

**Advocacy and Leadership Training for Native Americans
with Disabilities & Their Families**

Submitted by:

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Application submitted to:

South Dakota Council on Developmental Disabilities
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One-Page Summary

The **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** program through the Center for Disabilities' Oyáte Circle has had success in providing various trainings for Native Americans with Disabilities & Their Families over the past three (3) years. The intent of the **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** program for the next year is to continue the successful model and expand on other approaches and partners to increase participation by individuals, families and organizations that provide services and support for Native American communities. The past three years have provided experience with appropriate outreach and community engagement. Oyáte Circle has had the benefit of Native staff that are the lead community engagement specialists for this program and reside on or near the Reservation communities. This allows for actual community engagement coming from community members.

Activities:

- Ongoing recruitment of new advisory committee members, and hold an Advisory Committee Meeting within the first quarter of the program.
- Ongoing outreach to existing and new Reservation communities to provide materials and availability of this program.
- Conduct a minimum of two (2) **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** sessions on-site with two of the nine Reservation communities.
- Continue outreach to community events and organizations that may want to partner and/or host one of the **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** events.

Outcomes:

- A minimum of two on-site training events on Reservation communities will be held.
- Increase the programs partners list and potential hosts for training events.
- Provide training events with a minimum of 25 total Tribal participants or family members.
- Expand LifeCourse Materials to include other disability awareness and self-evaluation processes that may serve as a complimentary product to support the existing forms.
- Incorporate new partner products and indigenized approach for community engagement including Partners in Policy Making to expand resources and indigenized approaches.
- Complete a fourth year of training events and community engagement meetings to enhance trust and new partners that may be able to add to the program's resources.

University of South Dakota (USD) Oyáte Circle Center for Disabilities at the Sanford School of Medicine is requesting \$90,000.000 for the fourth year of continuing funding that has established three years of program development and implementation for continued improved and expanded partners and community participation throughout the none (9) reservations, but also off-reservation service providers that want to partner to help improve their organizational goals for Tribal Nation outreach and service delivery. Executive Order 13175: Consultation and Coordination with Indian Tribal Governments which requires federal agencies will also be incorporated into this effort's community engagement.

ABSTRACT

This application is for Year 4 of the **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** program through the Center for Disabilities' Oyáte Circle. The Oyáte Circle is a proven model for partnership development and community engagement for the nine Tribal Nations and off-reservation communities in South Dakota. The Oyáte Circle will continue to utilize this effective partnership model for this project. The **Primary Goal** is to continue the implementation of an advocacy and leadership training and materials specific to Native Americans with disabilities and their families. The main purpose is to raise the expectations of people with disabilities and their families and to increase their ability to communicate effectively with others. **Objective 1.1:** Maintain and expand participants for the advisory group of Native Americans with disabilities and their families to advise and participate in the development and training activities; **Objective 1.2:** Graduates of Partners in Policymaking who are Native American will be encouraged to participate in the advisory group and as speakers. **Objective 1.3:** A minimum of 25 Native Americans with disabilities and their family members participate in advocacy and leadership training during year 4; **Objective 1.4:** Provide three culturally appropriate Leadership and Advocacy sessions annually in at least two reservation communities based on community needs; **Objective 1.5:** Continued use and development of the "Indigenized" (Appendix A) LifeCourse Framework philosophy and tools into the culturally designed training sessions. The past three years have provided many case studies and examples of best practices to ensure continued and increased participation from our target audience, Tribal members with disabilities and their families.

PROJECT NARRATIVE

Statement of Need:

Section 21 of the Rehabilitation Act (as amended 1998) not only identifies American Indians and Alaska Native populations as having the highest disability rate but also as the most underserved and unserved. This results in American Indians and Alaