of program funding**. In the **first**, referred to as a **block grant program**, the originating body identifies the problem to be addressed and loosely prescribes a solution or solutions. Money is awarded to those agencies that want to implement that/those solution(s). An example of this is the Local Law Enforcement Block Grant Program administered by the Bureau of Justice Assistance, or the police hiring block grants administered by the Office of Community Oriented Policing Services (COPS). Generally, this category of funds is awarded directly to local governments. Approximately \$500 million of the BJA's budget is dedicated to the Local Law Enforcement Block Grant Program.

In the **second** category, referred to as a **formula grant program**, the originator provides money to states which then establish funding priorities and pass-through a required percentage to local governments for program implementation. This concept is based on the thought that the states are in a better position to know how to address statewide problems with local participation. The states develop and submit strategies to BJA outlining their use of the funds and indicating how they are going to make awards to local governments and federally recognized tribes. Approximately \$500 million of BJA's budget is dedicated to the Edward Byrne Memorial Formula Grant Program for this purpose.

The **third** and smallest category of moneys available is the **discretionary fund** allocated by the Director of the BJA, Nancy Gist. This is the most flexible of the grant programs in the BJA. After the percentages earmarked by Congress for programs it wants implemented, such as D.A.R.E., are allocated, the BJA Director has approximately \$5 million per year in actual discretionary funds. These moneys are distributed through the BJA "Open Solicitation" for concept papers rather than a more formal grant application process. This method is based on the Director's belief that people at the local level know best what problems exist and how to resolve them. Last year, there were about 1,500 concept papers submitted and only 32 projects funded nationwide with these moneys.

In addition to formula grants, block grants, and discretionary funds, the Department of Justice also contracts with organizations to provide specific services or technical assistance nationwide.

Over the years, staff of the BJA have learned that just throwing money at problem doesn't solve it. The cold realities of grant funding are: (1) there is not a lot of money available; and (2) what is available is never enough. Additionally, the local programs which have the best chance of receiving DOJ funding are those which were begun without federal dollars and have proven their viability and community support. Because of that, he urged Village Representatives not to count on getting awarded federal grants since the competition for what little is available is intense. The ANTARC Project, funded by the BJA, is designed specifically to provide rural Alaska communities with tools and resources necessary to solve their own problems and therefore be in a better position to vie for what moneys might be available.

Heber then described the general process which led to the ANTARC Project being funded. Over two years ago, the Director of the Bureau of Justice Assistance, Nancy Gist, and others visited Alaska and concluded that more attention should be paid by BJA to the difficulties faced by those living in villages. She then asked Heber to develop projects that would help Alaska Natives in rural areas, so he attended the December 1997 meeting of the Alaska Tribal Judicial Council Conference (the first conference of Tribal Court judges) to get a feel for what the issues were. He kept hearing that Alaska Natives know what the problems are and what's needed to address them but not how to access resources and assistance. A few months later, several people from Alaska were flown to Washington, D.C., to provide a workshop on Alaska and Alaska Natives for BJA staff which amply pointed out that while the issues of Lower 48 tribes were understood, Alaska faced very different challenges. Following up on the workshop, a group from DOJ visited Alaska in April 1998 to get direct feedback on what more it should be doing to help. The end result of that process is the ANTARC Project designed to improve the capacity of villages to solve problems.

In the face of declining federal funds, the point of ANTARC is to help partnering villages find, and increase the odds of getting, financial and other resources by analyzing and developing solutions to their own problems which may not depend on grant funding. In that way, villages will be using effectively what resources they have and making progress on their own while constantly looking for grant moneys that fit what they want to have happen.

Pages 7 - 9 of the handouts contain important addresses. Call the Department of Justice Response Center and the Criminal Justice Reference Clearinghouse and let them know what problems have been identified. They can help locate potential funding options as well as put villages on their mailing list for future possibilities. The booklet entitled "Finding Federal Funds" also has the addresses of other clearinghouses, such as the U.S. Departments of Health and Social Services and of Education.

As the granting agency of the U.S. Department of Justice, the OJP awards grant funds to assist local communities and entities to resolve problems, especially those that are innovative, and it also requires reports based on evaluation of program effectiveness. These reports provide information to OJP which it, in turn, gives to Congress as well as to communities in other areas which might benefit and derive inspiration from seeing what has worked elsewhere.

Because a grant is a legal agreement for use of money, there are "right" reasons to develop an application or proposal for its use:

1. Documented need to **solve a problem or address an issue that is contained in a federal request for proposals** (solicitation):

A federal agency will solicit proposals so that the results of the funded programs can be used to help other similar communities in the future. Based on this, the agency may decide that it is interested in receiving five proposals from five very different communities across the nation (for example, one may have a population of over 1 million, another be less than 300,000, another be tribal, etc.). In this way, the results may be useful for a broader range of populations and different types of communities.

2. Commitment by the applicant agency to demonstrate new and **innovative ideas and to document, assess, evaluate, and administer** the proposed program:

Does the applicant agency have the capacity to do what the granting agency wants? The ANTARC Project was funded to help improve the administrative capacity of rural Alaska communities, and UAA has the management capability to ensure delivery of the proposed services.

3. Ability to **sustain the program** after the grant money runs out:

Federal funding agencies want to see projects continue after the funding runs out. They view grant dollars as seed money to help projects start up and stabilize operations. That's why it is so important for communities to assess resources and analyze problems before applying for grants and other funding, showing the federal funding agency that they are doing something on their own to make a difference. An application for funding then represents an expansion or enhancement of what's already being done.

4. Willingness to **share project results**:

Grantees are encouraged to make themselves available as resources to help other communities facing similar problems.

Proposals that are **not** considered include those that:

1. Request funds to resolve a problem the grant is not designed to address (the problem doesn't fit what the grant agency is looking to fund).
2. Have no clear plan for use of the funds, and no way to tell the federal agency what the money is going to do for the applicant.
3. Generate work for applicant agency staff already on board and/or hire more staff to operate an existing program. Instead of adding more staff, the program itself should be expanding to serve more persons or a broader scope for which additional staff are needed.
4. Do not demonstrate a clear commitment from the community. Funding a single agency not tied into rest of community doesn't work.

While there appears to be a lot of money available, the reality is that the competition for what little actually exists is very steep. The best bet is for a community to start solving its problems with its own resources, demonstrating to a potential funding source how extra money is going to expand what is already being done without outside moneys.

Question:

How can we be involved in helping the feds put together a funding agenda? How can we help shape future solicitations for proposals (RFP's)?

Answer:

Basically, keep in touch with our agency through me or Nancy Gist. The BJA as well as your Congressional delegation is looking for regional approaches in which several communities work together to give each other support to address an issue. Remember that Congress is the body which earmarks moneys for specific programs in the Department of Justice, and that there is support in our agency for assistance in resolving issues faced by rural Alaska. Keep in touch with us, either directly or through the University's Justice Center, and if you or someone from your area is in Washington, D.C., come visit our Department!

Question:

Right now the State is the only body that has the authority to go into villages and conduct murder and sexual abuse investigations and provide enforcement. What can DOJ do so that its funds to the State help to alleviate this problem?

Answer:

The Alaska Commission on Rural Governance and Empowerment was formed by Governor Knowles about one year ago to survey what is happening and what needs to happen in rural Alaska. It is meeting next month (April 20th and 21st) to go over the final draft of its recommendations to the Governor. Our Department will be there to indicate a willingness to work with those recommendations, and has requested that tribal entities be invited to attend. It then depends on what the Legislature funds and what the Governor supports.

Question:

How much monitoring does the DOJ do of its allocations to states if part of that money is to be distributed to federally recognized tribes? If it's not being done here, can the DOJ insist that it be allocated to federally recognized tribes? Also, can DOJ mandate tribal representation on the Advisory Committee that makes funding recommendations?

Answer:

Currently, there is no mandate to distribute a portion of the formula and other funds to federally recognized tribes, just that half must go to local governments and/or tribes. So long as a state remains compliant with federal statutes, the DOJ cannot tell it what to do. Tribal representation is needed on the Advisory Committee to have a direct impact on the state's priorities for funding. So far, there is no such representation and few tribes are applying for the money. Nationwide, not much of the Byrne money is going to tribes, and DOJ is looking at that.

Question:

Since we would like to see people at local levels change the way federal requests for proposals are structured, can unfunded concept papers and applications with good ideas be held over to form the basis for the next year's funding priorities? What can villages do to make unfunded program ideas a specific category for the next year's funding - not just the discretionary funds but also the big pot of money?

Answer:

That does happen now with the discretionary funds, and that's where most of the programs have been formulated since 1994. For example, "Weed and Seed" was a Discretionary Fund program that now has become a part of the larger pot of moneys. Keep in mind that Congress creates earmarked and other programs for implementation and administration by the DOJ.

THE CAPRA MODEL OF COMMUNITY PROBLEM SOLVING

VERN WHITE, Inspector
Division Support Services - Whitehorse
Royal Canadian Mounted Police

Vern put a large sheet of paper on the wall, labeled it "Parking Garage", and invited everyone to list unresolved issues or concerns on it at any time during the Workshop.

Vern introduced himself and talked about his long-time work with the Royal Canadian Mounted Police in towns and villages all across that country. He focused on his work with various communities to identify the actual problems and then develop ways to deal with them effectively. In doing so, he began using the CAPRA model as a way of structuring approaches to problem identification and resolution. When problem solving as a community, it's important to use a process so you know where you're going and why you're going there.

The CAPRA model is circular in nature, allowing people to step back into the model at any time for continual assessment. This model highlights the importance of:

- * developing and maintaining partnerships and trust within communities to establish priorities for service delivery and preventive problem solving;
- * understanding the perspectives of those most impacted by specified problems in order to better establish priorities and partnerships; and
- * encouraging ongoing feedback for continuous improvement.

CAPRA can be used not only when a problem exists but also when a potential problem can be prevented. It is designed to anticipate and prevent problems from arising as well as to resolve problems through a cooperative community effort. It focuses on providing the best possible outcome for the community by understanding the needs and expectations of those impacted and partnering with others to face the issue.

The emphasis of the model is on continually assessing and reassessing what is being done, looking ever deeper and broader to uncover the sources of problems. As an example, a police officer walking along a stream sees a body floating downriver, then another and another. The bodies are the "effect" of the problem; its source is somewhere upstream where the bodies are somehow entering the water by an unidentified cause. In community problem solving, we need to observe the effect and keep assessing and analyzing in order to locate the source, and we need those impacted by the effect to join together to deal with the cause effectively.

There's a bar in a Canadian town that makes more money than any other yet is only open four hours per night, five nights per week. Night after night, police picked up people coming out of the bar who were drunk. When they started charging the bar for overserving and serving to minors, community members took notice and began suing the bar for the same things. Eventually, the bar started limiting drinks served. Before this, the town had the highest murder rate per capita in Canada. The community had to become involved and attack the problem at its source to resolve it.

If we're not doing something that will have a long-term effect on a problem, then we're not really doing anything for our community. Look at the bigger issue, not merely the effect.

There are five strategies in community problem solving:

1. **Deployment:**

Who should be involved? Are the right people working with the right issues? Are the same people solving all the problems? Do more people need to be involved to make it a true community effort? Do youth need to be involved (if it's a youth problem, how are youth going to pay attention if they are excluded)? Are the same people involved in everything (which leads to burn-out).

2. **Community Revitalization:**

Mobilization - people in a community need to believe there's something they can do to resolve the problems they see.

3. **Customer Service:**

Each member provides services and resources as part of and in the best interest of the total community. The community has to feel that what's being done is worthwhile.

4. **Legitimacy:**

Everything has to have a reason to be done; the community has to support what is being accomplished and think it should be done.

5. **Problem Solving:**

Look at the actual causes, not on the effects nor the solutions. This is where constant assessment and reassessment is vital to keep on track. Develop a method to deal with problem solving (for example, inviting people to participate in the process from the beginning rather than selling people on it after the fact).

In summary, the CAPRA Model of problem solving is client-centered and proactive instead of reactive, depends on communication, is operational because it deals with external clients and draws on partnerships, involves input and ownership, and incorporates a group mission statement and involvement of those impacted. Problem identification is the most important aspect. Another similar model is called SARA – Scan, Analyze, Response, Assess – but CAPRA assures client involvement and communication

The CAPRA Model helps identify the causes of an effect and develop ways of successfully addressing these through community effort and constant assessment-reassessment.

Vern then asked everyone to break into their Community Teams and spend 15 minutes identifying a problem and determining what makes it a problem.

Gulkana (100 people): trash around the Village.

Kotlik (552 people): vandalism (public buildings, airport equipment), breaking and entering, and equipment damage (snow machines, outboards) by youth.

Wainwright (500+ people): lack of activities in the community for youth which leads to break-ins, use of alcohol and other drugs, gambling, thefts, breaking curfew.

Yakutat (826 people): no support mechanism for returning alcohol/other drug treatment clients.

If we don't understand how our clients feel about it, then it's going to be difficult if not impossible for us to work with them to solve the problem. All too often community ownership of and involvement in

solving a problem are neglected. We need to know who our clients are, including what meetings to attend (or other event, such as a basketball game, etc.).

The better we know our clients, the more effective problem solving will be.

CAPRA stands for:

C = CLIENTS

Define a problem by understanding the needs and expectations of those impacted by the effects of it. Ask, "Who has an interest in this problem? Who can provide information about this problem?"

Direct Clients are those people, including ones from agencies, most directly involved in an incident, event or occurrence or who routinely deal with a specific problem (have a reason to be involved). ***Indirect Clients*** are those who are not directly involved in resolution of a problem but have an interest in its outcome either because of the way it was handled or the association of the problem to other similar occurrences. Indirect clients may bring new information, new ideas, and new associations to intervene more broadly with the actual problems, not merely the effects of the problems. They may include taxpayers and other funding sources as well as government agencies. Indirect clients can transform into direct clients if they become involved in the problem directly.

In developing a list of clients, look at who is involved (victims, offenders). Get information from experts. Review the incidents by looking at the sequence of events (the events preceding the event and the event itself). Also, look at the physical and social contexts in which the incident took place as well as the likelihood of public action by affected groups.

It is in the best interest of the community to understand the concerns of direct as well as indirect clients. Getting to know and understand their views and expectations promotes efficiency in addressing their concerns, locating resources and support, developing strategies, and finding a satisfying resolution to the shared problem.

As with other situations in life, it is best to extend an invitation to rather than exclude a person/agency from being a part of the process. The option to decline involvement creates better relationships than does a feeling of having been forgotten or ignored in the first place. The greater the number of people involved, the better the chance for coming up with an effective solution that is accepted by the entire community.

Vern then asked everyone to spend 15 minutes identifying the CLIENTS – both direct and indirect – to be included in designing a response to the problem previously identified.

Gulkana (trash around the Village):

direct - garbage person, Village Council, dog owners, villagers, AmeriCorps, village water operator/maintenance, DEC

indirect - CRNA, Forest/Park Service, river guides, stores up the road, Troopers, Fish and Game, health services, Alyeska, Environmental Protection Agency, Native allotments, other villages, teachers, tourists/fishermen, visitors

Kotlik (vandalism by youth):

direct - businesses, parents/family of youth, friends

indirect - other parents, friends, Community Health Aides, family members, churches, social service staff, teachers, Tribal Council, police/VPSO, victims

Wainwright (lack of youth activities):

direct clients - youth, parents

indirect clients - Arctic Slope Regional Corporation, City of Wainwright, North Slope Borough, Elders, school district, RACK (recreational committee), village corporation, Traditional Council, churches, fire department, alcohol/other drug dealers, police, hang outs

Yakutat (support net for returning treatment clients):

direct - clients

indirect - immediate family, employer, school students, program itself, funders/taxpayers, bars and liquor stores, other social programs, higher education/trainers for social services, sponsors, Clan members.

A = ANALYSIS (Acquiring and Analyzing Information)

The key to effective community problem solving is the collection, organization, analysis, and documentation of information to specify and address problems. This information could include services available, possible funding sources, community profiles and demographics, crime statistics, amount of money used to clean up the effects of the problem, etc.. Often, acquiring and analyzing information involves interviewing, taking statements, researching, keeping records, and searching for common patterns.

Ask who is involved from whom information will need to be obtained? Who's affected? Look at the incident itself as well as the events preceding the incident (sometimes what happened in the past may be a good way to start understanding what's happening now), and the social context of what's occurring.

Sometimes information will need to be reviewed immediately, and at other times it may need to be set aside while more is gathered. Get as much as possible from experts (people who live in the community and deal with this issue or problem routinely).

This step is necessary to:

- * fully understand what the problem is, what the issues are, who is involved, where and when the situation or incident occurred, and how it might best be addressed in light of the concerns of the clients;
- * identify, acknowledge, and balance competing interests (needs, demands, expectation); and
- * determine the most satisfying options to resolution of the problem.

Describe the problem using five categories:

Impact - who is affected and to what degree?

Seriousness - how dangerous is this problem and how much damage is created?

Complexity - how deep-rooted is this problem?

Solvability - how complicated is this problem, what resources are required to resolve it, and how long will it take?

Interest - how much public interest is there in this problem?

Note what responses have been made to the problem in the past and how effective each was. Consider and list possible underlying causes of the problem. Delineate specific goals to be accomplished. List the questions that need to be answered in order to provide more and/or different information about the problem (what more do you need to know?). Recognize what barriers or obstacles to resolution of the problem exist and what can be done to overcome them?

The more information collected and the better the analysis in terms of the views and concerns of the clients, the more likely an agreeable and holistic response to or resolution of a problem can be achieved.

Vern then asked everyone to break into their Community Teams again and decide what information they are going to need from clients in order to come up with a solution to the problem (adding more clients, if appropriate)

Gulkana (trash around the Village): costs for moving dumpsters; successful techniques from other organizations in the valley (what have they done for clean-up days, etc.); talk with previous Council Members for their views on what can be done; ask dog owners why their dogs are unchained; find out what problems villagers might be having getting their trash to the dumpsters; consider using AmeriCorps or other programs for recycling; ask how often pump filters are being changed; find out DEC fines so villagers know what they might be facing if they violate litter laws; list of events geared for trash pick up; ask what other programs are doing to limit trash (Fish & Game, Forest Service, Troopers, Park Service) and what funding might be available to get programs going.

Kotlik (vandalism by youth): approach parents directly and ask who's involved in vandalism; take a picture of damages and include the cost of repair or replacement; ask suspects why it happened (were they compelled, did they just feel like doing it?).

Wainwright (lack of youth activities): ask parents what they would like to see their children do instead of play in the street; ask youth what they want to do.
Funding from Arctic Slope Regional Corporation (ASRC), Wainwright Traditional Council (WTC), Olgoonik Corporation, and Arctic Slope Native Association (ASNA).
Support from City of Wainwright (COW), Elders, WTC, churches, North Slope Borough, school, fire department.

Yakutat (support net for returning treatment clients): ask clients about their aftercare plan, the name of their sponsor (or give them names of sponsors), what they plan to do about abstaining from use of alcohol/other drugs, what they enjoy, what their court order or other restrictions entail, whether they have any family support, who their Clan members are, and are they committed to sobriety.

Go to all sources of information, including the identified clients, so that proposed solutions are tailored to and address the needs of the community.

In some cases, clients shift based on the information gathered. Vern spoke of a small community in which a number of girls were sexually assaulted by three juveniles in a short period of time. When Vern, the Mountie in the community, talked with the offenders, parents, social workers, and others, he discovered that the offenders themselves had been sexually assaulted by a teacher several years before. The offenders then became victims – instead of victim and accused, there were now two groups of victims, one of which was committing offenses. That meant he had to go back and draw in more clients, look at the current event and the one which had occurred in the past, and come up with some new solutions.

If the steps in the CAPRA Model aren't followed in sequence, there is a tendency to jump to the solution without having enough information to effectively resolve the presenting problem. Go through the steps to get all the information possible.

THE CAPRA MODEL OF COMMUNITY PROBLEM SOLVING

VERN WHITE, Inspector

Vern continued the description of the CAPRA Model, emphasizing the importance of partnering with others to increase the likelihood of the success and effectiveness of solutions developed.

P = PARTNERSHIP

Partners in the CAPRA model include anyone who can assist in providing better quality and more timely service - all the sources available to help resolve the problem. Partners can be governmental agencies, corporations, businesses, specialists, cultural groups, and others that can extend support. They can also be indirect clients. When partnerships are formed, it is essential to maintain and sustain their involvement throughout the process. Ask them who else they think should be included to make sure that all those affected have an opportunity to participate or to provide feedback and information. Partnerships are based on trust – people who feel they have been treated fairly in the past will not hesitate to become involved in and give support to future problem-solving groups. The bottom line - what do partners bring to the problem solving process and what do they take away with them?

In the process of forming and maintaining partnerships, more information about the causes of the problem may be disclosed, changing the original description and resulting in the need to invite participation by others who originally might have been left out. (For example, when a Canadian town began a program of recycling, garbage bears could no longer find enough food at the dump and started coming into the town itself, changing the scope and description of the original problem - garbage bears at the dump.)

A problem can have different clients and, therefore, different partners. Those who are victims of an offense can have one set and those who are the offenders, another (as in the case of the sexual assault of young women by juvenile males who had themselves been sexually assaulted several years before). To resolve a problem, both aspects need to be included and addressed - the offender needs help just as does the victim (and those close to each).

If a difficult relationship already exists with a potential partner, it has to be addressed before that partner can be drawn into the community problem solving network.

*Everyone broke into their Community Teams again to develop a list of partners
(adding more clients, if appropriate)*

- Gulkana (trash around the Village):** Tribal Council, Council Members, leaders, Villagers, teens/youth, school, people living in the apartments, businesses, Elders, churches, agencies.
- Kotlik (vandalism by youth):** parents, school, community leaders, police, churches, regional non-profits, Elders, Council staff, health aides, communications (newspaper, etc.), stores.
- Wainwright (lack of youth activities):** NSB, SATS, DARE Program, RACK, ASRC, ASNA, local businesses, UIC, SKW, parents, police, preachers, city, Tribal Council, schools, Eskimos, Inc..
- Yakutat (support net for returning treatment clients):** YTT, City, YCC, Senator Kookeesh, community, State, ANTARC, Tanana Tribal Council, Commissioner Mike Irwin, U.S. DHSS, U.S. DOE, U.S. HUD, Office of Juvenile Justice and Delinquency Prevention.

R = RESPONSE

What specific strategies can be developed to address the problem based on the needs of the clients?

Responses must meet four criteria:

M = Moral

E = Ethical

A = Affordable

L = Legal

As an example, when a child is lost, the response might include Search and Rescue, family members, the Civil Air Patrol, the police and State Troopers, even the National Guard, and the community itself. Is the response preventive (proactive) or situational (reactive)?

In the case of the Canadian town with two groups of persons who had been sexually assaulted (the young women and their offenders), two different responses had to be developed. Particularly with the offenders (some of whom had committed suicide in the years after they had been assaulted), the community had to agree to the response developed by the problem solving team. That response included counseling in place of being jailed.

Everyone broke into their Community Teams again to develop a response to the identified problem

Gulkana (trash around the Village): hold meetings at which food is served; have one-on-one visits; Village newspaper with calendar of events; mini-mailboxes at homes; information lines on telephones.

Kotlik (vandalism by youth): talk to students in schools; speak about problem at gatherings; broadcast information about vandalism in public places; make contracts between parents/teachers/youth.

Wainwright (lack of youth activities): community center/church; have events like Bible school; get funding from other organizations; get education on alcohol/other drug problem for parents and community.

Yakutat (support net for returning treatment clients): ANB/S fry bread dinner; certificate of completion; Talking Circles; A.A. groups; supporting activities; safety net group; list of sponsors and counselors; arts and crafts; food gathering; genealogy research.

Community Teams were asked to take the problem they had identified the day before and process it through the Clients, Analysis, Partners, and Response steps to see if anything had been left out.

A = ASSESSMENT

Ongoing evaluation and assessment are the foundations of the CAPRA problem-solving process. When designing or implementing a response, ask for feedback from the clients as part of the assessment process, identify links between the current problem and similar ones in order to work on preventive recurrences, and establish contingency plans in case one or more strategies is unworkable. Look at what measures will be used to evaluate success of the response, and when those measures will be applied.

The key points of assessment are to:

- * establish measures for evaluation that everyone involved supports;
- * compare the results of the response(s) to the original goals and expectations;
- * ensure that clients are included in the feedback loop;

- * assess performance and note possible areas for improvement; and
- * watch for trends and opportunities for preventing the recurrence of the problem.

Below are some tips to ensure that the assessment produces effective results:

- ❖ decide at the beginning on realistic timelines for evaluation and be prepared to adapt them as needed;
- ❖ determine what measures will be used and how they can be obtained;
- ❖ make note of unexpected occurrences in the CAPRA process, both negative and positive; and
- ❖ keep track of what worked well and what did not, and try to identify the contributing factors to both for future reference.

Community Teams were asked to take the problem they had identified the day before and take it through the Clients, Analysis, Partners, Response, and Assessment steps, making revisions as appropriate. After lunch, all were asked to address the same problem - that of the local church falling apart - using the CAPRA Model.

Clients: Minister, Minister's family, congregation, children, parish council, youth, delegates, higher ups, missionaries, visitors.

Problem: Safety of congregation, poor repair, rotting lumber/foundation, structure still collapsing, broken windows from vandalism.

Past Response: None, people tried to fix, rebuilt after fire by community members.

Underlying Causes: Janitor not doing job, lack of community involvement in upkeep, unsupervised use, vandalism, melting permafrost.

Specific Goals: Ask parents of kids who vandalized to rebuild or provide funds to rebuild and make whole again, provide education for parents/students, consider possible charges, get people more involved, fund raising (for Psalm books), financial help to rebuild, design solid plan to be sure community is involved.

Questions: Where find funding/volunteers? Total cost of all damages? Where order materials? When best time to be done? How prevent further damage? What is church's function in community? How old is the church? What can be done to fix it? Permanent employment? Ask for assessment of damages? Volunteers for electrical wiring? Parents and children clean up around the church? Is structure salvageable? Need new location? Paid or volunteers to repair? Temporary meeting place?

Obstacles: Lack of volunteers/leadership – get more input from community as to when available; old furnace – replace; new hours for flexible / general workers; parents might not admit kids did it – have meeting; fund raising.

Partners: Recreational community, village and regional Native corporations, diocese, non-profits, hardware store, ANB/S, police department, other churches, fire department/EMS, electricians/carpenters, school (for meeting space), missionary agency, bank.

Response: Do this, how obtain money, time frame?
 \$75,000 raised in 2 to 3 years through: fund raising with parish council, couple nights of dancing, cake walks, raffles, posters, call other villages to come over – fiddlers;
 donations from businesses and corporations, cake walks, dances, bake sales for new furnace and furniture;
 (1) repair building with funds from sales to tourists, reuse of items from old building; (2) prefab building – internet to get skilled people, ask social services to look for help, hardware store donate, Native corporations heavy equipment.

We closed the session with a prayer given by Elder Nellie Lord from Yakutat.

Everyone sat in a circle as Elder Peter Elachik, Sr., opened with a prayer.

REALITIES OF PROBLEM SOLVING IN
ALASKA NATIVE COMMUNITIES

JULIE ROBERTS

Executive Director, Tanana Tribal Council

Julie introduced herself and spoke about her village.

Tanana is located along the Yukon River about 130 miles west of Fairbanks, accessible by plane and boat only, with a population of approximately 450 people. There are about 30 Elders; most have passed on so preservation of language and culture is important. Due to lack of jobs, many young people have moved away. For the past five years, Julie has been the Executive Director of the Tanana Tribal Council, and before that, she worked for the Village Corporation so she has been involved in planning programs of all types. She emphasized the importance of staying connected to those in the community as well as with resources outside of it.

At one time, the City of Tanana made most of the decisions for the community. In the past few years, the Tribal government has become stronger and more in control of what happens there. For a long time, the Regional Housing Authority (RHA) received funds from the U.S. Department of Housing and Urban Development (HUD) but was not responsive to the needs of the people from Tanana. Recognizing that in order to keep young people in the village, housing was needed. The Tribal Council formed a special board, applied *directly* to HUD for those housing funds, and received them!

About five years ago, the City and the Tribal Councils were in conflict over who would control funds and programs in Tanana. Through mutual effort, most of that conflict has been resolved. As an example, a joint water and sewer company was formed to manage a \$2.3 million project funded by the State and federal governments. Before this company was formed, the City and the Tribal Councils held some tense meetings over control of project management. After one of these strained meetings, the Tribal Council sat back, considered options, and proposed management by a joint Board composed of its Executive Director and one other member, the City Manager and one Council member, and a fifth person elected by the community. This proposal was accepted and enacted. The Joint Board, which makes all the decisions on the water and sewer project, now seems to be working well. An annual meeting is held yearly, and ground will be broken in April for a new laundromat – just one part of this large and essential project.

In addition to the utilities, the School Board is unified as a Single Site School District. Currently, there are two teachers who are from Tanana.

The Tribal Council has seven (7) members and an elected President. Council Members also serve as the Tribal Court Judges. They meet once each month and are well-informed about the issues. In 1993, the Council was faced with deciding whether to leave its Department of Interior funds with Tanana Chiefs Conference (TCC), to become a 638 contractor, or to initiate a self-governance contract. Being

independent-minded, it chose the self-governance contract, becoming a co-signer with TCC. The Council now receives \$500,000 per year for operations.

The local Health Clinic is operated with Indian Health Service 638 monies through the Tribal Council, and employs Nurse Practitioners supported by Health Aides who are from the community and well-liked. Because the turnover in Nurse Practitioners is too high (once every 4 or 5 years), the Council's goal is to provide the Health Aides with the education necessary to become doctors.

The Tribal Council's Environmental Program has received about \$95,000 per year for the past three years from the U.S. Environmental Protection Agency to address several concerns, one of which is the issue of safe water containing no lead. The person hired under this program has been working to enforce clean up of the environment by other federal agencies such as the FAA, the Air Force (which used to have a base there), and the U.S. Public Health Service (which administered the old hospital that closed in 1983). The people of Tanana have a high rate of cancer which may be caused by poor water; some had been PHS employees.

The Tribal government manages its own higher education funds. Currently, there are 15 people from Tanana receiving higher education scholarships, including four in vocational training.

The Realty Department oversees the 100+ Native allotments within the Village, and staff are involved in regional meetings on natural resource management to stay informed. Because Tanana is situated on the Yukon River, there has been a problem with trespassing by boaters, some of whom have cut down trees without permission. Now there are signs posted along the river warning potential trespassers to stay away from the area.

The Village Corporation is located next door to the Tribal Council which helps both to work cooperatively. Previously, they were more separate until they decided that they served the same people on the same land so they began to collaborate more. The Land Managers of each now work closely together.

In the Tribal Office, the Social Service Department has three staff: one Social Worker, one ICWA worker, and one Youth Activities Coordinator. They are sometimes viewed as "bad people" – if kids are not going to school or are partying too much, they have to talk with the parents of those kids about straightening them out. There are quite a few kids now in foster care in Tanana and in Fairbanks; the Social Worker sees families in both locations. (Julie has had a foster son off and on for the past three years.)

The DARE Program has been operated by the Social Services Department, and has involved different people from the community talking to youth about body and health issues (AIDS, STD, pregnancy) as well as respect for life and nature. They talk about personal experiences since that's what's privileged.

Tanana had a Teen Center which is now closed because the kids didn't push hard enough to keep it open. Sports include basketball (to be eligible, a youth has to have good grades and be alcohol/other drug free) and cross-country skiing. A Youth Spirit Camp is held for three weeks each summer in which traditional skills are taught, including language and Native dancing. (The Tanana Native Dancers are invited to make appearances all over the state.)

There has been some talk of dissolving the city, which is designated by the State as "First Class" because of the Single Site School District. However, since the State is not going away, it's probably best to look at ways to work with its agencies.

Sexual abuse is a big problem that was denied for many years until a few girls had the courage to talk about it. Alcohol consumption is involved to a large extent. A psychologist visits once per week to

provide counseling. The City of Tanana owns the liquor store from which it also derives revenue, although there have been several attempts to close it through Local Option elections. The last time one was held, those wanting to close it lost by a mere five votes. This occurred just after the murder last year of Patty Hyslop, who was in recovery, by her boyfriend who had an alcohol problem. Since then, there seems to have been less violence and more people in recovery from substance abuse – her death had a significant impact on Tanana. Twenty years ago, at the time of the Lands Claims Settlement Act, there was a lot more drinking and it often lasted for days, even weeks. Now, only a core of people drink hard, and the majority have tried to remain sober.

Julie said though not all is perfect in Tanana, she has learned that if you want to overcome problems in your community, you need to decide for yourself what has to be done and to advocate for village self-governance. As an example, a proposal by Tanana Chiefs Conference (TCC) under the Indian Reorganization Act of 1934 would have changed the scope and structure of its power over each tribal government in its region. More than 40 villages in the TCC region agreed they did not want to relinquish any of their powers so they met in a circle with TCC for two days. Each person there had an opportunity to talk about what he or she wanted, opening the discussion to include everyone. Most villages had similar issues so they came up with another resolution, deciding to vote down the original TCC proposal.

Control is one of the most difficult issues we face as tribes. Tanana and other villages wanted to deal directly with the federal government when the Welfare-to-Work initiative was being formed so that the funding would not pass through yet another agency but instead would leave more for local management and control. However, political and other factors resulted in the money being passed through TCC to the villages.

Even though the Governor of our state is on the same playing field, the tribal governments and villages are taxed unfairly. The 1934 IRA speaks to territorial jurisdiction for the powers of tribal councils, giving them power and authority that is not currently being recognized by the State.

Elders sit on the Tribal Court as part of what they are expected to do. The decisions they have to make are extremely difficult - the goal of this Court is not to tear families apart but eventually to bring them back together again, yet all too often children have to be placed somewhere else for their own well-being. What is it like for children growing up to know that their parents have made the choice to drink instead of pay attention to them? In Tanana as elsewhere, 12-year-olds are drinking. In one recent instance, a child who stole a bottle of alcohol from her brother then shared it with other children did not suffer any consequences when caught. The others had to write a paper on the effects of drinking and talk to their class about it, but the parents of the girl who stole the bottle did not want her to go before the Tribal Court because there was no way of enforcing its decision. There was no support from city police who said there was not enough evidence. The lack of support in enforcement matters is a big problem for villages.

Tanana's social and health problems include alcoholism and other drug abuse, child neglect, high unemployment, sexual abuse, and lack of an adequate, safe water and sewer system. However, the tribal government is now strong again. In the early 1950's, before statehood, it was the only form of local management and decision-making. When Alaska became a state, a second type of authority was established to govern each community.

The people of Tanana come from nomads – bands lived in different parts of the area, often following game for 200+ miles. Some used to go all the way to Denali to hunt sheep. When the white man came, Native people were forced to live up near the old Episcopal Church mission and had to send their children away for school. All that has changed as the Tribal government has become stronger and taken

back its power and authority. In fact, a larger facility is now needed in which to house Tribal government offices, and a grant has been received to plan for the physical layout of the community as well as for future self-sufficiency. As a start, the old USPHS hospital buildings have been converted into a residence for elders that is unique in the region!

Her people are a sharing people, always willing to give of their skills and knowledge to others. In that spirit, Julie invited everyone to share about themselves, starting with Fannie Hopson from Wainwright, valedictorian of her graduating class! After the sharing, Julie summarized by saying that it is important to listen, to really listen, to what others are saying. We need to allow the opportunity for everyone to have a chance to speak, to be heard, to share, and we need to listen to what they are saying so we can bring our communities together.

Wednesday, March 24, 1999

1:30 to 4:30 p.m.

REALITIES OF PROBLEM SOLVING IN
ALASKA NATIVE COMMUNITIES

JULIE ROBERTS and VERN WHITE

Julie and Vern asked everyone to meet in their Community Teams and develop a list of problems they face. The lists were reviewed and common problems noted as follows:

Alcohol / other drugs (Gulkana and Kotlik are dry, Wainwright is damp, and Yakutat is wet)
Counseling
Curfew for youth
Domestic violence
Gambling
Lack of activities for youth
Lack of community involvement
Loss of language and culture
Parent / student / teacher relationship
Policing concerns
Program funding
Trash (garbage)
Unemployment (lack of economic development)

Of those problems, two were selected by each community as the most pressing:

Gulkana:	lack of support from the community communication within the community
Kotlik:	parent / student / teacher relationships vandalism

Wainwright:	youth using tobacco, alcohol / other drugs Lack of community involvement
Yakutat:	lack of support for those in recovery who are returning to the community Lack of drug testing of those working in the schools and in the health field

Julie noted that although the villages are geographically far apart, they face similar problems. The ANTARC Project is designed to provide Village Representatives with the tools to deal with those problems more effectively then share their knowledge and experience with other villages in their region. By doing that, the pool of problem solvers in each area will be increased and the network of support widened.

Bob Langworthy then talked about the agenda for the next two days. So far, the initiation of all activity has come from Vern or Julie. When the workshop is over, however, the community teams will be going back to present to the Council the results of what has been learned this week. To help with that, the following agenda has been developed by the ANTARC staff:

Thursday Morning

Meet with one person from each of the other three communities, select a problem, and work through it using the CAPRA Model.

Thursday Afternoon

Meet in community teams, use the list of problems facing each community and select one, then apply the CAPRA Model to it.

Friday Morning

Present the CAPRA Model and the community problem to which it has been applied to a “mock Council”. This will be a practice among friends to prepare for what each team will be doing when it returns to its village.

Julie encouraged everyone to make a list of resources within as well as outside the village that would be able to provide support in future efforts. These can be individuals as well as agencies.

The session was opened with a prayer led by Elder Nellie Lord.

PRACTICE IN COMMUNITY PROBLEM SPECIFICATION

JULIE ROBERTS and VERN WHITE

Everyone began meeting in groups of four, comprised of a representative from each village, to isolate a problem and apply the CAPRA Model to it.

Below is a summary of the reports of each group:

COMMUNITY PROBLEM SOLVING TEAM 1	
Problem:	<u>Parent / student / teacher communication</u>
Clients:	Parents, teachers, students, School Board.
Problem:	Lack of community concern about drop outs; lack of tutors; lack of involvement by parents; alcohol / other drugs in the schools; students skipping school and partying; students failing; students showing disrespect to teachers, other students; violence; prejudice by teachers; lack of support from school administration.
Past response:	Teachers used to spank students but that's not allowed nor was it effective.
Causes?:	Parents don't have consequences for bad behavior of their children (they stick up for them even when they know the students are wrong); peer pressure; students from broken homes; schools not enforcing alcohol / other drug laws and regulations.
Accomplish?	1) get parents and school staff on the same level so they can, as a group, solve some of the problems; 2) hold an informal open house where parents and teachers can come together to discuss problems; 3) bring in professional trainers and speakers; 4) teachers made aware of Native culture before being hired; 5) stricter screening of out-of-state teachers; 6) set a date to meet with students and inform them of consequences if they break the rules; 8) student handbooks.
Questions:	Are there student handbooks? How often are informational letters sent by the schools? Why aren't parents more involved? Does the school have Native tutors and Native cultural activities? What kind of Student Councils are there? Does the high school have a Suggestion Box? Why aren't parents more involved in the schools?
Barriers:	Lack of tutors and trainers. To overcome, send letters to corporations and the University.
Partnerships:	Corporations, schools, parents, Elders, students, city council, other villages.
Responses:	Town meetings with school staff/administration; copies of rules and regulations distributed by the schools; enforcement of alcohol / other drug rules; meeting with students - and drop outs - to listen to their suggestions; contact other schools in other communities to see what they are doing that is working (and what hasn't).
Assessment:	Lower drop out rate, less violence, parents checking on and more involved with students.

Vern mentioned that the State Department of Education should have information on drop out rates across Alaska. Call staff there for that information, then contact those schools and ask what is working, what has proven to be successful, and what hasn't worked in the past. Also, parents, students, and teachers can sit down at the beginning of the year and negotiate contracts which define the expectations for behavior by and from each. In Tanana, report cards have to be reviewed and signed by the parents.

COMMUNITY PROBLEM SOLVING TEAM 2

Problem:	<u>Loss of language and culture</u>
Clients:	Community members, parents, young people, Elders.
Problem:	Culture, language loss – youth have hard time understanding the Elders, and Elders don't understand youth; most people don't communicate in our Native language.
Past response:	Language is taught in the schools but it hasn't been effective because parents don't speak it at home.
Causes?:	Language instructor doesn't spend enough time in the classroom; students don't pay attention or actively participate; parents don't speak the language at home.
Accomplish?	1) converse with confidence with our Elders; 2) learn to speak our language; 3) learn to sew in Native ways (boots, hats, parkas); and 4) preserve our Native language and culture.
Questions:	Who will teach the language? How will we get the Elders involved to help teach Native Arts, sled making, hunting? Is the language worth saving? Where will we get the materials for teaching our Native arts, language? Would the school help out with building or materials? Would the community give us support?
Barriers:	Getting materials for the project, getting people involved, making the experience exciting.
Partnerships:	Community, school, Elders, Native corporation, Bilingual programs, youth.
Responses:	Ask everyone to get involved in learning to speak our Native language, talk to school board about more time for Native language classes, ask Elders to teach skin sewing, sled making, hunting.
Assessment:	Use questionnaire to assess progress over year's period, preserve our Native language / the ways of our Elders.

Julie mentioned that the University has materials written in Native languages already and would be a good resource for assistance.

COMMUNITY PROBLEM SOLVING TEAM 3

Problem:	<u>Lack of youth activities</u>
Clients:	Youth, Tribal leaders, families, schools, community members, police, parents, Elders.
Problem:	Youth skipping, dropping out of school, being influenced by peers, having negative attitudes, vandalizing out of boredom, using alcohol / other drugs.
Past response:	Teen center with games hasn't worked.
Causes?:	Lack of discipline, no building / funding for programs and games, too little parent involvement, negative peer pressure.
Accomplish?	1) implement alcohol / other drug programs for youth and children; 2) obtain funding for programs and games; 3) more parent supervision and involvement; 4) increased self-confidence in youth to overcome peer pressure; and 5) create positive relationships with youth.
Questions:	Who will organize the youth programs? What can different people donate? Where can an activity center be started? Are people willing to volunteer to help develop more activities for youth? How can we get more parents involved? What else can we do to promote self-esteem in our youth?
Barriers:	Lack of people, facilities, and funding.
Partnerships:	Schools, churches, City Council, Tribal Council, parents, youth, counselors, Elders, businesses, corporations.
Responses:	Build an alliance in the community to develop initiatives, obtain donations from schools and businesses, provide rewards for staying in school and raising grades, start spirit camps and other projects.
Assessment:	Less problems with youth, support from the community, reduced alcohol / other drug use among youth.

Vern highlighted the importance of promoting self-confidence in young people, giving them a safe place to be and to grow. Julie suggested going to where the youth hang out and asking them what they want to do in terms of activities, then developing some incentives around that. (For example, youth in Tanana like Native Dancing, so an incentive for positive behavior by a young person is to be invited to go on a trip with them when they perform.) Wainwright allows youth who have gone to school that day to use the gym that night; no school, no gym!

With regard to assessment, Julie suggested asking the partners as well as clients and the community if they have seen any changes in behavior or other indicators.

COMMUNITY PROBLEM SOLVING TEAM 4	
<i>[this may be lacking some of the points developed; taken from audio recording only]</i>	
Problem:	<u>Lack of community involvement</u>
Clients:	Tribal Council, community members, parents, families, youth, Elders, Community Health Aides, Troopers, Visitors.
Problem:	Lack of community involvement in programs, projects, and youth activities.
Past response:	Various meeting formats and other ways to encourage participation.
Causes?:	Too little time, lack of incentives, negative attitudes.
Accomplish?	1) get community members involved in projects, including youth activities; 2) more cohesive community.
Questions:	What can be done to encourage people to attend meetings? How can we get parents more involved in youth and community activities? How can we build community pride?
Barriers:	Lack of education, knowledge; negative attitudes.
Partnerships:	Corporations, schools, parents, Elders, students, city council, other villages.
Responses:	Utilize Tribal map to locate where community members live; publish a Village newsletter and calendar; interview teens to draw them into developing relevant solutions; provide incentives to increase attendance at meetings; provide child care; use posters, surveys, and questionnaires.
Assessment:	Greater participation by community in events and projects.

Knowledge is power. To avoid conflicts and to minimize struggles, it's important to let everyone know what the problem solving team is doing, not just keep a select group informed. Julie recommended using food to draw people to meetings, call on those who did not attend and invite them to the next meeting, visit people one-on-one to encourage them to come to meetings without pressure or a sales job, and find ways to let everyone know they are needed in order to make something work for the entire community.

In the afternoon, community groups worked on their presentations for the next morning.

The session was opened with a prayer led by Elder Peter Elachik, Sr..

WRAP UP AND DOCUMENTATION

BOB LANGWORTHY, JULIE ROBERTS, and VERN WHITE

Each Community Problem Solving Team made a practice presentation to a “mock Tribal Council” (Darryl, Lisa, Michael) on what they learned at the workshop, the problem they identified, and how they applied the CAPRA Model to that problem.

Before those reports were presented, however, Pauline George from Gulkana graciously gifted the Field Team, Julie, and Karen with a beautiful rose in a vase.

Below is a summary of the reports of each group (complete reports follow):

Gulkana

The problem of lack of communication was identified, and the Team presented the steps of the CAPRA Model as they related to ideas for resolving that problem. These steps were learned and practiced in the workshop held in Anchorage in March. The idea of the ANTARC Project is for the Village Representatives to take over and lead the problem-solving efforts under this three-year grant from the Department of Justice. When asked why the University is involved, the Team talked about using the resources of that institution to help them in partnership with the Council look at effective ways to resolve problems faced by the Village. If the Council encounters a problem that needs brainstorming, the Team said, “...give it to us and let us work on it and give it back to you...” having applied the CAPRA Model to it. The Team emphasized that it was willing to come work together with the Council on problems faced by the Village, maybe in a special session, and get others to work on it, too. At the workshop, information on available resources was passed out which may be helpful in looking for funding in the future. When asked if the CAPRA Model had been used in other places with success, the Team stressed that Vern White, one of the trainers, had used it on similar problems in villages and towns across Canada with great effectiveness. The Model represents a circular process so assessment is ongoing and constant.

Kotlik

Vandalism in the community was the problem identified by the Team. There is forced entry and damage to heavy equipment and other personal property items. By going through the CAPRA Model, some ways of addressing this problem were listed along with possible barriers to be overcome. Partners in solving this problem were also discussed, and the Team realized there was more support in the community than they had thought. It was just a matter of inviting others to participate. When the Team came, no one knew quite what to expect or what was going to happen. What the Team discovered was that other villages are facing very similar problems. By going through the exercises in the workshop, the Team found a new way of dealing with vandalism and other problems to help create a safer environment for Kotlik and reduce the number of young people going to jail. The “Tribal Council” asked about the role of the University in this project, and the Team responded that it is not going to come in and tell us what to do or how to do it but rather to be a resource and a support in the problem solving process. The University is a partner with Kotlik and three other communities in rural Alaska to offer its resources when asked by the Team.

Wainwright

The Team reported that the recent workshop in Anchorage taught them a method of problem solving that included planning and partnering as essential parts of the step-by-step process. It's not just seeing a problem and "going for it". Instead, the steps involve looking at what's really going on to cause the problem, setting goals to deal with those causes, listing barriers that might exist and ideas about how to overcome them, and involving others who can help and be supportive. The CAPRA Model showed the Team that it takes more than one person to solve a problem, and that it is important not to leave anything out in the process. When used on a problem, the CAPRA Model will give the Team a way of telling people what the community wants and how Wainwright goes about doing things.

The problem the Team identified was the lack of youth activities, resulting in abuse of alcohol/ tobacco/other drugs (which, in turn, causes accidents and theft). By forming partnerships with others, the Team could develop plans – called "responses" – to solve that problem, evaluate what was done, and go through the process again if the responses didn't work. Because kids see their parents smoking and drinking, they think that's okay. The Team considered having SATS [Substance Abuse Treatment Services in the Health Department of the North Slope Borough] make presentations in the schools and community as well as provide training to staff would help.

The "Tribal Council" asked if others that attended the workshop had similar problems, and the Team said yes. Everyone seemed to be having a problem getting people involved to solve problems on a community level.

Yakutat

The Team spoke about needing funding to implement a program of community support for those returning from substance abuse treatment. The caseload of the one Mental Health / Substance Abuse Counselor is too heavy. Underlying causes of the lack of such support include denial and apathy. Specific goals are to: 1) hire more substance abuse and mental health counselors; 2) provide substance abuse prevention and aftercare services; and 3) gain enlightenment and spiritual insight. When asked if this approach had the support of the Elders, the Team said that they will be invited to the community meeting where a full explanation of the workshop and CAPRA process will be provided. In the past, some of the Elders have tried to help with this problem, too. In response to a question about what "partners" meant, the Team spoke of the need to involve many different people to make something happen, such as landowners and the local government, for various types of support.

CAPRA Checklist, Activity Log, and Community Problem Solving Worksheet

Vern passed out copies of these and explained that the **CAPRA Checklist** is what will be submitted to the ANTARC office on a regular basis to summarize activities and report on progress made by each Community Team.

The **Activity Log** is a way of keeping track of what each Village Representative does. When a Rep talks with people, notes can be made on an Activity Log so that when it is time to send in the monthly reports, the information is readily available.

The **Community Problem Solving Worksheet** is just that, a worksheet on which notes can be kept when working on a specific problem. The Worksheet uses the CAPRA Model but in a very generalized way. Under the "Notes" section at the end, barriers and other items of interest can be listed, such as results of community meetings, etc.. The Worksheet is not something that has to be turned in to the University.

The most important thing to remember is that we're all here because we want to make a difference. What's in our communities is not what we want, and we are the only ones who know how to make it

better. Work on one problem at a time, and often what will happen is that by resolving one, many other things fall into place. Several of the villages identified lack of communication as a problem; when that's on the way to "getting fixed", other things begin to flow more smoothly.

Wrap Up and Documentation

Bob explained that **Heber Willis** from the Bureau of Justice Assistance had to leave the night before but is looking forward to seeing everyone again in the fall.

In the binders everyone received are **descriptions of each of the communities** done by the Department of Community and Regional Affairs. This is what folks outside know about each village. He encouraged everyone to correct information that's not right and send it back to us so we can "repair" what's been written.

The **video** in which all have participated this week will be edited for use by the Village Reps to show to others in their regions. As soon as it is completed, copies will be sent to each village Tribal Office. Karen will compile the notes written on the large pieces of paper and send them out to each Tribal Office for review (unless a Team wants to take them for their presentation to their Council).

As part of the Project, another workshop will be **held in October or November** at which each Community Team will be expected to make a presentation on the kind of problems it dealt with and how it worked through them. The principle focus of this workshop will be on program development – how to move from identifying the problem (the CAP of CAPRA) into real action plans (the R of CAPRA). In addition, tips on how to train others will be provided since, in Year 2 of this ANTARC Project, each of the partner communities will select at least two other villages in its region to do the same thing that was done this week. Although this is not yet worked out in detail, most likely each Community Team will decide what villages will be selected for Year 2 and how what has been learned in this workshop can best be passed on.

ANTARC will be expecting monthly reports, and the Field Teams will be working with each of the Community Teams to formulate how that will happen. In general, each Community Team will complete the "CAPRA Checklist" and send it in. Shortly after receiving it, the Field Team working with that village will have a conference call with its Community Team based on the report submitted. The ANTARC staff well understands that the seasons have a great impact on activities, so Bob asked each Community Team to think about when the Field Teams can come for a technical assistance visit.

The design of this project is shaped in part by our federal funding partner, the Bureau of Justice Assistance, and in part by everyone involved working together. What is envisioned is that the CAP of CAPRA is done in Year 1, the R in Year 2, and the A in Year 3.

The Circle

The chairs and tables were rearranged to form a large circle. Julie started by saying that we need to *really listen* to what people are telling us, and to ask questions to see where they are coming from. When you go to meetings, don't be afraid to speak. Your people are depending on you to represent them. Right now we're an example for 200 other villages out there. A lot of other people have come in and tried to tell us what to do and it hasn't worked. It's up to us to make this process a success for our villages. Don't ever stop trying to work on issues and problems.

Everyone then had an opportunity to speak, and Julie closed with a quote from *Jeremiah 20:10* taken from a daily guide that always seemed to give her exactly what she needed that day:

***All those who are my friends are on the watch for any misstep of mine.
And the rejection of those he thought would support him hurt Jeremiah greatly.***

How difficult it is to rise above the false judgements and the mean behavior of others. We ought not to put so much weight on what others think and say, but we often do. There's a lot of adult peer pressure in our world. We think and act, more than we would like to admit, based on what others expect of us and what they might say about us: our clothes, our family, our religion, our work. Jeremiah was deeply hurt by how his friends turned against him, but this is where his strong connection with God helped him. Jeremiah did not give in to his friends and those who wanted him to meet their expectations and ends. Rather, he courageously continued to use his prophet's voice and allowed God's message to be spoken through him. Jeremiah suffered greatly, and we, too, will pay a price when we refuse to go along with others whose values and beliefs are far from the Gospel.

***Spirit of Courage, sustain me when I am worried about what others might think or say.
Help me to remain true to my deepest spiritual convictions.***

Having the last word, Bob then presented Julie and Vern with engraved gold pans, saying that there was no way we could adequately thank them for what they have given to us this week. "We struck gold", said Bob, "and we hope you will"!

GULKANA COMMUNITY PROBLEM SOLVING TEAM

Community Problems

Priorities:

Communication – village events, with other agencies, with Council/other departments

Lack of support

Others:

- | | |
|---|--|
| Alcohol | Outdoor cooking place |
| Better coordination for existing programs | Self-determination / reliance |
| Break-ins | Sewer/water (<i>water fees, water team needed</i>) |
| Building community spirit | Tourists (<i>fishermen, RV's, trespassing, trashing up the place</i>) |
| Community involvement and initiative | Transportation / vehicles for villagers (<i>without cars, water supply</i>) |
| Computer training | Trash/dumpsters easily accessible |
| Damage to community hall floor (<i>legal issues/repairs</i>) | Tribal court (<i>especially related to child' needs</i>) |
| Domestic violence | Truck to haul larger items |
| Education (<i>village needs, children graduation success, parenting skills</i>) | Unemployment – tribal |
| Fix recreation areas | Village enforcement |
| Follow-up plan for offenders | Ways of incorporating youth |
| Funding | Ways to work/deal with other agencies (<i>BLM, Fish and Game, Troopers, state, feds</i>) |
| Hiring qualified, willing people (<i>i.e. ICWA</i>) | |
| Lack of strong role models (<i>especially male</i>) | |
| Local option | |
| Loose dogs | |

Gulkana Situation

TRASH AROUND THE VILLAGE

Causes:

- | | |
|-----------------------------|---|
| Loose dogs spreading trash | Trash not getting to the dumpster |
| Non-Villagers dumping trash | Trash on the roads / yards in the Village |

Possible Solutions:

- | | |
|--|---|
| Disperse dumpsters around the Village | Rewards for identifying anyone dumping trash on purpose |
| Fencing around the dumpster | Whole Village clean-up year-round |
| Give collection bags from the Council for clean up | |
| Letters from the Council | |
| Regulate loose and non-Village dogs (<i>dog limit</i>) | |

(moving dumpsters, clean-up days for other communities, involving previous Council Members, ask owners why their dogs are unchained, see if there are physical problems getting trash to the dumpster, AmeriCorps Volunteers for recycling, fines from DEC for improper pumps/filters, contact Troopers about ad hoc camp site)

Need for community support / ownership

Direct Clients:

AmeriCorps
DEC

Dog owners
Garbage guy (CBS)

Summer Workers
Village Council
Village Water Operator / Maintenance

Villagers

Indirect Clients:

Alyeska
AHTNA, Inc.
CRNA
EPA

Fish & Game
Forest / Park Service
Health Services
Native allotments

Other villages
Non-Village residents
River guides
Stores up the road

Teachers
Tourists/fishermen
Troopers
Visitors (*of families/friends*)

Gulkana Community Problem Solving Team
PRACTICE PRESENTATION TO “TRIBAL COUNCIL”

Problem to be Addressed: Ineffective communication

Client

Direct:

Village Council, Tribal Leaders and Elders, Villagers and families

Indirect:

Housing, CRNA, AHTNA, BLM, State/Federal agencies

Analysis

Description of problem:

Communication of events and meetings between villages/agencies and the Tribal Council is occurring but not as effectively as it could be. As a result, programs and villagers are not as involved as they could or would like to be. There is an overall lack of communication resulting in no action from people

What has been tried in the past?

On a scale of 1 to 5, with 5 being the most successful, the following have been tried:

- | | | | |
|-----|------------------------|-----|--------------------------------|
| 1 | Night meetings | 3 | Fliers |
| 2 | Door prizes | | Phone calls |
| | Raffles | 4.5 | An event tied with the meeting |
| | Mailings | | Soup/salad with the meeting |
| | Country Journal | | Visit person-to-person |
| 2.5 | Big poster on the door | | |

Possible underlying causes?

TV, jobs, timeframe, schedule conflicts, people gone/activities, health problems, people power, lack of neighborhood initiative, communication breakdown somewhere down the line, lack of interest, negative attitudes, people too busy, people not finding out what’s going on, lack of community pride, lack of communication

Specific goals:

Rebuild communication amongst villagers about events
Building community through communication (reach out to people)
Communication = community
Visit (*especially one-on-one*), get together and get ideas for the meeting

Questions to be answered:

When is an effective / reasonable time to meet (*other activities going on somewhere else – job conflicts*)?
How can the people’s interest be captured?
Is it possible to get food – cooking stuff?
What about child care?
What are the transportation issues (*no cars, etc.*)?
Why are people not coming – what would they like to see happen (*visit and talk to them but what questions should be asked*)?

What about supplies and items for the hall? Where can we store things safely (*fix up trailers?*)?
“Would you volunteer to work for the village?”
Other places to meet than the community hall– possibly houses, etc.?
Can we get a public telephone?

Barriers:

Time/people not going to meetings
Set-up and follow through
Negative attitudes
Effective set-up, positive approach, clarity, coordination, education, and follow-through
(*documentation of efforts, keeping records and reports of effects*)
Start solving the problem without money

Partnership

Resources available:

Tribal Council, Council Members, leaders, Villagers, teens (youth – future leaders), businesses, school, people living in the apartments, Elders, churches, agencies

[if nothing works, we'll call Julie]

Response

Strategies

Ask what would you like to see, hear, happen?
Hold meetings with food – coordinate (*i.e., spring cook-out*)
One-on-one visits, interviews – strengths, need to come to the meeting, what would they like to see in our area – to get info out
Mini-mailboxes at homes – youth couriers
Contest to design own mailbox
Village newspaper with calendar of events
Information lines on telephone
Continue announcing events – radio
Announce to other departments of above – health aide, etc.
Have someone go around the village (*area messenger*)
Positive approaches

Assessment

How success measured?

Increase in positive support, positive relationships, and positive attitudes
Success can be seen in the support received from the people in the community
More people attending Village Council meetings and events
(*the more people that come to the meetings shows the effectiveness*)

When evaluate?

Weekly then monthly at the most (*everyone documents to be a support to one another later*)

Document?

Yes, because we want to see what's effective, to share with others, to bring change

KOTLIK COMMUNITY PROBLEM SOLVING TEAM

Community Problems

Priorities:

Parent / student / teacher relationship (#1)

Vandalism (#2)

Others:

- | | | |
|----------------------------------|-------------------------------------|---------------------------|
| Alcohol and other drugs | Gambling | Police problem |
| Child negligence | Health aide | School drop-outs, truancy |
| Counseling | Lack of activities for youth | Search & rescue issue |
| Counseling for depressed persons | Lack of interest in going to church | Sexual abuse/assault |
| Curfew | Lack of respect for elders/youth | Snow machines / boats |
| Erosion control | Losing language | speeding |
| | | Trash |

Kotlik Situation

VANDALISM, BREAK INS, EQUIPMENT DAMAGE

Causes:

- | | |
|---------------------------------|----------------------------|
| Boredom | No discipline from parents |
| Imitate TV | Other parents |
| Lack of effective communication | Pressure from friends |

Possible Solutions:

- Approach parents directly and ask who is involved
- Ask offenders why it happened (were they compelled? did they just feel like doing it?)
- Go to all identified sources of information and clients
- Go to schools (elementary through high school) and talk about problem of vandalism
- Send notes to all homes about vandalism and problems it causes
- Take pictures of damages caused

Direct Clients:

- | | | |
|------------|---------|---------|
| Businesses | Friends | Parents |
|------------|---------|---------|

Indirect Clients:

- | | | |
|------------------------|---------------------------|----------------|
| City Council | Preachers | Social Workers |
| Community Health Aides | Psychologists | Teachers |
| Family Members | Relatives / Other Parents | Tribal Council |
| Police and VPSO | School Board | Victims |

Kotlik Community Problem Solving Team
PRACTICE PRESENTATION TO “TRIBAL COUNCIL”

Problem to be Addressed: Vandalism

Client

Community members, teachers, police, parents, young people, Elders, local government, churches, children, City Council

Analysis

Description of problem:

Break-ins to teachers quarters, stores, offices, private homes, post office, community hall, teen center, agencies (school, airport). These result in damage to construction supplies, equipment (salt in snow machines), airport runway lights

What has been tried in the past?

Complaints reported by certain people over the VHF/UHF and CB radios, and Kotlik Cable system, brought up in general meetings – not effective. Notices of meetings posted, interviews.

Possible underlying causes?

Ordinance was not enforced by the City Council, village police are not enforcing it, no supervision, construction supplies not protected (located in place where young people can play on), no parental guidance at home, peer influence, poor communications, lack of transportation, child care, poor sense of community.

Specific goals:

1. Safer environment for the people
2. Decrease in vandalism
3. Less young people being sent to jail
4. More involvement / input
5. Belonging to community
6. Better representation
7. Increase safety

Questions to be answered:

1. How can we decrease vandalism?
2. How can we get enforcement started?
3. Who should we contact to resolve / control this problem?
4. How should we protect property – personal, construction, agencies’?
5. Why are people not coming to meetings / events?
6. What has been tried before – told community members about upcoming meetings?
7. What worked or didn’t work (door prizes, dinners)?
8. Where to have a place for children?

Barriers:

1. Negligence by City Council – not effective, no response from it
2. Lack of police patrol due to no night shifts, lack of funds; no parental guidance

3. Seek for more funding – for police protection from federal government; talk to parents, children, involve school board (work with)
4. Lack of education/procedures – workshops
5. Negative attitudes – redirect, talk one-on-one

Partnership

Resources available:

Parents, work with school board and staff, teachers, community leaders/entities, police, churches, work with regional non-profit organizations (YKHC, AVCP, Regional corporation, ANTARC), Elders, Council administrators/staff, health aides, communications (newspaper, newsletter, radio, churches), stores

Response

Strategies

Go to the school and talk to students

Write an article in school newspaper about vandalism, also on the cable system. Bring it out to the people during potlatches, dances, and social gatherings and meetings.

Contracts between parents, teachers, youths

Use van to attend meetings

Radio – post in public places

Newspapers, calendar, interview – one-on-one

Use teens in child care

Contact person / committee

Answer machines for info

Assessment

How success measured?

Keep records of your activities, who you contacted, what the results are

Increased attendance and interest

When evaluate?

Initially monthly, quarterly, then twice yearly

Document?

Yes, to see if there was an increase or decrease

List things that worked to use in other events, record of minutes

WAINWRIGHT COMMUNITY PROBLEM SOLVING TEAM

Community Problems

Priorities:

Lack of youth activities (#1)

Cultural loss - language (#2)

Community Involvement (#3)

Parent/student/teachers – support and communications (#4)

Others:

Alcohol and other drug abuse (#2)

Animal Waste (loose dogs)

Break-ins

Counseling

Curfew for youth

Domestic violence

Dump too close to Freshwater Lake

Economic development

Funding for programs

Gambling

Health Aides

Kids using tobacco (#2)

Lack of airport terminal

Lack of community involvement (#1)

Policing concerns

Rabid foxes

Road signs

Rude taxi driver /owner (*inlet*)

School staff

Speeding

Stolen property

Stolen vehicles

Trash upriver

(*camping areas*)

Vandalism

Verbal abuse on CB

VPSO neglect

Youth pregnancy

Youth truancy

Wainwright Situation

LACK OF ACTIVITIES IN COMMUNITY FOR YOUTH

Causes:

Break-ins and theft (snow machines and other)

Curfew

Domestic violence

Gambling

Parents

Turning to alcohol / other drugs

Possible Solutions:

Ask parents, "What do you want to see your children do?"

Ask youth, "What do you want to do?"

Write letters to parents telling them what is being done

Write letter to State regarding inactivity of VPSOs (they don't get involved in anything)

Direct Clients:

Community

Parents

Youth

Indirect Clients:

Alcohol/other drug dealers

ASNA

ASRC

City of Wainwright

Churches

Elders

Fire Department

Hangout Owners

North Slope Borough

Olgoonik Corporation

Police Department

RACK

School District

Wainwright Traditional Council

Partners / Support / Funding (**):

ASNA **

ASRC **

City Officials

City of Wainwright

Churches

Elders

Fire Department

North Slope Borough

Olgoonik Corporation **

Parents

Preachers

RACK

Recreational Committee

School District / teachers

Wainwright Traditional Council **

Youth

Wainwright Community Problem Solving Team
PRACTICE PRESENTATION TO “TRIBAL COUNCIL”

Problem to be Addressed: Lack of Youth Activities

Client

Youth , young adults, party parents, PSO, health aides, families, Elders

Analysis

Description of problem:

The accidents, crimes committed, break-ins, kids stealing money (from family) for alcohol and other drugs, too many young people using alcohol/other drugs

What has been tried in the past?

Local businesses have put security systems on buildings.

Tried having activities but there was no support, not effective.

Nothing has been done about alcohol/other drug problems, just the problems it has caused.

Possible underlying causes?

No supervision, lack of activities, peer pressure, no discipline, kids experimenting with alcohol/other drugs, parents being a bad influence, availability of alcohol and other drugs, dealers making so much money

Specific goals:

Have alcohol and other drug program available.

Getting parents involved with activities – teachers and other school staff, preachers, the community, also the PSO, Tribal Council, City Council, and the juvenile youth correctional center to make them understand what a juvenile goes through

Questions to be answered:

Who would call the SATS in Barrow?

Who wants to get involved in our community, how would we get people involved?

Where would funding come from?

Where to find building to use?

Would Elders want to be involved?

Would the youth listen to what we are trying to present to them, want to be involved?

Would the community want to get involved?

Are they willing to teach us (the SATS and alcohol program staff)?

Where can we learn to teach about alcohol/other drugs?

Who would I call for alcohol/other drug information?

Barriers:

Could we get the dealers / alcohol busted.

Post up signs and tell the community we're trying to start the program.

Look for funding and usage of a building.

Try to get the community involved, look for people to get involved.

Call programs in other places for information on alcohol / other drugs to show our village.

Partnership

Resources available:

NSB, SATS, DARE Program, RACK, ASRC, ASNA, local business, UIC (funding), SKW, parents, police, preachers, Tribal Council, City of Wainwright, school (building?), Eskimos, Inc..

Response

Strategies

Alcohol and other drug program

Get education on alcohol / other drug problem for parents and community (meetings, presentations).

Secretly busting and narcing the dealers.

Post signs.

Encouragement.

Assessment

How success measured?

Less crimes committed.

A peaceful and safe environment.

Less alcohol/other drug importation

More community involvement

Kids being more interested in activities

Parents listening more and being more aware of alcohol/other drug usage

More alcohol/other drug education

When evaluate?

After each program that is presented

Document?

Yes, for future reference, to see how much is improved or not

YAKUTAT COMMUNITY PROBLEM SOLVING TEAM

Community Problems

Priorities:

- Resolution for blood test for staff, e.g., at health center, school (#1)
- Funding for alcohol and drug initiatives (#2)

Others:

- | | |
|---|--|
| Alcohol and other drugs | No halfway house for returning clients |
| Education session with City Manager, Police Force, Mental Health Counselor | No safety net for returning clients |
| Building community spirit | Safe House for abuse victims |
| Need for additional mental health, alcohol / other drug counselor / prevention person | Suppliers of alcohol, other drugs, and tobacco to school youth |
| Need for psychologist in school and for alcohol / other drug clients | Trash |

Yakutat Situation

SUPPORT FOR THOSE RETURNING TO VILLAGE AFTER TREATMENT

Causes:

- | | |
|---------------------------------------|--|
| Availability of alcohol / other drugs | No funding for facility, program, counselors |
| Denial of problem by community | No Safe House for victims |

Possible Solutions:

- | | |
|-----------------------------|--|
| Clan members | Indian Health Service |
| Commitment to sobriety | Plan enjoyable activities |
| Counselors | Probation / Parole Officers |
| Court orders | School |
| Elders | Sponsors |
| Family support | Support from others in aftercare |
| Fry bread / holiday dinners | Traditional/non-traditional songs and dances |
| Genealogy | Yakutat Tlingit Tribe |

Direct Clients: Clients

Indirect Clients:

- | | | | |
|--------------------|---------------------|------------------------------|------------------------------|
| ANB / S | Employer | Immediate family | School (<i>if student</i>) |
| Bar / liquor store | Funders / taxpayers | Other social services | Sponsors |
| Clan Members | Higher education | Program (<i>treatment</i>) | |

Partners:

- | | | | |
|-----------------|-----------------------|-----------------------|-----|
| ANTARC | Community | Senator Kookesh | YTC |
| City of Yakutat | Indian Health Service | Tanana Tribal Council | YTT |

Yakutat Community Problem Solving Team
PRACTICE PRESENTATION TO “TRIBAL COUNCIL”

Problem to be Addressed: Support for Persons in Recovery

Client

The entire community

Analysis

Description of problem:

Need funds to implement programs: need more counselors and funding for alcohol and other drug initiatives

What has been tried in the past?

It has never been addressed.

Possible underlying causes?

Apathy and denial of the problem, lack of interest, power-tripping politicians.

Specific goals:

Need counselors and aftercare activities, prevention, and a positive and enlightened (to give spiritual insight to) atmosphere

Need for an AA group and supplies as well as another drug/alcohol counselor

Questions to be answered:

How do we get on the mailing lists of funding agencies (*write to them*)?

Who will research and write grants?

Who's going to help with the aftercare and halfway house, and activities?

Who will help with prevention – develop a prevention program (*who and what type*)?

What kind of aftercare activities will we do – what will be available?

Barriers:

Who will provide grant writing – Alaska Native Foundation, Alaska Village Initiatives

Counselor – where will we get one and where will we put him/her and still insure confidentiality?

Lack of facility for halfway house / aftercare

Partnership

Resources available:

Yakutat Tlingit Tribe, City of Yakutat, YCC, Senator Kookeesh, Community, State (Susan Sole), ANTARC, Tanana Tribal Council (Julie Roberts), Commissioner Mike Irwin, U.S. Department of Health and Social Services, U.S. Department of Education, U.S. Department of Housing and Urban Development, Office of Juvenile Justice and Delinquency Prevention.

Response

Strategies

Meet with Yakutat Tlingit Tribe (YTT) Executive Director, Social Services Coordinator, other staff to find out what their plan for more counselors (alcohol / other drug) is.

Have monthly staff meeting to find out what is happening and how the Team can help.

Write letter to partnership and ask ANTARC for assistance

Assessment

How success measured?

Were we successful in obtaining dollars for another counselor and funding for programs?

When evaluate?

At staff meeting – once per month for report to YTT Council, and on an ongoing continual basis

Document?

Yes, to show success or where we can improve program and, if successful, use as a model for other communities

UAA Justice Center and Alaska Native Studies

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22 – 26 March 1999

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ANTARC Project
UAA Justice Center and Alaska Native Studies

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22 – 26 March 1999

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Appendix 2:

Proceedings of the November 1999 ANTARC Workshop



PROCEEDINGS OF THE COMMUNITY PROBLEM SOLVING WORKSHOP II

**November 1 – 5, 1999
University of Alaska Anchorage**

Prepared by

**Alaska Native Technical Assistance and Resource Center
(ANTARC)**

**a partnership between the Justice Center and Alaska Natives Studies Department
of the University of Alaska Anchorage
and the Villages of Gulkana, Kotlik, Wainwright, and Yakutat**

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INTRODUCTION

The following pages contain a summary of the proceedings of the second Community Problem Solving Workshop held by the Alaska Native Technical Assistance and Resource Center (ANTARC), a unique project which partners the federal Bureau of Justice Assistance with the University of Alaska and with rural communities. The aim of this partnership is to increase village capacity to identify and design resolutions to local problems and issues. This Workshop and the one held in March 1999 focused on application of a community problem solving model to local issues by representatives from each of the initial four partnering rural communities. In the second and third years of the ANTARC Project, these representatives will train others in their regions to do the same in a training-of-trainers model, forming a network of skilled program developers in rural Alaska while accessing the resources of the University for technical support when needed. Underlying this approach is the recognition that Alaskan village residents have the experience, wisdom, and responsibility to specify and resolve problems at the local level rather than to import from dissimilar places canned “blueprints” which prove to be inadequate or unsuitable for our rural communities. The Project will serve as a model to be modified and exported by Native people to Native people with touchstone support from the ANTARC staff.

In addition, the ANTARC Project aims to expand the understanding by government agencies of rural Alaska village knowledge and expertise in identifying and effectively addressing their own problems within the context of their own cultures and value systems. The goal of this expanded understanding is more productive communication between rural Alaska communities and those governments so that their policies and programs reflect workable solutions to actual village problems and conditions.

During the first six months of the Project, much was learned by everyone involved about the challenges faced by those living in rural Alaska. Each of the four villages, from different regions of the state, had its own constellation of activities and issues to be addressed for the physical, economic, cultural, and spiritual well-being of its residents. The initiation of the ANTARC Project with the March Workshop was reinforced during the one held November 1 – 5, 1999, and summarized in the ensuing pages. This summary is a composite of diligently handwritten notes by staff in addition to workplans and other products developed by the Village Representatives, backed up by videotapes of the entire week’s activities. Included are a Schedule of Activities followed by a condensation of each day’s presentations and events. The appendices contain additional information relevant to the Workshop.

Within the limitation of words, our hope is to have at least moderately captured and then radiated the dedication and commitment each Village Representative eloquently demonstrated to improving life in his or her community. The challenges faced by rural Alaskans are mammoth in dimension, matched only by their humor, astuteness, acceptance, and perseverance. One of the returning trainers for the Workshop, Julie Roberts, summed up the ANTARC Project experience well by saying:

“We’ve taken such different paths, but this is the beginning for us, not the ending. We’re all one big family. We’re all unique.” “We start with an idea because it’s in our heart...I know you’re really going to make a difference in your communities because your hearts are there.”

Julie Roberts, Executive Director, Tanana Tribal Council

ANTARC Project
COMMUNITY PROBLEM SOLVING WORKSHOP II

SCHEDULE OF ACTIVITIES

1-5 November 1999
The Commons, Room 106

Sunday, October 31, 1999

6:30 – 8:00 p.m. **Reception for Village Representatives**

Monday, November 1, 1999

Prayer

8:30 – 9:00 a.m. **Overview of the Workshop**
(Update of Plans for the ANTARC Project in Year 2 and Review of the University's Relationship with the Tribal Councils and Village Representatives)
Robert H. Langworthy, Director, UAA Justice Center

9:00 – 9:15 a.m. **U.S. Department of Justice Bureau of Justice Assistance Update**
Heber Willis, Program Manager, Western Branch of the State and Local Assistance Division, Bureau of Justice Assistance

9:15 – 9:30 a.m. **Introduction of Elders and Tribal Council Members by Village Representatives**

9:50 – 11:30 a.m. **Brief Review of the CAPRA Model**
Michael Jennings, Lisa Rieger, Darryl Wood, ANTARC Field Teams
Lunch

1:00 – 4:00 p.m. **Review and Critique of ANTARC's First Six Months**
(What was learned from what worked and what didn't, what each village did with the "CAP" of CAPRA)
Michael Jennings, Lisa Rieger, Darryl Wood, ANTARC Field Teams

Tuesday, November 2, 1999

Prayer

8:30 a.m. – noon **Review of Responses to Identified Problems ("R" in CAPRA)**
Vern White, Royal Canadian Mounted Police
Lunch

1:30 - 4:30 p.m. **Group Discussion of Responses Developed by Each Community Team**
(Identification of specific expertise needed to improve and finalize the responses)
Vern White and Julie Roberts, Executive Director of Tanana Tribal Council

Wednesday, November 3, 1999

Prayer

8:30 a.m. – noon **Tips on How to Train Others in the CAPRA Model**
(Organization of materials, ways to present information, motivation of others)
Julie Roberts and Vern White

Lunch

1:30 – 4:30 p.m. **Preparation for Training of Year 2 Village Representatives**
(Each Community Team select either CAPRA Overview, Clients, Analysis, or Partners and make a presentation on that topic to the Workshop attendees)
Julie Roberts and Vern White

Thursday, November 4, 1999

Prayer

8:30 – 10:00 a.m. **Elements of Project / Program Development**
Karen B. Coady and Julie Roberts

10:20 a.m. – noon **Community Teams Develop a Plan to Present the ANTARC Project and CAPRA Model to their Tribal Councils / Villages**
Julie Roberts and ANTARC Field Teams

Lunch

1:30 – 4:30 p.m. **Plans for Presentation to Year 2 Villages**
(Each Community Team use the CAPRA Model to plan for Project Presentations to the Year 2 Villages)
Julie Roberts and ANTARC Field Teams

Friday, November 5, 1999

Prayer

8:30 – 10:30 a.m. **Talking Circle and Wrap-Up**
Julie Roberts

Opening Prayer led by Elder Peter Elachik, Sr.

OVERVIEW OF THE WORKSHOP

**Dr. Robert H. Langworthy, Director
Justice Center of the University of Alaska Anchorage**

Bob welcomed everyone to the Workshop then reviewed the agenda for the week. The first day will be a general review of the CAPRA Model as well as a discussion in the afternoon of what worked, what didn't, and how we can improve the Project. Tuesday we will welcome back Vern White who will lead a group discussion of the problems identified by each of the Community Teams. Wednesday will focus on how to develop responsive programs and projects once a problem has been identified. Thursday the focus will begin to shift to activities for the second year in which the Year 1 Village Representatives will work with another village of their choosing to train its representatives in the CAPRA Model or some variant that is useful. At the same time, they will begin to develop and implement programs and projects that address their identified problem. Friday's session will wrap up the week's activities.

The ANTARC staff learned a great deal in the past six months and we suspect the same was true for the Village Representatives. We realized that our expectations were too high and unrealistic so we will be scaling back in the second year. Instead of working with two more villages in each region, we will be asking the Year 1 Tribal Councils to select just one. Workshops similar to the one introducing the CAPRA Model last March will be held in the Year 2 villages to provide an opportunity for more community people to see what's happening. Further, for a host of reasons, our timing in Year 1 was off – the conclusion of the March Workshop collided with the beginning of subsistence activities. In the second year of the ANTARC project, we are going to hold the introductory workshop in January and early February to allow more time for the Community Teams to use what they have learned.

Mr. Heber Willis, our Program Manager from the Bureau of Justice Assistance which funds the ANTARC Project, is here once again to provide support and information.

BUREAU OF JUSTICE ASSISTANCE UPDATE

**Mr. Heber Willis, Program Manager
Western Branch of the State and Local Assistance Division
Bureau of Justice Assistance of the U.S. Department of Justice**

Heber spoke briefly, saying he would be here in the mornings at least to answer any questions. Nancy Gist, Director of the Bureau of Justice Assistance, is very interested in this Project and in making a difference in rural Alaska Native villages so Heber welcomed suggestions from the Village Representatives.

INTRODUCTION OF ELDERS AND TRIBAL COUNCIL MEMBERS

Bob commented on seeing familiar faces as well as new ones and invited introductions:

Elizabeth Williams: Nellie introduced the newest member of the Yakutat Community Team, saying that she had great energy and valuable knowledge of computers.

Josie Teeluk and Camillia Laroche: Sally introduced the two newest members of the Kotlik Community Team, saying that both have been active participants in programs to improve their village.

Billy Teeluk: Sally also introduced Billy who was able to come at the last minute representing the Tribal Council.

Marie Bodfish: Misty introduced the Wainwright Traditional Council Member who has been interested in the ANTARC Project since she first heard about it last year. Misty also said that Emily Bodfish, an Elder, was scheduled to come but contracted the flu when she was in Anchorage for the AFN Convention and was too ill to travel.

Glenda Ewan: Bob Neeley introduced Glenda, who was President of Gulkana Village from 1987 to 1993 and is now a community counselor. He also said that Lorraine Jackson will be coming later this week but is now attending a funeral in the village.

Bob encouraged everyone to get reacquainted during the course of the week, to share in each other's successes, and to give support for ideas and future plans.

BRIEF REVIEW OF THE CAPRA MODEL

Michael Jennings, Lisa Rieger, Darryl Wood
ANTARC Field Team

To begin the review of the steps involved in the CAPRA Model, the videotape of the March Workshop was shown. (A copy of this as well as the Proceedings was sent to every Village Representative and to each of the partnering Tribal Councils.)

Misty Nayakik had developed CAPRA "shortcuts" that were shared with the group. Darryl and Lisa used this along with a handout that they developed to review the CAPRA Model process (*see Appendices*):

C = Clients

 People Affected

 Direct Clients

 Indirect Clients

A = Analysis

 Problems

 Response Effective?

 Underlying Causes (*what are these, why are problems there?*)

 Goals (*to eliminate or reduce harm or impact - for example, there is no way to reduce the hurt or harm caused by two generations of sexual abuse but now we can deal with the problem in a better way to reduce future hurt or harm*)

 Barriers (*those things that keep us from resolving the problem*)

Need to fully understand the problem so that we can know who we need to include

Keep notes in order to monitor the possible and actual effectiveness of different options

It might be easier to use a tape recorder than to write everything down

P = Partnership

Partners can be: current as well as potential resources (human, funding, potential)
clients
those who can assist in making a decision (it helps if they also benefit)
experts in various fields, including education
community groups (power, resources)
individuals, volunteers
those who could benefit from working together to do something about a problem

R = Response

Strategies devised to address the problem
Options for consideration with which everyone can live
MEAL (Moral, Ethical, Affordable, Legal)

A = Assessment

Effectiveness (*measure this in terms of goals set under Analysis*)
Evaluation
Documentation (*this helps to select the best options, maintain records of activities, measure effectiveness, report to funding sources and the community*)

This Model can be applied to all types of activities, not just funded programs. To review the steps as a group, Lisa, Darryl, and Michael posed the following problem:

Outsiders picking all the berries
or
Where did all the blueberries go?

Comments included:

sometimes they don't even grow
there is lots of open land, lots and lots of tundra
picked berries is not a problem
using a mechanical picker tears up the roots and it takes seven years for the plants to regrow
the way they are picked is more of a problem
people going onto the land allotments of others is a problem, especially non-Tribal members doing it
improper use of subsistence harvesting / gathering is a problem
in Wainwright, walrus head hunting is a problem (taking the heads and leaving the rest), not berries

It was generally decided to look at the problem of walrus headhunting rather than berry picking.

C = Clients

Direct Clients: Elders, headhunters, local Natives, landowners, corporate allotments, homesteaders, State Fish and Game, police, youth, commercial and sport fishermen/hunters, visitors, campsite owners, government agencies (EPA, military, Army Corps of Engineers)

Indirect Clients: Impact on game, environmental groups

A = Acquiring and Analyzing

Describe the problem in detail:

Headhunters just take the head of the walrus and the bodies wash up on shore where they rot and become infested with fleas, attract predators, and cause environmental damage
Food is going to waste, depleting a food resource and causing people to have to supplement by shopping in the stores)
This is a bad example for children

Sometimes walrus die naturally and the bodies was up on shore where someone takes head and leaves the rest, but headhunters are still blamed so there is “mistaken guilt”
Headhunting leads to a misconception about villages – just a few are giving villages the image of being wasteful
Headless bodies even float down as far as Kotlik from the North Slope!
When old bulls are taken, there is a damaging impact on walrus society
Elders grieve and feel sorrow when they see this type of destruction for this is a cultural and spiritual violation
Everyone keeps their mouths shut about who is doing the headhunting since some of the meat is given to the Elders and others (but most is left to rot)

What has been tried in the past to respond to this problem? What has worked and what hasn't?

Previously, Fish and Wildlife personnel have come in but no one will say anything
Headhunting occurs in the early morning hours since it's light all night in the summer
It used to be that the Council of Elders would keep tradition, teach respect, and act like PSOs, but it has lost the authority to stop violations and no longer engenders fear
The State doesn't recognize the authority of the Tribe or the Council of Elders so neither can respond to a serious violation
There is a fragmentation of authority – the State and Federal governments say that the village people have certain rights and then there's traditional tribal law which is often different
A previous response to such a violation (headhunting) would have been exile or shunning of offenders

What are the possible underlying causes of the problem?

Headhunting for money, especially now since there is a cash economy
Prove manhood
Equipment now is so high tech that more walrus can be killed in the same amount of time
Headhunters want the respect of the Elders so they provide meat to them as a payoff or bribe (so they probably would not call Fish and Wildlife anonymously about the headhunters)
Greed
Headhunters were not brought up to do right so they have a lack of conscience
Poor decision-making
Lack of respect for authority and for traditional values
Competition

What specific goals do you want to accomplish?

Hunters bring back the whole carcass (whoever is owner of the boat keeps head)
Reinforce laws
Reinforce the authority of and respect for the Council of Elders
Share the meat with everyone
Re-establish the power of the Elders so that they will once again show how to do things
Elders intervene earlier

The morning session concluded earlier than originally scheduled so all agreed to begin earlier in the afternoon.

REVIEW AND CRITIQUE OF ANTARC'S FIRST SIX MONTHS

Michael Jennings, Lisa Rieger, Darryl Wood
ANTARC Field Team

What was learned from what worked and what didn't, what each Village did with the "CAP" of CAPRA

With everyone seated in a large circle, Michael Jennings began the afternoon session by saying that the ANTARC staff made some mistakes during the first six months of operation, most notably in determining points of contact and the nature of Tribal Council involvement. There seemed to have been confusion about whether the Community Teams were working for their Tribal Councils or for the University. On the other hand, the ANTARC Field Teams (Michael Jennings, Lisa Rieger, and Darryl Wood) wondered if they should be relating directly to the Community Teams and talking more with the Tribal Council offices. Now, the Tribal Council Administrators are an important part of coordinating communication and activities.

There also seemed to be a question about what constituted a Community Team report. Initially, the Field Teams envisioned the Village Representatives having discussions at the Laundromat, at Fish Camp, etc., to begin the problem identification process and then submitting monthly reports in some form followed by a teleconference. Since this didn't happen, the Field Teams had no way of knowing what each Community Team was doing in its village and are open to suggestions and ideas for what might be better, such as using a tape recorder.

Perhaps the biggest difficulty encountered by the ANTARC staff was the Project start date. While the routine in Anchorage is relatively consistent all year, village life responds to a different and varied rhythm according to seasons. The end of the March Workshop ran right into vital subsistence activities in all of the villages, and writing ANTARC reports fell to the bottom of the "to do" pile. Now that these have subsided for the year, there is more focus on ANTARC activities.

Michael, Lisa, and Darryl summarized by saying that this afternoon session was designed to explore what did and didn't work with and for each Community Team so together the Project could be improved. They emphasized that they are here to provide support and information with which to develop and consider options in resolving community problems, not to tell the villages what to do.

Wainwright

Misty Nayakik said that the Wainwright Community Team could have reviewed and really talked about the information provided at the March Workshop. Instead, the Team became unfocused and initiated activities without going through the CAPRA Model steps. There were so many other things happening in Wainwright that every time the Team tried to have a meeting, something came up for at least one of the Village Representatives and the meeting was cancelled.

When asked about identification of a community problem, the Team reiterated the lack of activities. To counter this, members of the Team had a picnic at the north end of town, raising the money to pay for the hot dogs and other refreshments. Everyone had fun so the Team also considered other activities such as boating, camping, and dancing.

She thought that working more closely with the Wainwright Traditional Council would be an improvement for everyone involved. For the past few months, there had not been a quorum so the Council did not meet until October 29th. Since there was not time to watch the March Workshop video at that meeting, all the Council Members know about ANTARC is what the Village Reps have told them. Showing the video will increase their understanding of the Project.

When asked about the barriers encountered, Wainwright Team members agreed that if they got together and systematically talked through the steps of the CAPRA Model instead of rushing into activities, the process would work. The Team needs to put ANTARC at the top of its list, schedule a time and place to meet, and get the Tribal Council more involved.

In response to a Field Team question about the usefulness of the reporting system, Fannie apparently had them on disk but was unable to make copies. The format seemed satisfactory and the process made sense.

Yakutat

David suggested that the CAPRA Model could be applied to facilitate comprehensive planning now being undertaken by some of the villages.

Subsistence and summer activities engaged members of the Yakutat Team following the March Workshop. Further, there were major changes in management personnel at Yakutat Tlingit Tribe (YTT) which interrupted progress for a short period. At least two of the Team members were able to meet at times over the summer, but schedules often conflicted. Also, just in the last three days there had been a change in membership on the Team.

Although the problem identified by the Team during the March Workshop was an aftercare and support network for persons returning from substance abuse treatment, resources in the community were not set up so that a difference could be seen right away. Instead, the Team told the new YTT manager that the way in which it could have the most impact would be to help with the Teen Center. Subsequently, Nellie was placed in charge of getting that going, the first steps of which have been to obtain a building and establishing a Youth Council. The Team has been working with the YTT Social Services Director to see about using one of the unoccupied corporation buildings.

The Yakutat Comprehensive Plan called for a preservation plan but had no appropriate mission statement. David became involved in developing this along with designing a cultural center and museum. He was able to obtain a seed grant from the USDA Forest Service for this undertaking and is now implementing that. The grant consists of setting up a Board of Trustees comprised of representatives from the U.S. Forest Service, YTT, the City of Yakutat member of the Planning and Zoning Committee, and the Yak-Tat Kwaan Corporation, which is in the process of obtaining a lease for some land for the infrastructure.

When asked how the Team had used the CAPRA Model since the March Workshop, the following activities were mentioned:

- * obtaining a grant writer for YTT;
- * teaching culture and language in preschool for a few hours each day, arranged by the Johnson-O'Malley Program with funding from SeaAlaska Corporation;
- * hosting a dinner last spring for persons returning from substance abuse treatment (however, this was also being done by a local church so the Team decided to support rather than duplicate those efforts);

- * starting and maintaining an Alcoholics Anonymous group which was attended by upwards of 10 people every Tuesday night but diminished over the summer;
- * initiating a YTT resolution regarding drug testing;
- * holding a Southeast Walk for Sobriety;
- * inventorying resources available in the community and the area;
- * determining and then approaching direct and indirect clients for assistance in addressing the declining shellfish population, which has resulted in the formation of the Yakutat Native Marine Mammal Commission which, in turn, obtained a grant for the YTT to facilitate the Fall '99 and a planned spring survey of marine mammals in the area, specifically sea otters.

A large, long-term project involves establishing a substance abuse treatment center (primary, outpatient, aftercare). To that end, grant applications have been obtained and a letter has been written by David to the Mental Health Trust Authority inquiring about land availability in the area.

When asked what method of reporting activities and accomplishments to the ANTARC Field Teams would work better, Nellie praised the addition of Elizabeth to the Team who, among other talents, is skilled in computer usage. Summer, and its vital subsistence activities, came shortly after the March Workshop and detracted from Team progress. In addition, the YTT Council needs more information about ANTARC. David has been trying to get on the Council agenda since the end of summer with little success to date.

Kotlik

Following the March Workshop, the Kotlik Community Team made a presentation to the Tribal Council about what had been learned. Then subsistence activities took precedence and the Team didn't meet until Lisa and Michael visited in August, reinforcing the CAPRA process and the reporting system. Following that visit, the Team picked a monthly teleconference day and time which has been working well. Involving the Tribal Administrator, Pius Akaran, has been very helpful.

The problem identified by the Kotlik Village Representatives at the Workshop last March was the lack of curfew enforcement. (In the past, there were two people who patrolled to enforce curfew hours but the kids would simply hide till they passed by. Law enforcement now consists of a VPSO paid by the City.) Once they began meeting regularly, the VRs were able to devise ways to address this:

- * Peter talked about the curfew problem at a general meeting at which many ideas for resolving it were offered;
- * the VRs informed the City Council that they would spearhead a group to deal with the curfew issue;
- * the Team talked with school teachers, the principal, and the Student Council about ANTARC and asked about scheduling some time during an assembly or free period for an Elder to speak;
- * The Team made a flyer describing the curfew hours and sent it to every household in Kotlik, including those without children.

Response to the flyer was very positive, so the Team is now looking for a siren to sound at curfew. Marie said they used an empty propane drum in Wainwright to call kids in. There is still a problem on weekends when fiddling lasts till 2:00 or 3:00 a.m. and Elders, parents, and kids are still out.

* A Family Week focusing on joint activities for people of all was begun in the community hall to be held once per month. Everyone had a good time and are looking forward to this monthly focus on the family.

At the end of the week, a closing circle was held. Each person was given a lighted candle then was asked to blow it out. Theresa, who staffs Suicide Prevention, said, ***“This is how our community would be without you – filled with darkness. Everyone’s light is important to our community.”*** Fannie and Misty agreed that students need to hear how much they are loved; they need a shoulder to lean on, and they need to be encouraged and praised. Marlene added that she works in the school as a cook’s helper and makes a special effort to encourage and praise each student she sees.

In addition to the curfew issue, the Team also began dealing with ways to keep kids in school. Although the freshman class starts out with many youth, only about 5 graduate from high school. To encourage retention, the Team is sending encouraging notes and e-mails to high school youth and speaking out about the need for more parental involvement. Peter said he complains a lot at meetings about the need for activities for the kids.

Apparently, the Team’s efforts have been appreciated and their messages heard. The School Board has just developed a policy on discipline aimed at keeping kids in school. Further, the School Board has requested that members of the Team talk with problem kids and their parents to resolve issues.

Last summer, inhalant abuse by the youth was a serious problem. Sally received information on ways to intervene with and prevent this type of abuse, then called and talked with parents about it as well as the staff of Suicide Prevention. She also distributed information on inhalant abuse prevention to people in Fish Camp. In doing this, she learned that people were reluctant to seek help since the agency was located in the middle of town and there was no privacy – they could be seen going in and out of the building. The death of an Emmonak youth from inhalant abuse months later spotlighted the importance of what she was doing, and a partnership with the Suicide Prevention agency began.

Since then, the Team and Suicide Prevention have worked together on the first Family Week, which was a success, and on painting the Teen Club. To do this, they extended an open invitation for youth to participate, announcing that at least 10 kids were needed to paint. To their surprise, 23 showed up and did a good job! Each was given a certificate to acknowledge his/her participation. Sally said she hardly ever hears about inhalant abuse anymore, and Suicide Prevention loves the Team! Now other agencies are asking the ANTARC Team to partner with them on projects and programs.

Lisa asked how the Team went from not meeting to getting together regularly?

In response, Peter said that April was a busy month and the Team found their biggest obstacle was finding a place to meet and setting a regular meeting time and day. In spite of that, the Team brought ANTARC to people’s attention at various meetings and through talking one-on-one. (There are three tribes, three corporations, the traditional council, the City, and the School Board in Kotlik!) Finally, Pius offered the Tribal Council Offices for meeting space which made the difference. The Team fills out the Monthly Reports in the TC Offices, contacts the people they have listed under “Partners” then meet again to teleconference with Michael and Lisa.

In summary, the Team said it was really good to put their minds together to get things done. They have found that partnering has been invaluable, and they now keep in close contact with Pius Akaran, the Tribal Administrator. Billy added that people in Kotlik are more open now because of the ANTARC Team’s presence. Sally wished the other Teams good luck, and urged everyone to continue helping their communities even after the ANTARC grant stops.

Gulkana

When the Team returned to Gulkana after the March Workshop, everyone was excited about applying the CAPRA Model to local problems. They had identified dog, trash, and communication problems as priorities to be addressed, and they talked with each other informally before making a presentation to the Gulkana Village Council. Then several events occurred that required the attention of each of the Team members for most of the summer (an unexpectedly prolonged trip Outside, seasonal jobs on a Native corporation local construction site and in another town, a serious illness, and involvement in intensive youth programs).

However, before summer activities scattered everyone, the presentation in April made by the Team to the Council was an overwhelming success. Because the regular Council agenda was too full, a special meeting was held in which the Team reviewed what they had learned during the March Workshop. Council and village members were also excited by the process and looked at applying it to the development of a viable Y2K / Emergency Plan. Several started gathering information but summer activities took precedence and there was no follow-up. Early this fall, Darryl and Lisa spoke with the President and Administrator about the ANTARC Project and what was needed. They were able to see and agree on how useful the CAPRA Model could be, and that communications and community involvement were the keys to making it work.

In fact, with support from some Team members, the Village Council President along with the Administrator applied the CAPRA Model to a problem they and the village were facing, and together they came up with nearly 20 options in less than one hour that they alone would not have considered.

Bob wrote a report on pollution of the Gulkana River, using the CAPRA Model to explore alternatives and funding opportunities.

In the future, the Team wants to invite the village for a community stew and presentation of the CAPRA Model and obtain mailboxes for each home so flyers aren't blown away and mail can be exchanged. Also, an upcoming Council concern is the need for elderly home care to which the CAPRA Model can be applied with participation by everyone in the village.

When asked about the dog and trash problems identified last March, the Team said they had little impact on either last summer since they simply ran out of time. However, now that the Tribal Council is more involved in the Project, communication is better and that *was* one of the problems specified. For example, when the Y2K / Emergency Plan was being developed, people began to see that each had a specialty that could be helpful. One person would say, "Oh, I can do that" and another would follow with "I'll help you". People started offering ideas because they started working together. Now other vital areas are being considered by the Village as part of that Emergency Plan, such as stockpiles of wood for the winter for everyone, a food co-op to order in bulk and reduce costs, and medicines (especially for the elderly).

The Team spoke about the value of minds working together to resolve a problem, and all hope that Pauline and Hienie will continue to be a part of the process and stay involved.

Peter encouraged said that one time when he was chairing a meeting, he was trying to find ways to involve youth. The answer came from a 12-year-old girl. We "adults make it so complicated", he concluded.

In general, the following were suggestions for Project improvement by the Community Teams:

1. ***Involve the Tribal Councils more***

This will be addressed in the Year 1 and Year 2 villages by including on each Tribal Council meeting agenda a report from their ANTARC Team. Also, in the Year 2 villages a Tribal Council member will be included as a Village Representative and the first workshop will be held in each one to afford greater opportunity for involvement by the Councils. Further, the Tribal Council Administrators of all villages will be invited to participate in the teleconferences between the Field Teams and the Community Teams.

2. ***Establish a regular meeting time and place for the Community Teams***

All acknowledged the importance of maintaining a regular schedule as much as possible and establishing a consistent meeting place. Involving the Tribal Councils and Administrators more will be of immense help in accomplishing this.

3. ***Accommodate the need for subsistence activities***

Because of what had been learned during the first six months of Project operation, the second year is scheduled to begin on January 1st. Introductory workshops will be held during the first two months to allow time for the Year 2 Community Teams to begin to apply what they learn before subsistence activities predominate.

4. ***Follow the CAPRA Model steps***

Review and application of the Model during this Workshop will be beneficial. Those Community Teams that followed the steps found the regimen to be worthwhile and productive. With each new application of the Model, the steps came more easily and readily.

5. ***Keep records of what has been and is being accomplished***

Different methods may be used depending on the event, preferences, and time constraints, but all agreed that keeping track of what is being accomplished is and will be exceptionally valuable. In all of the Year 1 Villages, the Community Teams were active at some level but some had not documented what they have done. Ample use of the Monthly Report Forms during the Workshop will help to reinforce their value and benefit. In some cases, use of a tape recorder might be an alternative in order to capture and keep track of what the Teams are accomplishing.

Opening Prayer led by Elder Nellie Lord

REVIEW OF RESPONSES TO IDENTIFIED PROBLEMS

Inspector Vern White
Royal Canadian Mounted Police, Whitehorse, Yukon

Welcomed back for this Workshop, Vern was the person who introduced the CAPRA Model to ANTARC last March. In reviewing that Model, he asked what experiences people had had in applying the process to an issue in their community. Some had used it effectively, others said they circumvented the steps and weren't pleased with the outcome, and still others said they tried to apply it but either forgot or became distracted midway so did not complete the process.

Vern suggested that a problem be chosen that the entire group could work through together. The one selected was:

getting Tribal Councils (TC) involved in the ANTARC Project.

In describing that problem, the following was offered:

- lack of knowledge by Tribal Council members of what the Village Reps were supposed to be doing
- inability to get on the TC agenda (too full)
- addition of new TC members who did not receive an introduction to or explanation of ANTARC
- seasonal activities (subsistence activities and seasonal employment in the summer)
- lack of communication
- lack of participation
- need for focus – many divergent issues
- issues of power and control

The above list could be divided into: attitudes (but this is too big a problem to manage) and prioritization (ANTARC is low priority on everyone's list, partially because they are too involved in other activities, including subsistence and seasonal employment).

Vern then asked about "government involvement" which evolved into "educating government". It would be useful to the VRs to go through that here in preparation for working with the Year 2 villages. Vern noted that if a problem is misidentified, then time will be spent on dealing with the effects of that problem rather than on resolving the problem itself. He then asked if the Tribal councils are educated enough about ANTARC to know what to do? CAPRA is a process; the steps, if followed, are a way of getting as many people involved in problem-solving as possible. He cautioned not to exclude anyone from participating because that exclusion could come back to haunt the group.

The Community Teams were then asked to identify the **Clients** that would be affected by the problem:

Gulkana

Direct: Tribal Council, Administrator, Other Program Coordinators, other Villagers, CRNA, UAA ANTARC

Indirect: Church, School, Housing Authority, Ahtna, funding agencies (grants), State Troopers, State/federal governments

Kotlik

City Council, Traditional Council, School Board, corporations, churches, committees (bingo), Student Council, ICWA, Teen Club, VPSO, AVCP, YKHC, LYSP (Suicide Prevention), VAEC (Village Alcohol Education Council), UAA ANTARC

Wainwright

PSO, City Council, Tribal Council, School Board, corporations, churches, teachers, Board of Directors, students, Elders, teens (the community owns the government)

Yakutat

Direct: Council Members/candidates, UAA ANTARC Team and partners, staff and Tribal members

Indirect: Community

Vern asked whether the Community Teams viewed Michael, Lisa, and Darryl as partners and all agreed they did. He also said that government is more than elected officials so be sure to invite participation by everyone. Saying that, the group addressed **Acquiring and Analyzing Information**, the second step of the CAPRA Model:

Gulkana

Problem: keeping local government educated and interested.

Tried in past (didn't work)? asking everyone to bring all the food, not making arrangements so that everyone can hear.

Tried in past (worked)? providing food for people, keeping people informed, having a good speaker, gathering people together, careful date selection (timing), showing them that the Project is worthwhile and helpful to them, involvement using the CAPRA Model or whatever is taught (ownership), isolated/singular event that doesn't compete with other items on the agenda, interaction, having visuals (not just audio).

Possible underlying causes? timing conflicts, negative attitude, lack of interest and communication, too busy/over-involvement, wearing too many hats – burnout.

Specific goals? involvement of whole community, personal application of the Model, use by local government of the CAPRA Model.

Questions? how do we and they want the CAPRA Model to be applied and ANTARC Team utilized?

Barriers (ways to overcome): jealousy among villages and villagers.

Kotlik

Problem (VRs): too many agencies (can be overwhelming), too much over-involvement (ineffective because we're spread too thin), time away from village during fishing and subsistence season, hospital trips, finding a meeting date that works for everyone (need to concentrate on a specific problem), family commitments (sometimes result in missed meetings).

Problem (from TC perspective): lack of interest, think it's just another government program so it's not taken seriously, lack of understanding, no time on the agenda for ANTARC, overlapping meetings

Tried in past?: have met with TC but often there is not a quorum, no one shows up to meeting held during subsistence (fish camp) season, no follow through.

Possible underlying causes? not enough explanation, no action, lack of understanding, lack of involvement, lack of communication, lack of funding for prizes for kids, no quorum.

Specific goals? educate government, work together as one community, let TC and community fully understand what ANTARC is all about, let everyone feel comfortable with us, get more to participate, more family activities.

Questions? How to better our community? How do we get started? When can we meet (time/date)? Where can we meet (place)?

Barriers (ways to overcome): jealousy (don't hide anything, invite or have those who are jealous to participate in activities), Team scattered (work together as one, give support, be partners), no cooperation, projects aren't interesting.

Wainwright

Problem: lack of communication and participation of our leaders, too many people are wearing too many hats and are overextended, time of season (importance of subsistence activities), lack of using their knowledge, new TC Members means having to explain ANTARC all over again, no funding, Bob *[the name given to those who do everything, wear many hats]*.

Tried in past? electing new Council Members has not worked (new faces); NSB got involved to help City Council get back on their feet and that worked

Possible underlying causes? lack of communication, no community involvement, not following through, lack of knowledge, no quorum (power play with knowledge since knowledge is power).

Specific goals? being acknowledged and supported by Council Members for our main objectives with ANTARC, getting more participation from everyone.

Questions? Who can help us educate the government? Why doesn't the government know any better? How do we get started?

Barriers (ways to overcome): jealousy (keep everyone informed).

Yakutat

Problem: lack of education/knowledge, lack of participation, new Council Members/Candidates who are not familiar with ANTARC, timing (seasonal activities), not sharing knowledge.

Tried in past? what has worked with other business is being persistent and attending the meetings to be heard ("give me 5 minutes of your time"), getting on the agenda.

Possible underlying causes? not enough Council Members in town to have a quorum, lack of communication and involvement, lack of funding, lack of focus.

Specific goals? more participation from everyone, more family activities, more effective use of Team.

Questions? How can we better educate our Council Members and our community about ANTARC? Who can help us when and where to achieve our main objectives? When can we schedule ANTARC Field Team on the TC agenda to facilitate/assist accomplishing our goals and objectives?

Barriers (ways to overcome): no time on the TC agenda (schedule a special meeting), jealousy (invite those individuals to participate), discontent (support one another), wearing too many hats (utilize the VRs more, make an effort to keep inclusive with options).

The meaning of "Partners" was discussed since it can sometimes be confusing. Clients can be **Partners** in this Model. Remember to invite everyone who can help resolve the problem; some may be very supportive but not have the time to participate on a regular basis. However, their goodwill and support may be very valuable in the future.

Gulkana

Tribal Council, Administrator, Other Program Coordinators, School, other Villagers, youth, teams from other villages, others trained in CAPRA Model, Vern and Julie. (Important to emphasize teamwork, encourage input, keep others informed, remain open to involvement of partners, and concentrate the focus on the problem to be resolved, not the people.)

Kotlik

City Council, Traditional Council, School Board, corporations, churches, stores, Elders, teachers, parents/grandparents, RSB, VPSO, Student Council, AVCP, YKHC, LYSP (Suicide Prevention), Headstart, VAEC (Village Alcohol Education Council), UAA ANTARC.

Wainwright

City Council, Tribal Council, School Board, local corporations, North slope Borough, ASNA, ASRC, UAA ANTARC.

Yakutat

Tribal Council, General Manager, Social Services, church, School District, UAA ANTARC, VPSO, Planning and Zoning, Mental Health Trust Authority, parents, ANTARC Team in next year's village.

Jealousy was discussed as a very real and common barrier to be expected. People wearing "too many hats" may unknowingly be a threat to those who are not as involved ("What are they trying to do, be better than me? Be in control of everything? Grab all the power?"). When faced with jealousy, Julie suggested focusing on helping one another and talking out differences rather than ignoring them. As long as

the betterment of the community is the foundation for discussions, barriers can be overcome (emphasize the “big us” instead of individual personalities or gains).

When formulating **Responses** to the identified problems, keep in mind that positive begets positive. What kinds of things can be done that include others, improve the situation, resolve the problem, and maintain a positive outlook? “How can we find more time to meet with you?” “What can we do to help you?” Both of these show respect and consideration for others while taking positive action.

Gulkana

Let Tribal Council know we are available/willing to assist. Keep an ANTARC calendar in the file at the Teen Center (for available dates and those already committed). Invite all partners to a Hobo Stew Night and show the ANTARC video or give an outline of CAPRA (to partner with villagers). Put information in the Village Flag/newsletter. Create a sense of ownership and involvement. Call on the ANTARC staff if needed to facilitate and increase communication. Be friendly, nice, and visit neighbors. Apply CAPRA personally in own lives.

Kotlik

Listen, inquire, understand, take time, and work as a team, not individually. Pray before meetings. Support and praise others; listen to both sides of a story. Include others; don't blame, don't exclude anyone (if we place blame, expect others to be defensive). Include others in developing responses. Focus and work on the goals we are trying to accomplish. Work with key players in the community. Avoid guilt trips, don't give up trying. Be positive examples, be trustworthy, do something positive, and expect positive responses. Consult with the others before making a decision; be quick to apologize and ask for forgiveness. Accept and deal with difficult people. Be cooperative, resolve differences, prioritize responsibilities. Develop constructive responses. Smile (“Your face value increases with a smile”, and “The most important thing you wear is the expression on your face”).

Wainwright

Meet with all the Bobs of Wainwright so they can help us. Communicate with other organizations in the community. Hold a town meeting with door prizes of seasonal objects (donated by ANTARC). Get or find training for leaders in areas they request or need.

Yakutat

Hold an individual conference with Tribal Council members to explain ANTARC. Sponsor an individual luncheon with a handout describing ANTARC and consider it a “special meeting”. Reintroduce Michael and Lisa to the Tribal Council.

The last step in the CAPRA Model process is **Assessment**. How will you know whether your responses have been effective? What and how will you evaluate where you can best place your efforts?

Gulkana

Measure effectiveness? The number of people attending Hobo Stew Night and the increase thereafter. The list received from Council Administrator of things for us to work on. We are meeting regularly as a Team. Report forms are sent to Darryl and Lisa regularly to keep them informed. Village Flag / newsletter is created, up and going. Grant applications have been made. The number of people using CAPRA Model. Meeting attendance. Activity report card (pray as a Team).

Evaluate after implementing? Immediately and ongoing.

Document? In writing / Activity Logs / newsletter. Use video and pictures to record activities and progress.

Kotlik

Measure effectiveness? Make a list of our goals before we start. Aim for more turnout, more community involvement, especially from parents and teachers. Make a simple report card together with our partners to grade activities (0=failure, 1=poor, 2=average, 3=good, 4=great). Ask for suggestions to get everyone involved. Keep records. Increase attendance and interest. Go over everything again to see what needs to be changed next time.

Evaluate after implementing? Monthly.

Document? Keep records, journals, an ANTARC calendar, use e-mail and newsletters. Keep activity form of projects undertaken.

Wainwright

Measure effectiveness? Activities would be successful if everyone communicated better and participated more. (They would if we had good door prizes.) They would be successful if leaders and others received the training they needed and implemented their knowledge in the community

Evaluate after implementing? Quarterly.

Document? With paper and pen reports.

Yakutat

Measure effectiveness? By the amount of response from and by Tribal council members at "Special Meeting".

Evaluate after implementing? Immediately or no more than one week after the Special Meeting.

Document? Sign-in sheet, questionnaire on ANTARC completed.

GROUP DISCUSSION OF RESPONSES DEVELOPED BY
EACH COMMUNITY TEAM

Inspector Vern White
Royal Canadian Mounted Police, Whitehorse, Yukon

Julie Roberts, Executive Director
Tanana Tribal Council

Following the lunch break, there was a brief discussion about Assessment and the importance of documentation. When talking about the application of the Model, Julie mentioned a Tanana Chiefs Conference (TCC) economic development workshop held last summer that bogged down until she suggested going through the CAPRA steps. The result was a re-energizing of the workshop as demonstrated by the creation of a substantial list of options and ideas to pursue. The process showed those attending that they could have answers themselves rather than being told how to do things. The follow-up workshop is to be held in Fairbanks next week (November 8th – 12th).

Vern emphasized the importance of the process. Working through the steps of CAPRA is a way of insuring that people are included in community problem-solving and response-development, even if only on a supportive level.

Julie also talked about a problem that is not generally mentioned in general workshops yet has great impact on a community – domestic violence. In Tanana last week, she attended a one-day workshop on this subject. Never having been abused or part of an abusive family system, she had more or less ignored this problem, choosing not to attend a workshop held in Tanana 10 years ago (only three people actually went to that one). However, this time she wanted to go to support the others and to learn about the subject since its effects were becoming more and more pervasive in her community. As an example, for the past year, a counselor has come to Tanana one day per month to provide services. He now sees at least 15 people on each visit.

“We need to deal with domestic violence in order to heal our community. We can’t move forward if we don’t deal with this,” said Julie. Of those who attended the workshop last week, four were men. Information was given on how to support a family in recovery. Most of the women who came had been involved with abuse at some level and talked about controlling their anger.

Julie had copies of the information that was passed out at the workshop, including the ten traits of healthy families and pamphlets on the cycle of violence and healing. They offered words of encouragement for people on a journey to wellness. “Once we overcome some of our social problems, we will build up people’s self-esteem, and this makes them want to help others,” Julie noted.

Julie encouraged David Ramos to keep on with the A.A. meetings, suggesting that he work with the judges in the Yakutat area to let them know it’s available for court-ordered people. She also emphasized that the activities of the Kotlik Team were important to making a healthy community and preventing domestic violence. “After awhile, other people starting getting involved and they refresh you with new ideas and new energy.” Once each week in Tanana the older women play basketball with the Junior High girls who run into and bounce off them. The intergenerational fun is part of the healing of her community. Food is always an attraction, too. In her village, the 5th and 6th graders are starting a “once each month restaurant” – just one of many ways to have fun without alcohol.

In order to more safely deal with a domestic violence problem in Tanana, a crisis intervention/child protection team is sent out. In villages, it's hard to set up safe homes for those who are being abused and alternatives are needed. (David mentioned that in Yakutat the pastor's house is a safe home under the AWARE domestic violence program out of Juneau but there is no other kind of shelter.) The lack of police protection in most rural Alaskan communities is a real problem. Having a Tribal Court in the village is helpful; some system is needed to address even minor problems such as curfew. There needs to be consequences for actions.

Vern said that what Canada spends for police protection in just 13 villages is the same as the State of Alaska spends on all 226! They use restorative justice to deal with post-charge offenses by healing instead of with punishment and retribution. This system allows people to take responsibility for their actions, have conversations in safety between the perpetrator, accuser, victim, and others most closely involved.

The Community Teams were then asked to apply the CAPRA Model to the problem of domestic violence in their villages.

GULKANA COMMUNITY TEAM

"Domestic Violence – Safety for Victims/Offenders

CLIENTS

Direct : Victim, offender, immediate family, grandparents, other Village members, Village Council, CRNA, DFYS, other villages, community counselor, ICWA worker, Child Protection Team, Suicide Grant Coordinator, Police, Hospital/Clinic, Village Court, Court.

Indirect:: Other villages, church, school.

ANALYSIS

Describe problem: Family homes are safe places for our village, but there needs to be a way to stop the cycle of going to a safe home, then returning to be victimized in a recurrence of violence.

Tried in past? Pastor Ben visit violent/fight situation; separating the victim by sending to homes of extended family members; more than one call to Troopers (break the silence); team addressing the problem (even moral support); Local Option Law; and police involvement (both positive and negative results).

Possible underlying causes? Alcohol/other drugs, cycle of violence, family relations, no housing for Village police, silence, anger, ignoring the problem (denial), law enforcement system (Troopers).

Specific goals? To reduce domestic violence and provide safety for victims as well as offenders.

KOTLIK COMMUNITY TEAM

"Domestic Violence – Safety for Victims/Offenders

CLIENTS

Direct : Victims, offenders, VPSO/Troopers, Social Services, Health Aides, teachers, relatives, parents, shelter hosts, Elders, Court systems, community.

Indirect:: School, church (preachers), hospital, community, parents, nurses/doctors, pastors, politicians, other villages, pilots, Coast Guard.

ANALYSIS

Describe problem: Person is beaten up, children are afraid, there are no shelters and no cops around, cops are afraid to do their work, there are no support groups, Troopers and cops are in another village, no funds for local cops.

Tried in past? Offenders sent to jail and don't get help there (no counseling); cops too slow to respond to calls for help, Troopers are 50 miles away.

Possible underlying causes? Offenders – past experience, past history, neglected, abused, no police authority, alcohol/other drug abuse, no housing for out-of-town cops, no enforcement, no teamwork, cop not willing to work because he's not on duty.

Specific goals? Safer shelters, safer town or village; police officers (VPSOs) trained to handle difficult situations and paid well; no more (or less) domestic violence.

WAINWRIGHT COMMUNITY TEAM
"Domestic Violence – Safety for Victims/Offenders"

CLIENTS

Victims of domestic violence, abuser, ICWA, children, family members, friends, DFYS, AWIC, abusers, Public Safety Officers, SATS.

ANALYSIS

Describe problem: Victims scared and ashamed of talking about domestic violence. Abusers threaten victims not to tell about the abuse. May be alcohol or some other kind of drug, or a person who can't control his/her temper (victims hiding in the shade and being afraid to tell someone due to threats).

Tried in past? There's no participation from victims and abusers when the North Slope Borough offers a domestic violence workshop. Talking with person abused (but can't stick in his/her head).

Possible underlying causes? Alcohol/other drugs, inability to control temper.

Specific goals? How domestic violence is bad and can tear families and friendships apart. Try to get it into the abuser's head. Let that person find out who his/her real friends and family are.

Questions? How did it start? Any alcohol/other drugs involved? Is it that you're short-tempered? Have a problem with anger control?

Barriers (ways to overcome)? Person is not listening – say or do something that will get his/her attention.

PARTNERSHIPS

Friends and family.

RESPONSE

Talk (seriously). Do more positive things.

ASSESSMENT

Measure effectiveness? If it worked, that person would look at life in another way and change to do better and more positive things.

Evaluate after implementing? Good question.

Document? Pen and paper.

YAKUTAT COMMUNITY TEAM
"Domestic Violence – Safety for Victims/Offenders"

CLIENTS

Victims and offenders, immediate family members and friends, law enforcement officers and court system, health care providers and social workers, school officials, safe home providers, correctional facilities, DFYS, employers, ICWA, substance abuse providers.

ANALYSIS

Describe problem: Be aware safety is not enough for our community; lack of Knock-N-Talk program (or similar one) or support, especially of victims and offenders. Perpetrator is actually victim himself/herself. Lack of self-worth.

Tried in past? Out-of-town counselor.

Possible underlying causes? Alcohol/other drug abuse, FAE, verbal and physical abuse.

The session ended with a brief discussion of what each group had identified.

Opening Prayer led by Elder Nellie Lord

TIPS ON HOW TO TRAIN OTHERS IN THE CAPRA MODEL

Julie Roberts and Vern White

Julie Roberts provide tips on how to provide a training session since the Year 1 Village Representatives will be passing on what they have learned to the Year 2 Village Representatives with support from the ANTARC Field Teams. Her village likes to have meetings with other communities in their area so they can together develop responses to different kinds of problems. She outlined the process she uses to initiate those meetings:

1. Always go through the traditional council to plan for a meeting with other villages.
2. Write a letter of invitation to the other villages mentioning the problem to be addressed or proposal to be discussed then wait for a response.
3. If other villages respond and are interested in meeting, then coordinate with them to plan the dates, times, and place it will be held that do not conflict with other community-wide activities.
4. Set up committees to make arrangements for guests while they are in the village (housing, food, transportation).
5. Locate a good meeting place that has ample space and restrooms as well as a place for refreshments.
6. Arrange for special equipment, such as a microphone, to make sure that everyone can hear (especially Elders).
7. Make sure there are notepads, pens, pencils, large paper, marking pens, and other supplies available before the meeting.
8. Allow guests time to settle in and get situated before beginning the meeting.
9. Remain united as a team when making presentations to or providing training for others (they will be depending on the teams), and remember to follow through on promises and actions.
10. Designate a group leader or team spokesperson that is supported by the others.
11. Introduce everyone, explain the role of the ANTARC Team, and allow time for questions and answers.
12. If the meeting lasts more than one day, arrange for activities in the evenings (potlatches and/or traditional/fiddle dances, for example).
13. Make sure someone is designated to take notes or tape record the sessions.
14. Use simple, tangible problems on which to apply the CAPRA Model (such as a Family Night event).

Training can be fun, especially if the trainers know the people being trained. Speak to everyone who comes to make them feel welcome and a part of the sessions.

For Year 2 of the ANTARC Project, it will be the responsibility of the Year 1 Tribal Councils to send letters to the villages invited to participate and to make all the necessary arrangements for travel and training. The Year 1 ANTARC Village Representatives, as community teams, will introduce the Project to the new village Council and provide training in use of the CAPRA Model accompanied by the ANTARC Field Teams. The Year 2 Tribal Councils will select their own Village Representatives to participate in the training.

In order to prepare to make presentations and provide training to the Year 2 Village Representatives, Vern and Julie led a review of the CAPRA Model process, including tips on what each step is and how it could be applied successfully.

C = Clients

Define a problem by understanding the needs of those impacted by the effects of that problem. Getting to know their views and expectations promotes efficiency in addressing their concerns, locating resources for support, developing strategies, and finding a satisfying resolution to the shared problem. To determine those who are clients, ask, “Who has an interest in this problem? Who can provide information about this problem?”

Direct Clients are those most directly involved in an incident, event or occurrence or who routinely deal with a specific problem (have a reason to be involved).

Indirect Clients are those who are not directly involved in resolution of a problem but have an interest in its outcome either because of the way it was handled or the association of the problem to other similar occurrences. They may bring new information, new ideas, and new associations to intervene more broadly with the actual problem, not merely its effects. Indirect clients can become direct clients.

As with other situations in life, it is best to extend an invitation to rather than exclude a person/agency representative from being a part of the problem-solving process. The option to decline involvement creates better relationships than does a feeling of having been forgotten or ignored in the first place. The greater the number of people involved, the better the chance for coming up with an effective solution that is accepted by the entire community.

A = Analysis

The key to effective community problem solving is the collection, organization, analysis, and documentation of information to specify and address problems. This information could include services available, community profiles and demographics, crime statistics, and how others view the problem. Look at the problem itself as well as related events. Sometimes what has happened in the past is an advantageous way to begin to understand what is occurring in the present.

Describe the problem using five categories:

Impact – who is affected and to what degree?

Seriousness – how dangerous is the problem and how much damage is created?

Complexity – how deep-rooted is this problem?

Solvability – what resources are required to resolve the problem, and how long might it take?

Interest – how much community interest is there in this problem?

Consider what responses have been made to this problem in the past and how effective each was. Brainstorm and list possible underlying causes of the problem. Delineate specific goals to be accomplished. List the questions that need to be answered in order to provide more and/or different

information about the problem (what more do you need to know?). Recognize what barriers or obstacles to resolution of the problem exist and what might be done to overcome them. The more information collected and the better the analysis in terms of the views and concerns of the clients, the more likely an agreeable and holistic response to or resolution of a problem can be achieved.

P = Partnership

Partners include anyone who can assist in providing better quality and more timely service – all the sources available to help resolve the problem. Partners can be agencies, corporations, businesses, specialists, cultural groups, and others that can extend support. They can also be clients. Ask partners who else they think should be included to make sure that all those affected have an opportunity to participate or to provide feedback and information. Partnerships are based on trust – people who feel they've been treated fairly in the past will not hesitate to become involved in and give support to future problem-solving groups. Ask, "What do partners bring to the problem solving process and what do they take away with them?"

In the process of developing partnerships, more information about the causes of the problem may be discovered, resulting in the need to invite participation by others who originally might have been left out. Also, a problem can have different clients and, therefore, different partners (such as victims and offenders).

R = Response

What specific strategies can be developed to address the problem based on the needs and the expectations of the clients? Responses must meet four criteria:

M = Meal
E = Ethical
A = Affordable
L = Legal

Most likely, there are multiple responses to any one problem, ranging from a simple phone call for information through a complete grant application for funding of a well-defined and planned program. Much can be accomplished by taking small steps and partnering with others rather than investing resolution in a grant-funded program only. Sometimes a resolution passed by the City Council and/or Tribal Council is an important beginning; sometimes providing information on a subject to the community can be immensely helpful.

A = Assessment

Ongoing evaluation of the process at each step along the way as well as after a project is completed is vital to the CAPRA Model. When designing or implementing a response, ask for feedback from the clients and partners as part of the assessment process. Identify links between the current problem and similar ones in order to work on preventive recurrences. Establish contingency plans in case one or more strategies is unworkable.

Assessment includes measurement of effectiveness, time in which that measurement is taken (monthly, quarterly, etc.), and methods of documentation. The last is essential to a meaningful review of the process, provides a record of what happened for others to use, and offers an invaluable basis for developing future projects and programs.

The ANTARC Project can be divided into sections that match the CAPRA Model and steps:

<u>year</u>	<u>village</u>	<u>step</u>	<u>detail</u>
Year 1 (1999)	Year 1 Villages	C A P	Clients, Analysis, Partners: identify and specify problem
Year 2 (2000)	Year 1 Villages	R	Responses developed and implemented to address identified problem; select Year 2 Village, train its Village Representatives in CAPRA Model
	Year 2 Villages	C A P	Clients, Analysis, Partners: identify and specify problem
Year 3 (2001)	Year 1 Villages	A	Assessment of effectiveness of responses implemented; guide Year 2 Villages in Response development and implementation; select Year 3 Villages and train their Village Representatives in CAPRA Model
	Year 2 Villages	R	Responses developed and implemented to address identified problem
	Year 3 Villages	C A P	Clients, Analysis, Partners: identify and specify problem

Each Community Team then took one of the CAPRA steps to develop for a practice presentation to a Year 2 Village:

Clients: **Gulkana**
 Analysis: **Wainwright**
 Partnerships: **Gulkana**
 Response: **Kotlik**
 Assessment: **Yakutat**

Clients – **Gulkana**

The people we must work with to provide a service to or those who may be affected by the action taken. For example, in Gulkana there is a problem with loose dogs. The **Direct Clients** would be the Village people; the **Indirect Clients** would be animals (pets), the Post Office, the Radio Station, and Federal agencies. Vern asked how they determined who was a Direct Client and an Indirect Client and what the difference was between the two groups? The Gulkana Community Team said that first they narrowed the problem down then looked at who was affected by it. Clients have a relationship with some aspect of the problem and Indirect Clients participate in helping to resolve the problem.

A question arose about how to respond to those who would say, “Just do it yourselves”. Julie suggested emphasizing that people feel better and prouder, when they know they are a part of something. Vern highlighted making sure to get everyone involved and to leave no one out.

Analysis – **Wainwright**

Acquiring and analyzing information needed to deal with the problem. List and gather as much information as possible about the problem: what was done in the past to address it; what worked and what didn't, what causes the problem to keep going; and what do you want to see happen? Figure out how to work through the problem without repeating past failures. Look at options, ask others to help

research out and gather information, talk to everyone and get their ideas for ways to alleviate or stop the problem. Someone's going to have information that we don't.

Vern focused on the importance of taking the CAPRA steps one at a time, cautioning that if one part is skipped, a Team or community can find itself in the same situation again. As information is obtained, use it to help narrow down the problem so it's easier to resolve. Small steps lead to giant leaps. "If there's no information," he said, "you won't know what you're working on." For instance, with the problem of the walrus headhunters, how much of the meat is being left? Misty suggested asking the clients and others how they feel about the meat being shared, and finding out what other communities do if they have a similar headhunting problem as well as what ideas they might have for Wainwright.

When asked how they would decide what they wanted to see happen, the Team suggested asking everyone about that knowing that not all are going to be completely happy with the outcome. The Team also acknowledged that some people might not want to talk to them and they agreed to respect that. "We can't force others to talk to us, to answer our questions." Fannie suggested that the people who talk to them end up being Clients. One of the barriers they face is that the Elders like walrus meat regardless of where it came from so they might not want to talk about who gave it to them. Fish and Wildlife regulations state that a walrus head must be tagged before being sold. Maybe that agency could ask to see all of the meat, not just the head. Vern noted that if hunters won't give information, they are still Indirect Clients *and* a barrier. Barriers may undermine other things being done.

Julie said they have the same problem in Tanana: hunters take just the antlers of moose and leave the meat. In Yakutat, the Harbor Seal Commission kept track via questionnaire of the number of those animals taken in order to assure a sustainable population.

Partners – *Gulkana*

Partners help make decisions about what actions to take. When asked about the difference between a Client and a Partner, the Team responded that Clients can be victims and Partners are those who can help. A Client can also be a Partner and vice versa. For instance, someone working for the Copper River Native Association (CRNA) can be both Client and Partner. Julie asked how we would know if we had enough Partners? Bob answered that we could keep adding as needed, there was no set number. There is a two-way communication with Partners, and what they have to say is important.

Cami asked for suggestions about how to respond when you approach a group to become a Partner and the members of that group say, "You're being paid and I'm not so you go do it." Bob recommended trying to get grant money. Vellena added that, when approaching potential Partners, the Team could talk about participating together to improve life for everyone in the community and the region. Cami concurred, saying that we could also mention how participation in finding a solution to a local problem could also affect family life positively. In Kotlik, the Team has partnered with Suicide Prevention on Family Night, with the Tribal Council on curfew, and will be working with the School Board on retention (keeping kids in school). Lisa suggested saying that Team members are getting a stipend to spend time away from families while working on this Project; the stipend is like a kick-start.

Misty joined in, saying that we want this Project to go on for ourselves after the 3rd year of the grant so that we can pass down the knowledge about and experience we've gained in problem solving. Just because the stipend stops, we don't have to.

Now that Family Night has more people helping, the Kotlik Team can move on to other things - pull away but keep in touch.

The approach was to obtaining partners will depend on the problem being addressed. “We have to see what we’re dealing with, who will be helping, and who the Direct Clients are,” said Vellena. Partners can be sought through community gatherings, one-on-one conversations with individuals, multiple meetings and perhaps advertising. Julie suggested contacting the Chief of the Village and getting his support. For those not in the community, Glenda recommended calling them, explaining what we’re doing and the problem we’re trying to solve, and letting them know we need them as Partners. Let them know what’s in it for them if they participate.

Response – Yakutat

Developing responses to a problem comes after determining who will be involved and gathering then analyzing information about the problem. That research enables us to make plans and take appropriate action. The Yakutat Team looked at a situation in which the Community Hall burned down. *Clients* would include the fire department, the police, those who used the Hall (Bingo, classes, meetings), and members of the village. One important aspect of the *Analysis* was obtaining an estimate of the cost of repairing the building. Potential Partners in that repair would be contacted to ask for their participation in the development of *Responses* to the situation – those short-term and long-term plans of action that will lead to resolving the original problem.

Partners might include other communities (donations), local and regional corporations, and the State. Nellie said that if the Elders are involved, the Team would be able to get volunteers to help. David also mentioned the tradition of potlatching.

Julie said that if Response if where we make a plan of action with input from those involved, how would this be accomplished? “Through meetings with Clients and Partners,” the Team responded.

Assessment – Kotlik

Summarizing the ANTARC Project, the Team noted that the first year concentrated on problem identification (Clients, Analysis, Partners), the second year will spotlight implementation (Response), and the final year will emphasize evaluation of effectiveness of our actions so that changes can be made as necessary (Assessment). However, throughout the Project, Assessment is a way of grading the success of every event planned and implemented by the Team.

For example, with regard to Family Week in Kotlik, an assessment of the first one pointed out that the timing needs to be changed (7:00 to 10:00 or 10:30 p.m. rather than 7:00 to 11:00 p.m.), and the dates of future Family Nights scheduled so they don’t overlap with other community events (ball games, dances, church). The Team also needs to plan and arrange for use of a place and equipment. Different jobs should be delegated to others to increase participation. Those attending, especially children, need to be asked what they want to during future Family Nights. By counting tickets, the Team will know how many people attended an event.

The Team also found that they will need to let everyone know of their plans at least one week ahead of time through flyers, posters, notices, VHF, CB radio, and phone. They recommended the following:

- ❖ stay committed to Team meetings to be effective, and make those meetings a priority;
- ❖ use a calendar to set goals and objectives and to plan future events;
- ❖ attend activities;
- ❖ ask other sites what worked and what didn’t;

- ❖ use a simple report card to assess the progress and worth of each project *[the Team prepared such a form that was distributed on Thursday afternoon to everyone and is appended to these Proceedings];*
- ❖ keep Activity Logs, e-mails, samples, and other records of what has been done;
- ❖ ask for suggestions for everyone;
- ❖ help Partners with reports they may have to make to their funding sources and to the community;
- ❖ schedule activities ahead to avoid conflict or overlapping (i.e., Eskimo dances, ball games, church, holidays); and
- ❖ stay together as a Team.

The Team thought that within *one month* after the event it should be evaluated for its effectiveness.

Documentation needs to be kept throughout the planning and implementation stages and can include samples of flyers, notes from meetings, Activity Logs, records, journals, and e-mail printouts.

As a result of assessing the effectiveness of the first Family Week, the Kotlik Team began to lay out plans for the coming year: January – games with families; February – family dinner night; March – Talking circle (have children talk with older people about what they think, feel, and want in their community); April – Elders telling of our customs and traditions or stories. The Team also wanted to incorporate time for teaching children and youth how to make things for themselves that are part of the Yupik customs. Once this overall plan is more fully developed, the Team will contact its Clients and Partners for input and recommendations.

Assessment is important so that changes can be made based on what worked and what didn't. Fannie added that when the project is complete and problems solved successfully, the records will be available for others to learn from in the future.

PREPARATION FOR TRAINING OF YEAR 2 VILLAGE REPRESENTATIVES

Julie Roberts and Vern White

The review of the CAPRA Model process in the morning and the presentations made by each Community Team on the steps in that process were helpful refreshers in preparation for training the Year 2 Village Representatives. Vern thanked everyone for their contributions and encouraged them to continue working in their Teams.

The CAPRA Model can be used to deal with serious, often painful, issues like domestic violence. Following the steps will help to maintain focus and keep groups moving forward. However, the Model can also be used for fun things.

Saying that, Vern and Julie invited everyone to a feast! Each Community Team was asked to bring a specific item, and to plan for its preparation using the CAPRA Model:

- Gulkana – **Caribou**
- Kotlik – **Fried Bread**
- Wainwright – **Walrus**
- Yakutat – **Salmon**

GULKANA COMMUNITY TEAM – CARIBOU

CLIENTS

Direct : Driver for transportation, men of the Village, women to cook, manager of the hall in which the feast will be held.

Indirect: Alaska State Fish and Game, stores, the Fuel Company.

ANALYSIS

Describe problem: We have a feast coming up and we need caribou to feed the people. Where are the caribou?

Tried in past? Having a lot of volunteers to cut and prepare the meat, going door-to-door to ask for donations, calling people to inform them of the need for caribou and for persons to cook.

Possible underlying causes? There is no caribou meat.

Specific goals? Have enough tasty caribou to feed our guests. Have people work together to have a successful feast.

Questions? Who will help prepare (females) and cook (males)? Who will go around and get donations? Who will prepare the meat? Do we have enough wood and supplies? Where will the meat be cooked?

Barriers (ways to overcome)? Laziness – get people involved who want to be good hosts. Lack of meat – make different dishes like soup to make the meat go farther.

PARTNERSHIPS

Villagers: meat cutters, cooks and other helpers, neighbors.

RESPONSE

Someone to call people for volunteer help and donations of caribou meat. Find people to gather up the donated meat, to prepare it, and to cook it. Assure Hall availability and a way to pay for the user fee.

ASSESSMENT

Measure effectiveness? We would have enough meat to fix for everyone, it was tasty, and guests were satisfied. We would hear, "Can I have some more?" and there were positive attitudes.

Evaluate after implementing? Immediately.

Document? Write thank you notes to all helpers and donors. Use a movie camera.

KOTLIK COMMUNITY TEAM – FRIED BREAD

CLIENTS

Cooks, the stores that provide the ingredients, the school where the feast will be held, and everyone who attends

ANALYSIS

Describe problem:

To make Fried Bread, we will need the following ingredients: flour; yeast; salt; water; milk; sugar; eggs; oil; and shortening. Also needed are use of a stove or stoves, a place to hold the feast, pots and pans for mixing and cooking, cooperation of the store, and volunteers.

Tried in past? There were not enough volunteers nor ingredients available. When we asked for volunteers, not enough came to help. What worked was stocking up on ingredients beforehand and assigning people to different tasks.

Possible underlying causes? Poor planning, not enough notice given, not enough or no ingredients, and no cooks.

Specific goals? Make enough good quality fried bread for the feast so that everyone is fed (to do the best for everyone).

Questions? Who? Five people and alternates. What? Mix and fry bread with pots and pans. Where? In their homes, the school, and/or the church. When? Thursday at 6:00 p.m.. How? Follow the recipe. Why? To contribute to the community feast.

Barriers (ways to overcome)? People are unmotivated, lazy – find people who are willing to make fried bread. There are no ingredients – order ingredients ahead of time. Excuses for not helping – find others with no excuses. Too many people coming to the feast – have more volunteers to make Fried Bread.

PARTNERSHIPS

Stores to get discount rates, cooks to prepare the Fried Bread, the School for use of its kitchen, and homes in which to prepare the ingredients.

RESPONSE

Find many people to make the Fried Bread in a shorter time so it will be ready for the feast. Plan ahead. Look for space in which to prepare the Fried Bread and hold the feast. Make sure all the ingredients are available.

ASSESSMENT

Measure effectiveness? Was all the Fried Bread eaten? Was it tasty? Did they enjoy it? How much did it cost?

Evaluate after implementing? After the feast was over.

Document? Look back on how much we used and made and how much money was spent. Send thank you notes. Keep journals. Make a videotape.

WAINWRIGHT COMMUNITY TEAM – WALRUS

CLIENTS

School, community members and others wanting to eat, hunters, people who will be cooking, and Elders.

ANALYSIS

Describe problem: Walrus is seasonal, so where do we get it? Do we need to buy it? We need to find walrus meat and women to cook it.

Tried in past? Trying to gather enough meat to feed everyone. We have tried asking people who caught walruses (non-headhunters) if they had any meat to spare but they didn't. Going through town asking people for some spare meat also didn't work. What worked was that we talked headhunters into giving us all their meat.

Possible underlying causes? Hunters who are just headhunting or just getting enough for their own households.

Specific goals? Get enough meat and flippers prepared to feed everyone and have enough preparers.

Questions? Who do we ask for walrus meat? Who can we ask to get some meat and flippers from? Who wants to cook and prepare the food? Where can we have the feast? What month of the year is the best time to have the feast? What if hunters are stingy?

Barriers (ways to overcome)? Hunters being stingy – knock some Inupiaq sense into their heads. No one to cook – advertise to the public for volunteer cooks. Community building is too small – ask the school for use of its building (the NSBSD to use the gym).

PARTNERSHIPS

Hunters, cooks, the building owner (or school manager), and Elders.

RESPONSE

Ask people via CB for some or more meat. Make a list of people who volunteer to cook and prepare the meat. Ask building owners about use of their buildings (if good-sized). Ask elders when would be the best time for a walrus feast and pick the perfect time of the year. Have the Elders as the stingy hunters for walrus meat and flippers.

ASSESSMENT

Measure effectiveness? If everyone went home full and happy.

Evaluate after implementing? At the end of the feast.

Document? Video camera.

YAKUTAT COMMUNITY TEAM – SALMON

CLIENTS

ANTARC participants and staff, Sitka Sound Foods, subsistence fishermen, salmon, ANB/ANS Members for use of their hall, the community, volunteers for cooking/baking, Yakutat Tlingit Tribe for donations, and Yakutat Community Council for donations (unspiked pop).

ANALYSIS

Describe problem: Obtaining fresh salmon for the feast.

Tried in past? Getting enough frozen salmon. Just asking for it has not worked but paying for it has.

Possible underlying causes? Nobody was fishing at the time of the feast.

Specific goals? We want to get enough salmon in time to feed everybody at the feast.

Questions? How many people will be attending the feast so we know how much salmon we will need? Who can we ask for fresh or frozen salmon? Who will pay for the salmon if we have to buy it? Will the hall be available?

Barriers (ways to overcome)? We cannot obtain enough frozen salmon – finding/commissioning someone to go fishing for salmon. When a function like this is being planned, we usually don't wonder where we will get funding.

PARTNERSHIPS

Seafood processing plants, canneries, people's freezers, local fishermen, cooks.

RESPONSE

Call Plant Manager Steve Henry for fresh or frozen salmon. Announce the need for donations of fresh/frozen salmon. Send out a subsistence fisherman. Call Julie.

ASSESSMENT

Measure effectiveness? By the fact that we obtained enough salmon so that all guests get a taste and it was enjoyed by all!

Evaluate after implementing? Immediately.

Document? Keep a journal and using a video camera. Send thank you notes and keeping records of all who donated and participated in planning the feast.

Everyone who came enjoyed the feast and the time spent together.

Opening Prayer led by Elder Peter Elachik, Sr.

ELEMENTS OF PROJECT / PROGRAM DEVELOPMENT

Karen B. Coady and Julie Roberts

Before talking about program development, Karen reviewed the contents of the notebooks received by everyone. Under the “Articles and Handouts” section are compilations of several documents, including books, written about project management. These can be used as a reference for the future by the Teams as they begin to become more involved in designing and implementing responses to their identified problems. She also highlighted the “Bureau of Justice Assistance Open Solicitation Announcement” under the “Resources” section in the notebook. A copy of this has been sent to each of the four Tribal Administrators with a due date of 13 December in Washington, D.C.. Through this unique Discretionary Grant Program, BJA is encouraging state, local, and tribal governments to identify emerging chronic criminal justice issues within their communities and to provide innovative strategies for addressing them. Concept papers are being solicited under nine broadly defined categories: alcohol and crime; crime prevention among the elderly; improving access to services in rural and tribal settings; mental health; police partnerships; local criminal justice planning; improvement of front-end decision-making, strategies to strengthen the adjudication process; and innovation in offender supervision and re-entry. Karen referred specifically to pages 11 and 12 which listed the submission requirements. Each criterion on which the submissions will be scored can be matched to one of the CAPRA Model steps:

What is the problem?	C, A
What are you proposing to do and how do you intend to do it?	R
What other agencies/resources will work with you?	P
How will you know if your concept works?	A
What are the costs and cost benefits of implementing the strategy?	R, A

This is a relatively easy submission compared with most grants, especially those to the State Department of Health and Social Services which can be several inches thick.

In response to questions about funding availability for this solicitation, Heber emphasized that the competition is usually intense. Last year there were approximately 3,000 papers submitted. Some were dropped because they didn’t arrive before the deadline or for some other technicality. The over 2,500 remaining were rank ordered by peer reviewers in each of the nine categories then passed onto Bureau of Justice Assistance staff. These are reviewed for incorporation of new and innovative approaches in each of the categories. The top 20 are rank ordered again then sent to Nancy Gist, Bureau Chief, who made the final selection. Last year, out of the 3,000 applications received, only 15 grants were awarded. Some of those had applied in previous years but were not selected. Heber recommended developing a program as though funding would not be received.

Karen then spoke about her “other hat” – the one under which she’s had the opportunity to be on the ground floor of several different and varied programs over the last several decades. Her role models were her parents who, in seeking to make a better life for their severely handicapped oldest child, teamed with other parents facing the same issues long before Medicaid or any other programs offered financial relief. The result of that dedication was complete year-round program of care for such children regardless of ability to pay. Those parents formed a group and raised money through Bingo games, raffles, and special

events beginning in the mid-1940's. That group continues to support efforts to improve the lives of profoundly handicapped individuals in the Chicago area.

Two nights ago, Karen called the Fairbanks Crisis Line to wish it a happy birthday. Started 29 years ago with nothing but volunteers and donations, it has served the area at least 12 hours per day since. There came a point where application for funds was necessary, but the Board of Directors held off as long as possible, knowing that funds would change the character of the organization.

Referring to a handout developed from many different documents, Karen talked about how differences in what people do best or prefer to do impacts job satisfaction and productivity. She and Julie like to start programs so would not do well in jobs that involve a great deal of routine; both are comfortable with chaos from which they like to develop structure. Other people may prefer jobs that involve in-place structure and predictability. When working in Community Teams, recognizing the preferences, skills, and experience of individual members is important to overall group satisfaction and accomplishments. Further, each community is different, and each issue within a community may need to be approached in a slightly different way. Some problem areas, such as domestic violence, are laden with intense emotions and require a respect for privacy along with increased sensitivity for the feelings of others. In contrast, setting up a monthly recreational program may have more practical and logistical aspects to be considered.

Karen then briefly reviewed the contents of the handout with the title page of "a short course in human relations". When working to develop programs regardless of size, the most important action is to listen. Julie closed her presentation last March by saying how important it was to really listen, and that's especially true when introducing something new for people to consider. Other important qualities are flexibility (nothing ever goes as planned so plan for the unexpected), values (common beliefs cement a group and make teamwork much smoother), bridging (seek cooperation by being cooperative with and respectful of others), focusing (develop a simple statement of purpose as a common reference point), and being persistent (as Julie has said, "Never give up.").

When developing a program, make sure that applicable laws and regulations are adequately researched. For example, the Mountain View Health Clinic was begun by a grassroots community non-profit organization in collaboration with several other less formal groups. Although this impoverished section of Anchorage had been citing a clinic as one of its greatest needs for over a decade, nothing had been done. Finally, a grant from Providence Hospital was awarded to provide primary health care there, but no one checked to see what the Medicaid eligibility requirements were for medical facilities nor how long it might take to obtain a building permit for minimal renovation in Anchorage. Grants were written that included service delivery dates and revenue projections without having accurate information about either of those areas. That resulted in major cliff-hangers in both instances.

Karen also encouraged collaboration with other groups, just as CAPRA emphasizes. Often a group wants to rush immediately into forming a new non-profit rather than considering being a part of another organization and sharing resources. Boards of Directors are composed of special people that have a challenging responsibility, often without being aware of that.

Julie underscored the importance of keeping a board of directors or tribal council informed and of making sure that they understand they are ultimately responsible for what happens. This includes discussing sometimes difficult issues. Often, program development starts with thinking about ways as a group to solve a problem experienced by one family or member of that group. As an example, she talked about her teenage nephew who moved from Tanana to Fairbanks with his mother. An honors student and kind-hearted boy, he graduated from high school and, at age 19, decided he wanted to live on his own in Ruby. He returned to Fairbanks to get a snowmachine. While there, he attended the wedding reception of a friend. The next thing Julie heard was that he had been picked up along with three others for beating an-

other boy who later died. None of the four admitted to being a part of the beating but, due to the system of justice here, her nephew was found guilty, one of the most horrible incidents to befall her family.

The Tanana Tribal Council was disgusted with what had happened to a member of the community, and they decided to form a Justice Fund to help other Natives with legal assistance when they have been caught in the system as her nephew was. Approved by the Council, this program was then presented to a national caucus and adopted. Fund-raising has begun by writing letters asking for donations; eventually, any Native will be able to apply for assistance through this program. “We start with an idea because it’s in our heart.” Small projects like a camp to preserve culture are fun and rewarding for adults and kids alike.

Julie worked for her corporation for 10 years, then moved over to the Tribal government which is more service-oriented. As Executive Director of the Tanana Tribal Council, she has had to establish and maintain a good rapport with others, especially her Council. In doing so, she has had to overcome being hurt by what appears to be criticism by being patient and listening. Things take time to develop.

In her area, employment is really a problem. Many years ago, her people knew how to live off the land and did not consider it a struggle. When Alaska was “discovered”, that lifestyle changed: children were sent to school and away from their families and villages; her people’s cultural/spiritual beliefs were challenged; and substances were introduced. Now, 100 years later, they are struggling to survive in a unique way. “Even though we don’t know everything our grandparents knew,” she said, “we still want to know as much as we can.” Julie’s 100-year-old grandfather had learned to speak English, ignoring his Native language. Just he died, he spoke Indian to her mother, telling her how things were a long time ago, returning to his culture and Native ways before he passed.

“We need to remember we are unique, and that each of us is important in our community,” Julie affirmed. she then gave some tips:

- ❖ Remember that people are raised differently and some do not want to be involved in any community efforts. Some may have something to hide or don’t recognize their own value.
- ❖ Rely on Elders for advice; they have lived a long time and know more than we do. Include them in meetings – pick them up if necessary.
- ❖ Always look at and focus on the needs of the community.
- ❖ Look for donations as a way of raising money (i.e., airlines for a ticket raffle). All these little things add up when trying to start a project or program and build a strong base of support.
- ❖ Maintain order during a meeting with a chairperson or moderator, and stay focused.
- ❖ Delegate different responsibilities to different people (some people can write letters, others can prepare publicity, and still others like to raise money).
- ❖ When projects seem overwhelming, get away to think about what you are trying to accomplish – and why.
- ❖ Say “we” and more people will be willing to help (when “I” is used, jealousy can develop); be a team player by including people and giving them as much information as possible.
- ❖ When someone does something, let that person know he/she is doing a good job – a little praise is greatly appreciated.
- ❖ Ask people for their ideas and input and discuss those with them to learn more about what they want.
- ❖ Thank you’s are very important.

Although there are many grants available, they have to fit what you want to do and the needs of the community. Some projects are short-term and others take a much longer time to bear fruit. For example, the housing project in Tanana was in the development stage for a long time but is now off the ground, and six

new homes have been started. The one completed this summer has been occupied by a single mother. This project was developed because the Council recognized that people would come back to Tanana if there were more housing available. Julie is now turning her attention to the development of jobs and technology. "It's lots of work but you feel good about it."

PRESENTATION OF CAPRA MODEL TO TRIBAL COUNCILS / VILLAGES

After the break, Community Teams applied the CAPRA Model to making presentations to their Village/Tribal Councils, if they have not already done so, and to the Year 2 Tribal Councils.

GULKANA – PRESENTATION OF CAPRA TO TRIBAL COUNCIL / VILLAGE

CLIENTS

Direct: Villagers and families in/out of residence, Tribal Council Members (ours and new village's). **Indirect:** Mike Stone, family, tutors.

ANALYSIS

Describe problem: We have scheduled an important dinner meeting to which we need attendance by all Villagers; communication is of utmost importance in getting everyone there; at that meeting, the Y2K/Emergency Plan and CAPRA Model will need to be shared in a relevant manner to all in attendance.

Tried in Past? Worked: Food, transportation services, good sound system, catchy flyer, one-on-one contact about the meeting, door prizes, good speakers, events for children in another area. **Didn't Work:** No food, last minute event, timing (conflicts with other community events), speaker's voice too low.

Possible underlying causes? Not enough unity as a village, people forgetting to bring food, lack of communication, lack of interest, low attendance to Village events (timing), lack of understanding of importance of meetings.

Specific goals? 100% of the Village turns out for Hobo Stew Night (15 November at 5:00 p.m.), CAPRA Model and Y2K/Emergency Plan shared, people know that they are needed and it takes everyone to solve these problems, good stew and dinner, people participate in discussions; we want something for the children, too (for them to understand Y2K and how they can help).

Questions? Are there other events going on? If so, how can we insure that Villagers come to our meeting (work with them)?

Barriers (ways to overcome): Poor sound system (purchase a good sound system with ICWA funds); CAPRA Model and Y2K/Emergency Plan presenters not prepared (ANTARC 4 are ready so call to insure that the Y2K people are as well); no child care (ask tutors to come and work with children in a different building on a Y2K plan for them); tutors can't come (ask Cathy Stone and church if there is someone or a group that could come and watch children in the Teen Center during the meeting); untimely emergencies (if major, reschedule; if minor, someone from the ANTARC 4 to follow up with that person or family); not enough food for Stew/dinner (have extra food set aside in freezer, enlist people for extras such as bread and jello, etc., ICWA worker have a good soup base as well as drinks and dessert made), and poor/bad weather (have transportation for those that walk and make an extra effort to pick everyone up).

PARTNERSHIPS

Village people, church(es), stores, CRNA, Village Councils, Ahtna, tutors, Y2K Group, Housing Authority, School, Crossroads, library, gas company (Fisher Service), utilities (CVEA, CVTA), radio station, Bible College, Search and Rescue (Roy), ANTARC 4/ANTARC staff.

RESPONSE

ANTARC 4 make sure neighbors are informed of dinner and their much-needed attendance, give rides to those that need them, make one-on-one contact, and handout flyers; get at least two flyers out to remind everyone of the dinner; get volunteers to obtain door prizes; call tutors for child care; use loud sound system to use for a public address system at the meeting; keep in contact with the Y2K/Emergency Information Group, see if they are prepared to make a presentation, and work out the plan for the meeting with them; ANTARC 4 meet to prepare for the presentation on CAPRA Model; have ICWA Activities Coordinator set up and prepare the soup base and drinks; invite representatives from all our Partners.

ASSESSMENT

Measure effectiveness? Percent of village that turns out; if we had good child care and happy kids; the number of people getting involved in the Y2K/Emergency Plan; the number of people interested in and involved in using the CAPRA Model; the number of door prizes received, and people fed and satisfied.

Evaluate after implementing? Immediately and ongoing.

Document? Good notes taken during meeting, ANTARC reports, possible video/pictures taken, additions to Village Scrap Book.

KOTLIK – PRESENTATION OF CAPRA TO TRIBAL COUNCIL / VILLAGE

CLIENTS

Tribal Council Members, community.

ANALYSIS

Describe problem: Explaining ANTARC and the CAPRA Model to the Tribal Council; making time for ANTARC Team on Tribal Council agenda; making time for Community Team meetings; not enough notice or it comes too late; scheduling conflict, no communication, not being committed, no posted agenda.

Tried in past? Door prizes didn't work. Made telephone calls and VHF announcements.

Possible underlying causes? Lack of interest, no agenda posted, last minute calls, too many commitments, timing is not right for the Council, meetings are too long.

Specific goals? There will be a Team spirit (we are winning); have everyone in the meetings on time with a good turnout and involvement and an effective agenda.

Questions? How do we get Council members and community involved? What do we need to accomplish? Where is a good place to meet? When is everyone available to meet? How can we make the meeting/presentation interesting? Why are some people not involved?

Barriers (ways to overcome): Lack of interest (encourage them); job conflict (work around schedules).

PARTNERSHIPS

ANTARC staff, Suicide Prevention, Tribal Administrator.

RESPONSE

Hold luncheon meetings of the Team; combine our meetings with Suicide Prevention, and remind everyone ahead of time. Hold a workshop on CAPRA for the Tribal Council.

ASSESSMENT

Measure effectiveness? Attendance and involvement of Tribal Council at meetings and workshop.

Evaluate after implementing? Immediately after each meeting with Tribal Council.

Document? Log, minutes, tape record meetings.

WAINWRIGHT – PRESENTATION OF CAPRA TO TRIBAL COUNCIL / VILLAGE

CLIENTS

Wainwright Traditional Council, City of Wainwright, Olgoonik Corporation, North Slope Borough, School District, Wainwright Cooperative Association. community.

ANALYSIS

Describe problem: Introducing the CAPRA Model to all organizations and agencies in Wainwright.

Tried in past? Jumping into the CAPRA Model without going step-by-step did not work. We haven't done anything that worked yet. We're hoping that it will work when we get home since we now know the procedures.

Possible underlying causes? Not showing up.

Specific goals? Introduce the CAPRA Model to everyone and get the community involved.

Questions? When do all organizations have their meetings so we can get on their agendas? Are we all going to be there? How much are we going to take of their time? Will the community take us seriously?

Barriers (ways to overcome): Excuses in not going to meetings (penalize our stipends \$20 for each meeting we miss and put that money toward the Teen Center); dealing with difficult members (do a problem with another organization as an example to show the difficult members); weather (alternate dates).

PARTNERSHIPS

Wainwright Traditional Council, ANTARC.

RESPONSE

To get on each organization's agenda (not all in one night); get an organization to use for an example with CAPRA; get our community involved by having a meeting with door prizes; show yellow slip of deposit of \$20 if one of our Representatives misses a meeting.

ASSESSMENT

Measure effectiveness? If we follow through with our plans and do follow-ups we should be successful.

Evaluate after implementing? Next meeting.

Document? Notes.

YAKUTAT – PRESENTATION OF CAPRA TO TRIBAL COUNCIL / VILLAGE

CLIENTS

Yakutat Tlingit Tribal Council, ANTARC, community members, local organizations and businesses.

ANALYSIS

Describe problem: Presenting ANTARC Project and CAPRA Model coherently, consistently, and understandably to Tribal Council and community; finding time in an already busy schedule.

Tried in past? We presented what we learned about CAPRA Model to YTT Council and received a good response but Council members have changed since then.

Possible underlying causes? Seasonal activities (hard to meet in summer), schedule conflicts, Council member changes.

Specific goals? To involve as many people as possible in a meeting to present the CAPRA Model.

Questions? Where will we meet? What materials will we need and how many? Who will we invite to the meeting? Who will make which part of the presentation? How is the best way to present the information in an interesting way? How will the Tribal Council and community benefit from this presentation?

Barriers (ways to overcome): Time (plan well enough ahead); lack of information on CAPRA Model (use information from workshop last March); lack of equipment such as overhead projector (borrow one from another organization); YTT Council Members (get and keep them informed and be persistent – schedule a luncheon with them on November 29th).

PARTNERSHIPS

ANTARC staff (look for others after this meeting).

RESPONSE

Inform YTT Council as soon as possible; prepare enough visual aids and hand-outs on the CAPRA Model; set scheduled date well enough ahead of time to accommodate schedules of Council members and ANTARC Team; be as organized as possible.

ASSESSMENT

Measure effectiveness? By how well YTT Council seems to understand and accept the CAPRA Model and its goals and objectives.

Evaluate after implementing? Immediately after the luncheon.

Document? Questionnaire.

Responses to an identified problem can be varied and can occur at the same time, in sequence, or a combination of both. While a facility is being made ready, publicity can be developed and distributed, personnel and fiscal policies can be reviewed and approved, special fund-raising events can be planned, resolutions can be drafted for passage by local, regional, or state governments, and staff (paid and unpaid) training can be initiated.

In summary, Julie said that each village is unique and has its own set of problems. However, it's interesting to learn about other cultures. We're so different but yet the same in that we value our communities and our families. We all have deep feelings of caring for people in our communities. "Each of you is as important as an elected leader in your village," she concluded.

PLANS FOR PRESENTATIONS TO YEAR 2 VILLAGES

Julie Roberts and the ANTARC Field Teams

In the afternoon, each Community Team developed a plan for selection of a Year 2 Village utilizing the CAPRA Model. Below is a compiled list of the items presented under “Response” by the Community Teams:

1. Meet with the Tribal Council.
2. Create ANTARC CAPRA flyers and information packets and advertise on the radio.
3. Write letters to or call potential Year 2 villages introducing ANTARC and the CAPRA Model and asking for an invitation to the next village and/or Tribal Council meeting.
4. Request time on the agenda of the Year 2 village’s Tribal Council meeting.
5. Phone key people in the next village (“spark plugs”) to let them know about the Project.
6. Schedule the workshop so people can attend (evenings, weekends, a time when no other meetings or events conflict), and set dates as well as alternate dates during which to hold it.
7. Be sure to have adequate sound equipment.
8. Check on lodging, meeting room space, and food availability in the next village.
9. make sure there are enough supplies - charts, markers, copies of the CAPRA worksheets, visual aids.
10. Check on the possibility of a bilingual video.

GULKANA – SELECTION OF YEAR 2 VILLAGE

CLIENTS
Direct: ANTARC 4, ANTARC staff, possible villages (Gakona, Chistochina, Tazlina, Copper Center).
Indirect: All 8 local villages (the ones above plus Cantwell, Mentasta, Chitna), CRNA.

ANALYSIS
Describe problem: We also need to select one village to work with (training and guidance of Village Representatives).
Tried in past? Writing letters, radio, flyers, having space on the agenda, individual contact with key people.
Possible underlying causes? Distance from new villages; jobs/family responsibilities of ANTARC 4 in addition to obligations as Year 1 VRs.
Specific goals? An interested and committed village responding to the opportunity to be linked with ANTARC and to use the CAPRA Model.
Questions? What are the possible villages to select and train? With which one does our Village Council want to work? Where does the selected village want to meet and receive training (its hall or ours)? Why should another village become involved?
Barriers (ways to overcome): Job and family responsibility conflicts (work around these by creating and referring to an ANTARC Calendar); transportation (use the Council van and car pool).

PARTNERSHIPS
 ANTARC 4/ANTARC staff.

RESPONSE
 Invite representatives from all our Partners; write letters to various villages inviting participation in ANTARC; meet with the Village Council regarding selection of the Year 2 community; provide information packets on CAPRA/ANTARC to villages.

ASSESSMENT
Measure effectiveness? Selection of one village and cooperation of both Councils as well as date to begin training.
Evaluate after implementing? Immediately and ongoing.
Document? Good notes taken during the meetings, records for ANTARC, possible video/pictures taken.

KOTLIK – SELECTION OF YEAR 2 VILLAGE

CLIENTS

Stebbins Traditional Council, Council Members, Chairman, community.

ANALYSIS

Describe problem: Explaining ANTARC and the CAPRA Model, describing how they will help Stebbins with problem solving, getting their approval, setting a time for meeting, scheduling conflict.

Tried in past? This is a new idea that hasn't been tried before.

Possible underlying causes? Distance between villages; introduction of new idea; different region; different governments (IRA and Traditional Council).

Specific goals? Acceptance of the Kotlik Community Team; clear explanation of ANTARC and CAPRA; become Partners with Stebbins; Stebbins Village Representatives will learn to use CAPRA.

Questions? Who do we contact (and who will be on that Team)? Where will we stay and meet? When will we hold the training? Why is the ANTARC Project important (we have the same problems)? How will we arrange for the Year 2 presentations (letter of introduction, workshop, make our own video, explain in English and Yupik)? How can we make the presentations interesting? Will they be comfortable with the agenda? Was it planned correctly? Did it work for us (how and why)? Will the ANTARC staff wait for us in the event of postponement due to weather? Is it a day event or longer?

Barriers (ways to overcome): Weather (reschedule if needed, and pray); what if dates don't work (make other plans); misunderstanding (explain via phone, letter, video); air transportation (find routes); lack of interest (encourage them); different government (explain that the Project is aimed at community improvement for everyone); quorum and acceptance (get to know Year 2 Village Representatives); accommodations (find a place for Michael and Lisa); job conflict (work around schedules).

PARTNERSHIPS

ANTARC staff, Stebbins IRA, Stebbins community (keep in touch with Gulkana, Wainwright, and Yakutat).

RESPONSE

Know the key players ("spark plugs") in Stebbins; be committed; show the ANTARC video; send flyers to all P.O. boxes; be as organized as possible; luncheon meetings, combine our meetings with Suicide Prevention, and remind everyone ahead of time.

ASSESSMENT

Measure effectiveness? Did we receive a response? Fill out evaluation form? Take suggestions.

Evaluate after implementing? Immediately, with a question-and-answer period. Ask for their implementation, how many used CAPRA.

Document? Log, minutes, tape record meetings.

Peter further detailed a letter of introduction to be sent to the Tribal Council of the Year 2 Village. He recommended that it contain:

- an explanation of what the ANTARC Project and the CAPRA Model are, where they came from, and why each is useful; who the members of the Community Team are; what the Team can do and how it can work together with local Partners and with the Year 2 Village Representatives to resolve community problems and issues; and
- a question about the degree of interest in the Project by the Year 2 Village and, if so, a request that the Tribal Council send a letter to the Kotlik Tribal Council inviting the Team for a visit to explain in person the Project and the Model.

Needed will be an overhead, large paper charts, copies of information on the CAPRA Model, pens and paper, housing and food availability, meeting room space, preferred and alternate dates on which to hold the workshop, and times each day in which the workshop will be held.

Peter also recommended that the Community Team conduct a "dry run" before heading out to the Year 2 Village.

WAINWRIGHT – SELECTION OF YEAR 2 VILLAGE

CLIENTS

Wainwright Traditional Council, Tribal Council of next village, ANTARC Team, Village Elders.

ANALYSIS

Describe problem: Will the next village accept us and take us seriously? If they do, will we have a building and equipment we can use?

Will there be enough material? Enough people to attend? What if the weather is bad?

Tried in past? Since this will be our first time doing this, we haven't done anything in the past. We don't know what the problems are going to be (these are just guesses).

Possible underlying causes? Not enough information.

Specific goals? Get people to be interested and involved. Being very committed to the ANTARC Project. To have good translation (good translator) for the Elders. Getting enough people to learn the Model and pass it on.

Questions? Will we have a facility to use for meeting and storage in the next village? Will the next village respond to us in the next month? Will the timing be right (seasonal)? Will the Tribal Council be committed? Will the ANTARC staff be willing to wait for us if we are weathered in? Cancel? Postpone? How long are we going to be in the next village?

Barriers (ways to overcome): Agenda (call ahead of time to get on the agenda, send enough flyers one month and then one week before the visit). Quorum (let ANTARC staff decide; just do it). Weather (reschedule and find out their next meeting date). Timing (find out everyone's schedules ahead of time).

PARTNERSHIPS

Wainwright Traditional Council, community, next village's Tribal Council, ANTARC.

RESPONSE

Get all information out about the CAPRA Model. Have door prizes at their meeting. Send flyers to all the boxholders of the North Slope.

Get ourselves organized and committed.

ASSESSMENT

Measure effectiveness? If we get organized, are committed, think positive, and go with the flow, we'll be okay.

Evaluate after implementing? After we train the next village.

Document? Video camera, recording, taking minutes.

YAKUTAT – SELECTION OF YEAR 2 VILLAGE

CLIENTS

Yakutat Tlingit Tribal Council, UAA ANTARC, Community ANTARC, new village Tribal Council.

ANALYSIS

Describe problem: Presenting ANTARC Project and CAPRA Model coherently, consistently, and understandably to another community.

Tried in past? Have not tried this before.

Possible underlying causes? Not applicable.

Specific goals? To understand the CAPRA Model and utilize it to solve any particular problems the Year 2 village might have.

Questions? Will we get time/appointment that is workable for all parties? Will we be able to keep it? Will we be able to implement the CAPRA Model understandably and consistently? Will the Year 2 village be able to absorb all parts of CAPRA? Will one visit be enough? Will we always be available for follow-up questions? Will they be able to work 1st three steps of CAPRA (CAP) at least?

Barriers (ways to overcome): Schedule (plan well enough ahead); weather (pray); acceptance (get to know players involved, i.e., Council and Representatives); Yakutat Tlingit Tribe Council Members (get and keep them informed and be persistent – schedule a luncheon with them on November 29th).

PARTNERSHIPS

ANTARC staff.

RESPONSE

Plan dates for training with new Village Council as soon as possible; prepare enough visual aids and hand-outs on the CAPRA Model; set scheduled date well enough ahead of time to accommodate the new community; be as organized as possible.

ASSESSMENT

Measure effectiveness? By how well Year 2 Village Representatives understand the CAPRA Model and its goals and objectives.

Evaluate after implementing? By having a question-and-answer period following the presentation of information.

Document? Digital video camera.

Opening Prayer led by Elder Nellie Lord

TALKING CIRCLE AND WRAP-UP

With everyone seated in a large circle, Julie began this final session by saying how much she has appreciated being a part of both Workshops – this one and the one last March. She stated that although she knew a big job lay ahead for everyone, she has seen their confidence grow, especially during this past week, and she knew they could do it. She emphasized how grateful she was that she was still learning, and still applying what she has learned to help her community and her people. She wished everyone success and encouraged them to say a few words about the Workshop and whatever else they wished.

When everyone had had an opportunity to speak, Julie concluded by saying that although her Tribal Council Offices do not yet have e-mail, her number is in the Workshop notebooks and she is available to offer suggestions and moral support. Lisa then distributed a compilation of the ideas from the day before that each Community Team had about making presentations to the Year 2 Villages.

Sally then presented Julie with a gift from the hearts of everyone in the Workshop. Along with that, she gave her a special golden candle then passed silver ones to the others in the room. “Together we can bring light to our communities and our people just as you have to us,” Sally said.

When she came to the Workshop last March, Julie said she was scared. Over the course of that Workshop and this, she has been amazed that the lives of each of the communities was so different, their journeys diverse, yet all had so much in common, so much to share with one another. She thanked everyone, saying that she has drawn strength from knowing how much they want to make a difference. “You really care about our people, care for each other. I’m not used to getting things like this,” she said of the tribute and her small gift. “We’ve taken such different paths, but this is the beginning for us, not the ending. We’re all one big family. We’re all unique.”

She then talked about how the people in her Village welcome and share their lives with everyone who comes there. “I know you’re really going to make a difference in your communities because your hearts are there,” she affirmed, encouraging everyone to be persistent and not give up.

Sally then mentioned the passing of her uncle last Sunday night, and thanked Julie as well as everyone else for helping her through those first difficult days which to her was like being in the dark. She then lit Julie’s gold candle as she thanked her for being such a genuine, loving, and true light of encouragement and support. In turn, Julie lit the candle of the person next to her, he lit the next person’s, and so on, until all had shared in the light, singing “How Great Thou Art” in several different languages. The session closed with a prayer and the intonation to be a “guiding light in your Village”.

APPENDICES

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Workshop Trainers and ANTARC Staff

CAPRA Model Overview

Program Development

UAA Justice Center and Alaska Native Studies

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1 – 5 November 1999

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UAA Justice Center and Alaska Native Studies**

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1 – 5 November 1999

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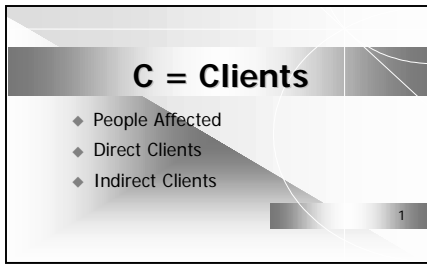
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CAPRA Model Overview



Clients are those who have something to lose or gain by the solution to a problem.

Another good way of thinking of clients is as “shareholders”

There are two kinds of clients:

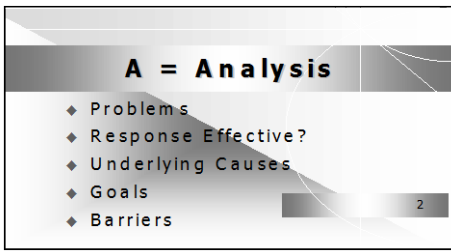
- ◆ Direct clients: The groups of people immediately effected by the problem and the solutions to the problem.
- ◆ Indirect clients: The groups of people that are not directly effected by the problem and the solutions to the problem.

Why do we need to identify and work with the clients?

- ◆ They have vested interests, without their cooperation it can be difficult to implement a solution.
- ◆ The problem solving process is not legitimate without consultation.
- ◆ People will not participate at a later date if they don't know what is going on.
- ◆ Mutually agreed solutions are usually more successful than those imposed upon the clients
- ◆ They might have knowledge about the problem that you might not have.
- ◆ They might have resources to deal with the problem that you might not have.
- ◆ If you get people involved they won't be jealous of what you are doing. They will instead feel a part of things.

How many clients do we need?

- ◆ It is best to get as many people involved as is possible.
- ◆ It is better to have too many clients than not enough, because we don't want to exclude people who might be able to help you later.



In the Analysis stage we gather all of the information that is needed to assist in our decision making process.*

*"process" is pronounced with a long "o" like in "hello."

Why is it important for us to acquire and analyze information?

- ◆ It lets us fully understand what the problem is.
- ◆ It lets us know what the real issues are.
- ◆ It lets us know who is involved in the problem.
- ◆ It lets us know where and when the problem is happening.
- ◆ It lets us know how the problem might best be responded to.
- ◆ It lets us understand what the perspectives of our clients are.
- ◆ It allows us to identify competing interests (needs, demands and expectations);
- ◆ Most importantly, it helps us to determine what our options are and what the best response might be.

In the Analysis stage, we answer 5 different questions in order to acquire and analyze information:

1. What is the Problem?

- ◆ Need to be specific about the problem.
- ◆ If the problem is not specific, it is difficult to solve.

2. Have past Responses been Effective?

- ◆ Need to look at how the problem has been responded to in the past.
- ◆ Have there been attempts to deal with the problem?
- ◆ Who attempted to deal with the problem?
- ◆ Were those responses effective?

3. What are the Underlying Causes?

- ◆ We must be able to separate the effects of the problem from the real underlying causes.
- ◆ Too often we only address the effects without dealing with that which is really causing the problem.
- ◆ For example, bodies floating down the river is only the effect of the underlying cause of a person upstream throwing bodies in the river.
- ◆ For example, garbage bears are only an effect of having an open garbage dump.

4. What are our Goals?

- ◆ Goals are the things that we are trying to accomplish when dealing the underlying causes of the problem.
- ◆ Goals which can range from problem elimination or reduction; reduction of harm/impact; improvement of response and reallocation of responsibility.
- ◆ It is important to work toward proactive rather than reactive responses.
Being reactive is like pulling bodies out of the river.
Being proactive is like going upstream to stop the person throwing bodies in the river.
- ◆ It is important to set goals and keep notes on actions taken.
It helps us to select the best option to accomplish the goal.
It helps us to monitor the effectiveness of the option selected.
It helps us to select different options where appropriate to ensure that the goals are, in fact, met.

5. What are our Barriers:

- ◆ Barriers are those things that keep us from resolving a problem.
- ◆ It is important that we try to find out what the barriers will be before responding to a problem so that our response will have more chance of success.



Partners are anyone who may assist us in making a decision or taking action to deal with a problem.

Partners can be best thought of as being resources for dealing with a problem.

What are the different types of partners?

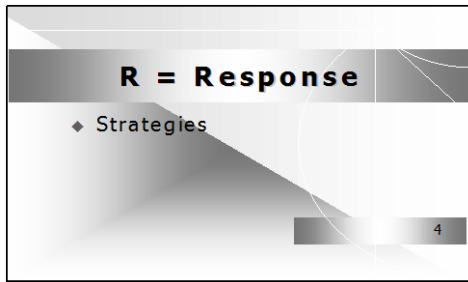
- ◆ Experts: anyone with a great deal of experience or education in a particular area.
Examples of experts include: Elders, tribal government officials, scientists, social workers, ICWA workers, drug & alcohol counselors, suicide prevention counselors, police, doctors, and fish & wildlife officers.
- ◆ Community Groups: groups that, together, might have some powers and resources to help deal with a problem
Examples of community groups include: Tribal Councils, city or village governments, chambers of commerce, fishing guides association, cultural groups, and churches.
- ◆ Individual Citizens: volunteers or other individuals who may have special information.
Examples of individual citizens include: hunters, village residents, teenagers, and kids.

Why do we need to have partners?

- ◆ It is important to have partners so that everyone can benefit from the response to the problem.
- ◆ Partners bring with them knowledge and skills that can help to respond to a problem in ways that we alone don't know about.
- ◆ Making people partners makes them also feel responsible for the solution to the problem.
- ◆ When we have partners we can delegate responsibility for a partner so that no one person has to do all of the work by himself or herself.

What is the best way to deal with partners (and clients) that are not participating?

- ◆ If a client or partner is important to our problem identification and response, we want to try to do everything to get them involved.
- ◆ Sometimes partners don't have the time or don't want to be involved in dealing with a problem.
- ◆ If someone doesn't want to work with us, we can't just ignore him or her.
- ◆ It is better if we keep them informed of what we are doing so they don't feel like we are working behind their backs.
- ◆ If they are not informed they can cause trouble for us later.



In the Response stage we determine what we are going to do to meet our goals to solve the problem

We want to choose a response that will help us meet our goals that were identified in the analysis stage of CAPRA.

What are the best kind of responses?

- ◆ We have to choose a result that you will be able to live with.

Vern White suggests that you follow the MEAL Plan. All responses must be:

M = Moral
E = Ethical
A = Affordable
L = Legal

- ◆ Our response to the problem must be positive.

With positive responses, people don't feel like we are attacking them.

With positive responses, people don't feel guilty for not doing their job.

In other words, our responses shouldn't blame or make people feel guilty.

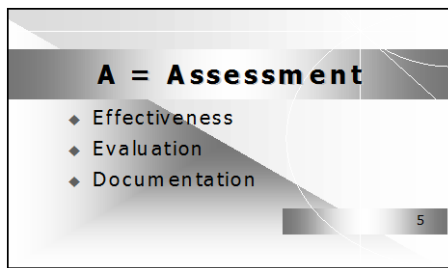
"You get negative reactions from negative responses."

- ◆ Responses don't usually require a lot of money to be successful.

Local problems are best solved with local resources.

Competition for grant money is often too competitive to count on it.

Sometimes problems require quick responses. It usually takes too long to wait on grant money to solve those problems.



In the Assessment stage we find out how well our response worked and make changes if necessary.

The assessment stage of CAPRA is when we “grade” how well the response worked.

Why do we want to assess our response?

- ◆ Assessment allows us to select the best option to accomplish our goal.
- ◆ Assessment allows us to monitor the effectiveness of the option selected.

There are three questions to consider when doing the assessment of our response:

1. How will we measure the Effectiveness of the response?

- ◆ We have to decide how to measure the effectiveness of our solutions.
- ◆ The effectiveness should be measured by the goals that we set in the analysis stage of CAPRA
- ◆ In other words, we want to know if you met our goals.

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- ◆ Depending on the problem and our goals, evaluation can be done at any time.
- ◆ If the solution to the problem is a one-time event, the evaluation can be done right after that event.
- ◆ If the solution to the problem is carried out over time, the measures of whether you are meeting your goals can be taken more often while the solution is being carried out.

3. What is the best way to Document our assessment?

- ◆ Documentation of the assessment can be done in many ways. Written reports, video tapes, audio tape recordings all work well, depending on the situation and the response.
- ◆ It is best to use more than one method to document our assessments. It is best if we have a written report.

Why is it important to document our responses?

- ◆ Documentation of our responses allows us to share them with others who might be having similar problems
- ◆ Sometime in the future we might have a similar problem. If we have good documentation, we can look back for a solution without “reinventing the wheel”.
- ◆ Having documentation lets us share with new clients and partners our previous responses to problems.

ANTARC Project

PROGRAM DEVELOPMENT

Community Problem Solving Workshop II 1-5 November 1999

*The appearance of things changes according to the emotions.
Thus we see magic and beauty in others
when the magic and beauty are really in ourselves.*

Listen: be willing to hear what people have to say about the idea or new program, especially the critics. There will always be some resistance to change, and listening to those who are not supportive of something new or different can provide excellent "grist for the mill" while also showing respect for their views. Further, ask those who will be served by the project or program for their input.

Be Flexible: expect the unexpected and be prepared to make changes since things rarely go as planned. A sense of humor and willingness to "pull together" will see you through the rough spots.

Consider Values: common beliefs form the foundation for direction and action.

Bridge: look for ways to cooperate with other organizations - foster support, not conflict.

Focus: develop a simple statement of purpose for use as a touchstone when problems arise. Use it to center and focus. Designing goals that flow from the statement of purpose help maintain that focus.

Be Persistent: make a commitment to "keep on keeping on".

Determine Extent of Need for Services

- χ Discuss idea for the program with people from agencies / organizations that provide related or similar services. Ask if they think a need for the proposed services exists and why? Look for ways to work together. Solicit suggestions about what can be done (direct service delivery, legislation, group, more research, etc.). Include school personnel and health aides in the list of people approached.
- χ Explore ways to combine resources with another group or organization to develop a program. Rather than starting a new organization, is there an umbrella agency under which the proposed services could fit or a group that's already doing something similar? If so, be open to collaboration; even be willing to turn a newly operating program over to a larger organization.

- χ Review magazines, newspaper articles, government reports, and other publications to determine depth and extent of need for proposed services as well as what's been done in other places that seemed to work.
- χ Contact similar programs in other areas, even other states, to find out how they started and why. "Take what you need and leave the rest".

Program/Project Design

- χ See if similar programs are successfully operating somewhere else then contact them.
How did they begin? Who were the key players and what organizations did they represent, if any? Who else was involved in the planning? What obstacles did they encounter and how did they overcome them? What things did they forget to include in the beginning and wish they hadn't? How did they structure their organization (non-profit, part of a larger agency, governmental, etc.). What worked and what didn't? What would they have done differently?
- χ Check to see if a similar program has been tried before in the community. If so, what happened/
- χ Be aware and respectful of the limitations of community agencies. Many are under political pressures and funding restrictions not understood by the general public.
- χ Avoid criticizing another agency or organization in public.
- χ Is there a history of conflict between agencies (including different governmental units) or resistance to working cooperatively? Look for the reasons behind this (it's usually because of funding and/or control).
- χ How will the program be accepted by professionals (with experience and/or credentials) in that area? Listen to what they have to say and encourage their active participation in the program (on a Board, steering committee, training staff, etc.).
- χ What laws / regulations may affect operation of the new program? Review those regulations before putting a program in place. (For instance, if you expect to receive Medicaid payments, what must be done to make sure the proposed program fits a Medicaid-recipient category?)

Structure

- χ Identify key persons and invite them to attend coordinating meetings in which program design is discussed and plans are made. Include them on committees and other important areas, especially if a new organization is being formed.
- χ Consider different structures: a non-profit corporation? for-profit business? service group? arm of a larger organization? informal or formal group? One, some, or all of these?

What kind of guiding group? A steering committee, advisory or governing board, "working" board or board of "names"? Often, what's needed to initiate a program is different from what's necessary to sustain it. A steering committee may get a program going, then make way for a Board of Directors that itself may change from the original members to elected ones after the program has been operating for awhile.

- χ If committees are formed, make sure the purpose and goals of each are clear (what they are to accomplish by when). On agendas, include reports from each of these committees at every meeting to give recognition to the work being accomplished.

Consider *ad hoc* committees – those formed for a specific time and to accomplish a particular task – rather than standing committees – those that continue indefinitely. People may be willing to make a short-term commitment who would otherwise avoid an ongoing time requirement.

- χ Keep those unable to be present at meetings informed of actions taken and solicit their comments
- χ Set up a timeline of accomplishments and deadlines to be met, delegate responsibilities then trust that they will be done. Make sure that deadlines are reasonable and keep in mind that nothing ever goes as smoothly as expected when starting a program. Expect the unexpected.

Funding

Relying on funding to start up a program may mean it never gets off the ground. Always look at alternative ways to begin rather than applying for state and/or federal grants. Just because money is available doesn't mean it is "free". Grant conditions can be very cumbersome and problematic, especially for a program just starting up. Reporting requirements, including documentation of income and expenditures as well as numbers served can be very time-consuming, and a mistake or a missed report can be costly in terms of money and reputation. Little can damage a start-up program as much as the public perception of misuse of funds because of poor accounting and/or mismanagement.

Find out how similar programs in other localities started and remember to focus on one step at a time rather than trying to do everything at once. Talk with your legislative delegation and local government officials for ideas on funding support. Word such talks in terms of how much such a program is going to save (cost-effectiveness) rather than how much it's needed.

Other Items to Consider

Space: make sure it meets requirements – safety, privacy, handicapped access, phone lines, supplies, and other items. If providing services to families, consider the need for a play area for youngsters and/or toys with which they can occupy themselves.

Recruitment and Retention of Staff, Volunteers: plan ways to recruit and keep competent staff, volunteers. Would a screening committee be of benefit? What questions need to be asked of applicants? who makes the final decision on acceptance? How will they be trained (apprenticeship, structured orientation and training program, training manual, etc.) and their performance evaluated? The "care and feeding" of volunteers is an important consideration; make sure the weekly or monthly time commitment is clearly understood (as well as the procedure if someone can't make his/her scheduled time slot), and look at setting up some type of on-going support system for them (monthly small group meetings or potlucks, etc.). Be aware of and prepared for burnout and consider ways to address this. (Even committee and Board Members burn out!)

Community and Other Resources: is there someplace where this information can be obtained or already exists without having to duplicate it?

Media Coverage: the way in which a new program or offering is presented in the media can color an entire effort. Providing your own written material to the media will help to assure that what's printed or aired is factual.

Data Collection: what kind of information/data needs to be kept to substantiate program objectives, provide information on what's needed, and give to other agencies and funding sources. What's required and by whom (grant softens come with conditions that must be met)? Set up a database or other collection tool, or use one already available, before initiating service delivery, if possible. Anticipate needs for information on

services provided before the program opens and design an intake sheet, contact sheet, etc., to collect this information. Train staff and/or volunteers on how to obtain this information as well as why it's needed. Be prepared to make adjustments to the database and intake forms as the program develops. Set up a regular review of the compiled data – do gaps begin to appear? If so, who needs to know this or what needs to be done to fill in these gaps?

Administrative Functions: not the most exciting part of starting a program but very necessary, administrative work should be in the hands of detail people who gain satisfaction from record-keeping. In general, these people are “maintainers” as opposed to “program developers” who invest themselves in creating systems and structures but tend to shy away from daily paperwork routines. Some people do paperwork, others do not. Don't try to mix.

Bookkeeping: this is the one area that often gets overlooked but is crucial to program well-being. Setting up a way of tracking funds, regardless of how small, at the very beginning will buy far more than balanced books. An organization or endeavor that can show source of income and substantiate disbursements (with original receipts, etc.) will be viewed as much more trustworthy and sincere in purpose than one where misuse of funds comes into question because of lack of paperwork.

Policies and Procedures: What general policies need to be adopted and who approves the “adoption”? Often, when groups are small, policies and procedures are limited or are secondary to other more pressing priorities. The two most important sections are those referring to personnel and to fiscal matters.

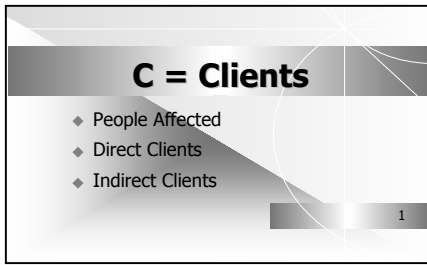
Some Additional Points:

- χ When considering how best to proceed, remember that the people involved are the greatest assets, and each one has special talents. Ask what they would most like to do or feel most comfortable in doing.
- χ Some people are organizers, happy to create structure out of chaos and always looking at how to “make things better” or “run more smoothly”. They do not appreciate repetitive, structured tasks. They are great “program starters” and often move from one area to another to do this. Some people are maintainers, good at keeping an established structure “tidy” and current. They are excellent at coming behind organizers to keep a program going and can be depended upon for their steadiness.
- χ The importance of a simple mission statement known and adopted by all cannot be overemphasized. In times of constant change and concern, that simple statement will bring everyone involved back to center – back to the reason the program is in existence.
- χ Are people involved in program operation task-oriented or relationship-oriented? As long as everyone remains centered on the task to be accomplished, they can pull together without having to be “best friends”. However, if an organization shifts to being relationship-oriented, personality conflicts are likely to develop. The emphasis is no longer on getting something done but rather on being with a specific group of people. Since people and groups inevitably change, the stability of the organization is momentarily at risk.
- χ Having said the above, often the group of people that works together to start a new program or project develop a special closeness borne of intensely-shared experiences. Often, they are faced with one challenge after another for which they must find ways to overcome. A camaraderie usually develops, along with a tremendous pride in accomplishment, that may last a lifetime. The downside of this “groupness” is a sense of belonging that does not readily stretch to accept newcomers. A group – and program – ter-

itoriality develops that can become iron-strong but insular. There may well be resistance to and even outright rejection of newcomers or an “us-and-they” attitude that drives well-wishers away. With awareness, the group can celebrate its achievements while opening itself to encompass the talents and resources of new members.

- χ The idealism that propels a group to pursue the birth of a new program needs to be buffed with reality – invariably most things take longer than expected and unanticipated problems crop up at the least appropriate times. Expect the unexpected when you least expect it.
- χ When developing a program, it is easy to see all that has to be done and either attack vigorously then burn out quickly or become overwhelmed and then immobilized. Focus on one step at a time to maintain sanity and effectiveness. Learn to appreciate and work with limitations instead of resist them.
- χ Sometimes representatives from different agencies act as a “coordinating council” for a program that has the same type of staff working in each of those sites. For example, Resource Specialists may have the same general job description but be working out of different agencies, and representatives of those agencies (usually the Executive Director) may be on an advisory board that guides the overall project. Those Resource Specialists may experience a divided loyalty – to the agency in which they work and to the overall project.
- χ Be as clear as possible about expectations. When a governing or advisory board has one set of expectations and staff another (or supervisor-employee), there is fertile ground for conflict and disharmony. Spend time on clarification of expectations – it pays in the end.
- χ In order to work with those who don’t “fit in”, you often have to “fit in” yourself.
- χ Be aware of what is said about the group of people to be served by a program. If their differences are emphasized and highlighted, new employees may be reluctant to approach those people, fearful of making mistakes and not being able to communicate with them.

Appendix 3:
CAPRA Training Materials



Clients are those who have something to lose or gain by the solution to a problem.

Another good way of thinking of clients is as “shareholders”

There are two kinds of clients:

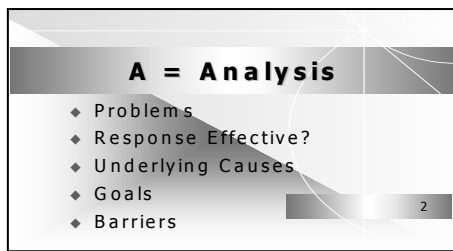
- ◆ Direct clients: The groups of people immediately effected by the problem and the solutions to the problem.
- ◆ Indirect clients: The groups of people that are not directly effected by the problem and the solutions to the problem.

Why do we need to identify and work with the clients?

- ◆ They have vested interests, without their cooperation it can be difficult to implement a solution.
- ◆ The problem solving process is not legitimate without consultation.
- ◆ People will not participate at a later date if they don't know what is going on.
- ◆ Mutually agreed solutions are usually more successful than those imposed upon the clients
- ◆ They might have knowledge about the problem that you might not have.
- ◆ They might have resources to deal with the problem that you might not have.
- ◆ If you get people involved they won't be jealous of what you are doing. They will instead feel a part of things.

How many clients do we need?

- ◆ It is best to get as many people involved as is possible.
- ◆ It is better to have too many clients than not enough, because we don't want to exclude people who might be able to help you later.



In the Analysis stage we gather all of the information that is needed to assist in our decision making process.*

*"process" is pronounced with a long "o" like in "hello."

Why is it important for us to acquire and analyze information?

- ◆ It lets us fully understand what the problem is.
- ◆ It lets us know what the real issues are.
- ◆ It lets us know who is involved in the problem.
- ◆ It lets us know where and when the problem is happening.
- ◆ It lets us know how the problem might best be responded to.
- ◆ It lets us understand what the perspectives of our clients are.
- ◆ It allows us to identify competing interests (needs, demands and expectations);
- ◆ Most importantly, it helps us to determine what our options are and what the best response might be.

In the Analysis stage, we answer 5 different questions in order to acquire and analyze information:

1. What is the Problem?

- ◆ Need to be specific about the problem.
- ◆ If the problem is not specific, it is difficult to solve.

2. Have past Responses been Effective?

- ◆ Need to look at how the problem has been responded to in the past.
- ◆ Have there been attempts to deal with the problem?
- ◆ Who attempted to deal with the problem?
- ◆ Were those responses effective?

3. What are the Underlying Causes?

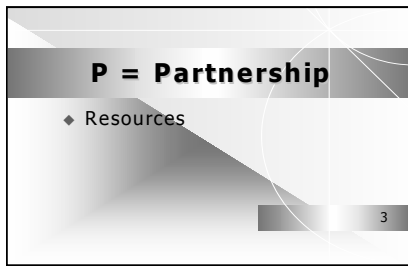
- ◆ We must be able to separate the effects of the problem from the real underlying causes.
- ◆ Too often we only address the effects without dealing with that which is really causing the problem.
- ◆ For example, bodies floating down the river is only the effect of the underlying cause of a person upstream throwing bodies in the river.
- ◆ For example, garbage bears are only an effect of having an open garbage dump.

4. What are our Goals?

- ◆ Goals are the things that we are trying to accomplish when dealing the underlying causes of the problem.
- ◆ Goals which can range from problem elimination or reduction; reduction of harm/impact; improvement of response and reallocation of responsibility.
- ◆ It is important to work toward proactive rather than reactive responses.
Being reactive is like pulling bodies out of the river.
Being proactive is like going upstream to stop the person throwing bodies in the river.
- ◆ It is important to set goals and keep notes on actions taken.
It helps us to select the best option to accomplish the goal.
It helps us to monitor the effectiveness of the option selected.
It helps us to select different options where appropriate to ensure that the goals are, in fact, met.

5. What are our Barriers:

- ◆ Barriers are those things that keep us from resolving a problem.
- ◆ It is important that we try to find out what the barriers will be before responding to a problem so that our response will have more chance of success.



Partners are anyone who may assist us in making a decision or taking action to deal with a problem.

Partners can be best thought of as being resources for dealing with a problem.

What are the different types of partners?

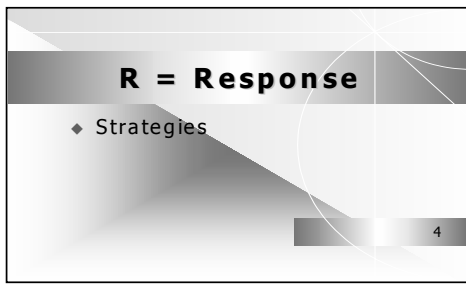
- ◆ Experts: anyone with a great deal of experience or education in a particular area.
Examples of experts include: Elders, tribal government officials, scientists, social workers, ICWA workers, drug & alcohol counselors, suicide prevention counselors, police, doctors, and fish & wildlife officers.
- ◆ Community Groups: groups that, together, might have some powers and resources to help deal with a problem
Examples of community groups include: Tribal Councils, city or village governments, chambers of commerce, fishing guides association, cultural groups, and churches.
- ◆ Individual Citizens: volunteers or other individuals who may be have special information.
Examples of individual citizens include: hunters, village residents, teenagers, and kids.

Why do we need to have partners?

- ◆ It is important to have partners so that everyone can benefit from the response to the problem.
- ◆ Partners bring with them knowledge and skills that can help to respond to a problem in ways that we alone don't know about.
- ◆ Making people partners makes them also feel responsible for the solution to the problem.
- ◆ When we have partners we can delegate responsibility for a partner so that no one person has to do all of the work by himself or herself.

What is the best way to deal with partners (and clients) that are not participating?

- ◆ If a client or partner is important to our problem identification and response, we want to try to do everything to get them involved.
- ◆ Sometimes partners don't have the time or don't want to be involved in dealing with a problem.
- ◆ If someone doesn't want to work with us, we can't just ignore him or her.
- ◆ It is better if we keep them informed of what we are doing so they don't feel like we are working behind their backs.
- ◆ If they are not informed they can cause trouble for us later.



In the Response stage we determine what we are going to do to meet our goals to solve the problem

We want to choose a response that will help us meet our goals that were identified in the analysis stage of CAPRA.

What are the best kind of responses?

- ◆ We have to choose a result that you will be able to live with.

Vern White suggests that you follow the MEAL Plan. All responses must be:

M = Moral
E = Ethical
A = Affordable
L = Legal

- ◆ Our response to the problem must be positive.

With positive responses, people don't feel like we are attacking them.

With positive responses, people don't feel guilty for not doing their job.

In other words, our responses shouldn't blame or make people feel guilty.

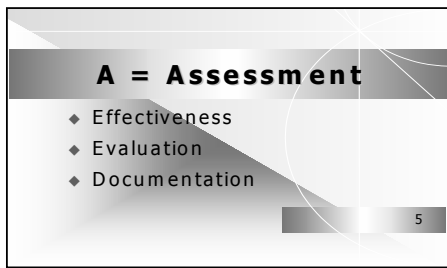
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 - ◆ If the solution to the problem is a one-time event, the evaluation can be done right after that event.
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3. What is the best way to Document our assessment?
 - ◆ Documentation of the assessment can be done in many ways. Written reports, video tapes, audio tape recordings all work well, depending on the situation and the response.
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Why is it important to document our responses?

- ◆ Documentation of our responses allows us to share them with others who might be having similar problems
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- ◆ Having documentation lets us share with new clients and partners our previous responses to problems.

Appendix 4:

Evaluation Training Workshop Materials

CLIENTS

ANALYSIS

PARTNERSHIP

RESPONSE

ASSESSMENT

WALKING THE TALK

A Guide to Assessment Using the
CAPRA Community Problem Solving Model

by

Darryl Wood and Lisa Rieger

Justice Center and Alaska Native Technical Assistance and Resource Center

University of Alaska Anchorage

March 2001

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What is Assessment?

Assessment is the final stage of the CAPRA model. In the assessment stage, we find out how well our response has worked and make changes if necessary.

In other words, assessment is a way of seeing if our problem solving response is doing what we think it will do. One way to think of assessment is as a “grade” of how well our response worked.

For example, a community is dealing with the problem of vandalism. Using the CAPRA model the community develops a response to vandalism. It makes good sense, given all of the time and effort put in to the solution, that the community looks at the effect of that solution.

Why do we do Assessment?

You may be wondering why an assessment of our CAPRA responses to a village problem may be necessary. There are four main reasons.

First of all, assessment helps us understand how our CAPRA response to the problem is working.

- At any point in the life of a program or project, it is always necessary to know if the project is doing what it set out to do.
- By doing an evaluation of the response we came up with using CAPRA, we can find out how well that response is working and what improvements are needed.
- Monitoring our response while it is being put into action will help make sure that the plan is being followed.
- Community problem solving using the CAPRA model is about making changes in the village. By going through the process of assessment, we are able to find out if things have changed because of our solution.
- In the assessment process we can also learn about the reasons for the success or failure of your solution. In other words assessment lets us know why a response did or did not work. By doing assessment, we are able to learn from the successes and failures of our responses so that we won't repeat them in the future.

For Example:

Your village has been facing a problem with vandalism. Windows in the school have recently been broken, as have the lights surrounding the runway at the airport. You have developed a response to this problem using the CAPRA problem solving method. It has been a month or so since you put your plan into action. You are interested in how well your response has worked.

A second reason for doing assessment is that it allows us to show the Tribal Council and those who are funding our CAPRA problem solving responses what we are doing.

- The reality of limited dollars to operate programs requires that you show those funding your work what you are doing.
- Taking part in the CAPRA assessment process introduces accountability to those who are responsible for solving a problem. Although funding can be obtained on a short term basis to deal with a problem, unless the response can be shown to have some success, it is likely that funding will be taken away.
- The Tribal Council has a right to expect that the responses developed using the CAPRA problem solving method will have some success. Because of this, it is necessary to have a way to show them how well the CAPRA response is working.

For Example:

The government may have to cut back on funding some projects. Your vandalism prevention project that combines the work of the local police, community Elders, social workers and sports coaches has been very effective. You need next year's funding to achieve your goals.

By having evaluation information, the organization funding your program can easily make decisions based on facts about your program.

The third reason why assessment is important is that it allows us to show other villages what has worked in our village.

- A response to a problem may have been a big success. Now other communities want to know what we did and how we did it. By describing what happened in a project or program, other people can learn from our experiences and adapt them to their village.
- In a sense, a properly done assessment gives us a way to share our successes with other villages. It also shows them that, with planning and cooperative effort, community problems can be solved

For Example:

Vandalism was a big problem in your village. Using the CAPRA model, your team developed a program in which recreational activities for village kids were increased. Within a year's time, the vandalism in the village was rare. Now, other villages that face a similar problem want to know about how you were able to greatly reduce the problem of vandalism in your village.

With a complete assessment, you can share your success with these other villages.

The fourth reason to conduct assessments is to show those delivering community services that their efforts are making a difference in the village.

- Community service delivery persons who are a part of CAPRA solutions need to see their work in a larger picture. These people come face to face with village problems on a day to day basis. It is helpful to them to know that their work is making a difference.
- By completing an assessment, we can show them the good work that they are doing.

For Example:

The staff who run the recreational activities are faced, on a day to day basis with many problems. They have to deal with kids who have lots of troubles. Some of the kids are unruly and don't listen. Other kids suffer mistreatment at home, arriving at the recreational activities hungry and without proper clothing for cold weather conditions. This endless stream of problem kids can make the staff question the need for or adequacy of their services.

With a complete assessment, you can show the recreational staff that their efforts are making a difference in reducing the vandalism problem.

Assessment = Documentation + Evaluation

There are two main parts to any assessment under the CAPRA model: documentation and evaluation.

Documentation, as the name suggests, is the part of assessment in which the activities of the CAPRA problem solving process are recorded. As a part of the assessment, all of the steps taken to arrive at a response, from the identification of clients, to the analysis of the problem, and the identification of partners are documented.

In the evaluation portion of the assessment process, the results of the problem solving response are considered. When doing evaluation, we look to see if the responses developed using the CAPRA model worked as well as we hoped they would.

Documentation

What is it?

In the documentation part of the assessment, we record the activities of those who are using CAPRA to solve a problem in the village. All activities in each step of the CAPRA process should be documented. This will include a record of:

- who the clients are and how they were selected,
- what the problem is and how it was identified in the analysis stage,
- who the partners are and how they were selected,
- what the response is and how it was arrived at, and
- the findings of the evaluation completed during the assessment stage of CAPRA.

Why is Documentation Necessary?

Documentation of our responses is important because it allows us to share them with others who might be having similar problems

Sometime in the future we might have a similar problem. If we have good documentation, we can look back for a solution without “reinventing the wheel”.

Having documentation lets us share with new clients and partners our previous responses to problems.

What is the Best Way to Document our Assessment?

Documentation of the assessment can be done in many ways. These methods include:

- written reports
- video tapes
- tape recordings
- notes (forms)
- drawings
- photographs
- charts and graphs

It is best to use more than one method to document our assessments. It is best if we have a written report because written documents are easier to copy and share with others and are less expensive to produce and reproduce.

By documenting each step of the CAPRA process, you are able to monitor how well things are working. Monitoring each step to ensure our CAPRA responses have been properly implemented will often tell us why they succeeded or failed. Monitoring tells us how we are doing and may help us to make changes during implementation if some parts of the process are having problems. This is much preferable to simply doing a post-mortem after a program has failed.

Evaluation

In the evaluation stage of CAPRA assessment, we look to see if our response was effective.

The effectiveness of the solution developed in the response stage of the CAPRA model is determined by the goals and objectives developed in the analysis stage of CAPRA. In other words, we have to be clear about our goals and objectives in order to complete a proper evaluation.

When do we do Evaluation?

Evaluation should not only be seen as a kind of ‘report card’ to be given after the project has been implemented. Rather, the evaluation process should help to identify strengths and weaknesses during a response’s implementation in order to improve it. Ideally, evaluation is an ongoing activity that should be first considered when a program is being planned and carried out throughout the entire time of a program’s operation.

Depending upon the problem and our goals, evaluation can be done at any time. If the solution is a one-time event, the evaluation can be done right after the event. However, if the solution to the problem is carried out over time, the measures of whether we are meeting our objectives can be taken on a periodic basis while the solution is being carried out.

Choosing Goals and Objectives

Goals are the things that we are trying to accomplish when dealing the underlying causes of the problem. They describe what we are planning to do with our response.

Goals can range from problem elimination or reduction; reduction of harm/impact; improvement of response and reallocation of responsibility.

It is important to work toward proactive rather than reactive responses. As was discussed in earlier CAPRA training, being reactive is like pulling bodies out of the river downstream whereas being proactive is like going upstream to stop the person throwing bodies in the river.

For Example:

In the analysis stage, the vandalism problem was boiled down to two underlying causes: the lack of activities for kids, and a lack of pride in the village. Based upon this analysis, three goals were put forth:

1. Reduce the amount of vandalism in the village.
2. Increasing the number of activities for kids.
3. Making residents proud of the village.

Once our goals are put forth, we next need to develop objectives to measure those goals in order to do an evaluation. Objectives are identifiable and measurable actions or activities that are to be completed in a specific time period.

Objectives can describe all kinds of activities. They should be specific, measurable and be time limited. They should have the following three elements:

- State specifically the result we expect
- State this in terms we can measure
- Identify when the results will happen

For Example:

If the goals identified in the CAPRA analysis stage are to reduce vandalism, increase the number of activities for kids, and to make residents proud of the village, it is necessary to develop objectives to measure those goals.

Goal 1: Reduce the amount of vandalism in the village

Objective 1: Reduce the number of reports of vandalism by 50 percent in the next year.

Goal 2: Increasing the number of activities for kids.

Objective 1: Increase the number of kids taking part in activities by 40 percent over the next year.

Objective 2: Increase the number of activities by 25 percent in the next 6 months.

Goal 3: Make residents proud of their village.

Objective 1: Increase the pride of village residents over the next 2 years.

Objective 2: Increase village residents' feelings of satisfaction with village life over the next two years.

Measuring our Objectives

Once we have chosen our objectives, we next need to find ways of measuring those objectives. When doing an evaluation of CAPRA responses, there are three main ways of measuring objectives. We can examine records produced for the project or from official agencies, we can conduct surveys, or we can run focus groups.

Records Examination

One place to look for measures of our objectives is the records that are kept especially for the problem response. Another place to look for these measures is at the records produced by official agencies that deal with the problem on a day to day basis. Both of these types of records

are good for evaluation because they are easily produced and can be tailored to measure our objectives.

When we are setting our goals and objectives, sometimes almost by design we are forced to keep records on the efforts we are making to solve a problem. These records might include the number of clients served by a program or the number of people taking part in an activity.

For Example:

An organization has a goal to increase the number of kids taking part in after-school activities and an objective was to increase the number of kids taking part in those activities by 40 percent over the next year.

The best way to measure this increase is to keep records on the number of kids taking part in activities each day. To do this, the organization might count and write down the number of kids who took part each day. Or, they might have the kids write their names on a sign-in sheet to take part in the activities. By doing this, the organization would have a complete count of the program participation and would know if they met their objective and their goal.

In other cases, official agencies that are responsible for dealing with a problem will keep records that can be examined to see if we are meeting our objectives. Almost any agency in a village should have this type of records. Schools have records about attendance and their students, Village health aides have records about cases they have attended to, and the local public safety officials have records about calls for service they have responded to.

When making our goals, it is wise to consult with our partners to find out what type of records they keep to measure our objectives.

For Example:

An organization has a goal to reduce the amount of vandalism in its village. To see if they have met this goal, they put forth the objective of reducing the number of reports of vandalism by 50 percent in the next year.

The organization then turns to its partners to find out what kinds of records they keep that might be used to measure that objective. Some of the partners say that they have records that might be of use:

The School keeps records of repairs made for vandalism,

The Public Safety Officer has records on the number of report of vandalism,

The Village Housing Corporation has records on the number of broken windows and doors they repair,

All of these records could be used to find out if the organization has met the objective of having a 50 percent reduction in vandalism, thereby meeting its goal of reducing vandalism in the village.

When examining records to see if we have met our objectives, it is important that we establish a “benchmark” before the program is started so that we can compare how things were before with what happened because of the program. In other words, we cannot measure the difference our program made if we do not know where we started.

Surveys

Another way of finding out if we have met our objectives is to do surveys. They can be done for just about any purpose; most objectives can be measured with a survey. In a survey, questions can be printed up and handed out to those people we want to respond to read and complete, or we can verbally ask people questions and record their answers ourselves. Either way, the questions we ask in surveys are a great way to see if we have met our objectives.

A great type of survey to conduct is the “before and after” survey. These can be conducted to see if there is a change in what people know, in what people do, or in what people feel. By

asking the same questions before a program is started and then after it is completed we can find out if the program met our objectives.

For Example:

One of the goals identified in the CAPRA analysis stage by the organization wanting to deal with the vandalism problem in its community was to make its residents proud of their village. Their objective for this goal was to increase village pride over the period of two years.

Because there are no records on “village pride,” it is necessary to find another way to measure that objective. The organization decided to put together a survey to ask village residents about their pride in their village. Before starting their programs against vandalism, the organization asked each adult in the community questions about their pride in the village. These questions included:

- Q1: True or False. I am proud to say that I am from this village.
- Q2: True or False. This village is a good place to live.
- Q3: True or False. People from other villages talk about how well things work in our village.

Then, after the program had been running for two years, the organization again asked the adults in the village the very same questions. By comparing the differences in the number of people who answered true in the “before” survey with the number of people who answered true in the “after” survey, the organization was able to see how much village pride had grown.

When developing a survey, a number of things must be considered to make sure the survey provides the best possible result. Among others, we need to know up front:

- Who will complete the survey?
- How the survey will be completed (by the surveyor or by the person we want to get information from)?
- What types of questions will be used (open or close ended questions)?

Surveys are a great tool to use when looking for changes in peoples' behavior. Sometimes, the types of behavior we want to change do not show up in official agency records because people are afraid to report the behavior to the proper authorities. In some villages, for example, people are afraid to report crimes to the public safety officers. As a result, a program designed to reduce the amount of crime in those villages might not be able to use official agency records because of underreporting to those agencies.

To get around the problem of underreporting, it might be best to use a survey. In a survey we can ask people about things that happened to them that they might not have been willing to share with official agencies such as public safety departments. In other words, surveys can be used to deal with the problem of underreporting.

Focus Groups

The third way we have for gathering information to measure our objectives is the focus group. In a focus group, individuals are brought together and led in a group discussion about a topic. During focus groups, the researcher / group leader asks specific questions and guides the discussion to insure that the questions are covered.

Focus groups are a great tool for measuring objectives when the other ways cannot be used. This is especially true when we are trying to measure changes in peoples' feelings about a subject.

In one sense, focus groups are a method that is especially well suited for measuring objectives in Alaska Native villages. They are similar to traditional methods such as "talking circles" for considering ideas. In the focus group, the researcher / group leader works to make sure that everyone from the group gets a chance to make their feelings and opinions heard and that no one's voice is left out.

One of the main benefits of the focus group is that it works to get people thinking about a topic in depth, which really helps to bring out rich responses. For instance, one focus group member might mention something in answering a question which will, in turn, get the other members thinking along the same lines and allowing them to add to the answer. In other words, the focus group members “feed off of” the answers of other members which ultimately leads to a group response that gets to the heart of the matter.

For Example:

One of the objectives identified by the organization dealing with the vandalism problem was to increase village residents’ feelings of satisfaction with village life after a program had been in place for two years.

Because peoples’ feelings are sometimes hard to measure with surveys, the organization decided to use a focus group to see if their program had actually increased satisfaction with village life. To do this, they brought together a group of 8 village residents for a focus group.

The group discussion began with the question: “is it more satisfying to live in this village today than it was two years ago?” Once all of the group members agreed that it was more satisfying, the focus group leader began asking for specific examples of things that made it more satisfying. Each response given by a group member led to an additional response by other group members and, by the time the focus group meeting was completed, it was clear that there were good reasons why the village was a more satisfying place to live than it was before and that one of the main reasons for that was the organization’s anti-vandalism programs.

The mechanics of putting together focus groups are fairly straightforward. A focus group should have no fewer than 5 and no more than 10 people participating in it. The focus group members should have some sort of similar background characteristics. If, for example, we wanted to find out how attitudes toward a certain community agency had changed, we might bring together the clients of that agency for a focus group. Likewise, if there were a number of people working in a

village who were all responsible for dealing with a problem, we could bring those people together for a focus group to get their feelings and perspectives on that problem.

Who Should Be Involved in the Evaluation?

The general rule about involving others in the evaluation of a program or project is the same rule we have for choosing partners for putting together a response to a community problem. The more people we have involved in the evaluation, even if they are only kept informed of what is going on in the process, the better the evaluation will turn out. Each of the partners of your response should be involved at all stages of the evaluation. Including everyone will strengthen the partnerships and increase the chances that the evaluation will help in responding to the problem at hand.

When deciding who should be involved in the evaluation, we also have to decide who should be responsible for doing the evaluation. Depending upon the type of solution that has been developed by the CAPRA problem solving team, evaluations can be done either by a team member or by someone who is from outside the team.

For responses to problems that are "home grown" — those requiring no outside funding — are more easily evaluated by the CAPRA problem solving team. On the other hand, an external evaluator should evaluate responses to problems that use grant funding because they are more likely to be seen as being objective and unbiased. Agencies awarding grant funds usually will not want evaluations to be conducted by people who might have a vested interest in the results of the evaluation. A good rule of thumb when putting together a grant proposal is to "write" an external evaluator into the grant. This will show the funding agency that we understand the need for evaluation and are willing to have the problem response put before an objective eye.

As with the partners to a response when using the CAPRA model, it is best to have the external evaluator involved at as early a stage in the process as is possible. For example, the external evaluator can be very helpful in clarifying goals and defining objectives when working through the analysis state of CAPRA. Once the CAPRA problem solving team has defined its goals, the external evaluator might be the best person to define objectives that are measurable.

External evaluators can come from a number of places. For instance, someone with evaluation skills from another village might be of assistance. We might also find someone from a governmental agency that can evaluate a response to a problem.

A great place to find external evaluators is at the colleges and universities that serve your area. The professors and graduate students employed by these organizations often have special knowledge about different problem areas and have conducted similar evaluations in the past. A graduate student at the University of Alaska Fairbanks might, for instance, be very knowledgeable about subsistence hunting issues and can help develop measurable objectives for a response to a fish and game problem. Likewise, a professor from the University of Alaska Anchorage could have a great deal of experience evaluating community responses to domestic violence and could help to put together a survey to find out how well those responses worked. There is no need to feel shy about requesting the assistance of university evaluators. Most are glad to help out, and many will feel honored to be asked to help.

Making the Evaluation Ethical

When doing an evaluation of a problem solving response, it is important to insure that it is conducted in an ethical manner. Being ethical when doing an evaluation basically involves (1) making sure that no harm comes to individuals being studied and (2) insuring that the evaluation is conducted fairly with integrity and objectivity.

It almost goes without saying that we need to make sure our evaluations do no physical harm to the individuals being studied. And yet, unless care is taken, there is another type of harm that can result when conducting evaluations. Of course, this refers to the harm to peoples' reputations that can result from private information not being kept in secret.

The potential for harming others' reputations is very real. When we conduct evaluations of responses to community problems, we are often dealing with issues and behaviors that are sometimes illegal, often immoral, and, at the very least, quite embarrassing.

If an evaluation deals with potentially sensitive issues, we need to make sure that peoples' privacy is protected and that information from agency records and from survey responses is kept confidential. When potentially embarrassing information is being gathered in an evaluation, it is best that we collect that information anonymously. Unless it is absolutely necessary, the

person's name shouldn't go on records or surveys if their reputation could be harmed if someone else saw that information. For example, if we were doing a survey of victims of spousal assault, we would want to make sure to not attach the name of the person being surveyed to the response sheets.

Aside from making sure no harm comes to the evaluation subjects, we also need to make sure that the evaluation is conducted truthfully and objectively. When doing an evaluation, it is best if the evaluator maintains a value-free, politically indifferent approach to the subject matter. The evaluator's personal, subjective feelings should be kept separate from what they are studying. The evaluation should be conducted openly and honestly. In a sense, the evaluator should allow the information gathered in the objectives measurement part of evaluation to "speak for itself" even if that information shows that the problem solving response did not have its desired effect.

How Do We Deal With those Who Object to Assessment?

The assessment of a problem solving response, especially the evaluation part of assessment, is sometimes not welcomed by those involved with the response. This unwillingness to take part in assessment can come from many sources:

- Most people don't like having someone looking at how well they are doing their jobs.
- Some people don't like the idea of spending money on assessment when they feel that the money could be better spent delivering a response.
- Other people believe that good ideas will work; so if we have a good idea, there really is no reason for assessment.

There are three basic ways for us to deal with these kinds of objections. We have to insure that the assessment is done openly with all stakeholders involved, we must insure that people understand that it is the response that is being evaluated not their performance, and we must stress the need to assess to show funding agencies that their money is going to good use.

One of the best ways to deal with objections to the assessment process is by conducting it openly and by involving all individuals who might be affected by the assessment. Those doing the assessment should obtain the agreement of the stakeholders about what will be assessed before the assessment begins. During the process of assessment, the evaluator should have regular consultations to make sure they cooperate as agreed. As with the selection of partners under the

CAPRA model, the more open the assessment process is, the less likely people will feel threatened by it.

Another way to deal with these objections is to stress the idea that assessment involves an evaluation of a problem solving response and not the performance of individuals. If people feel like their jobs are on the line because of an assessment, they are probably not going to be too cooperative with an assessment. In fact, they might work to undermine the process. Throughout the assessment process we need to assure the program delivery people that we are evaluating the effectiveness of a response and not their performance. One of the reasons for documenting our responses is that it helps us when the response has been implemented to pinpoint the reasons for why a program did or did not work. These reasons usually have nothing to do with those individuals responsible for delivering the response. Assessment and evaluation should be seen as a tool for improvement and not as a reason for replacing personnel.

The final way to deal with objections to assessment is to make it clear that it is needed to show funding agencies that they are receiving their money's worth. Without proof of the usefulness of a response, funding agencies will be unwilling and unlikely to fund projects in the future. With the many problems that we have to deal with in our communities (both Alaska Native villages and in big cities like Anchorage), we have to be careful to meet the requirements of funding agencies so that we can go back to them for money to deal with problems that may arise at a later date.

What Do We Do With Our Assessment?

When done with care, the results of our assessments will be of interest to many types of people. It is important to make certain that we think about who might be interested in, and who needs to know about, our assessment findings because of these various interests. In most cases, the assessment reports should be presented to:

- Project staff, so they can have an idea of about the effects of their efforts,
- Tribal Councils, so they can have an understanding of the CAPRA team's activities,
- CAPRA partners, so they can see the benefits of working together,
- Evaluation participants, so they will know that their time was well spent, and
- Granting agencies, so they will find out that their funds were well spent.

The presentation of our assessment findings should take two forms. First of all, a written report should be produced. As noted above in the section about documentation, a written report serves many purposes and can reach a wide audience. It is important that this report be written at a level that the audience can understand. This is especially important when an external evaluator (such as a university professor) conducts the assessment. These external evaluators should be encouraged to produce their reports in a format that is understandable to all interested parties.

It is usually not enough only to produce a written report. The findings should also be presented in meetings with the interested parties. So, for instance, when an evaluation report is completed, you might want to get on the Tribal Council agenda to present your findings. When presenting to project staff members, the findings could be talked about at a weekly staff meeting. The presentation of assessment findings to CAPRA partners might be done at a special wrap up meeting. In fact, if the CAPRA problem solving response was successful, that final meeting could be a celebration of the success.

Conclusion

From the setting of goals and objectives through to the decisions of who and how to report our findings, the process of assessment under the CAPRA community problem solving model can require a good deal of planning and effort. Nonetheless, we need to make sure that that assessments are completed with due care and concern. Assessment shouldn't be seen as an

afterthought. Instead, it should be seen as an integral part of the CAPRA problem solving process. Given the work we put into the other steps of the CAPRA process, it would be a shame if we didn't take the time and effort to find out the effectiveness of our responses.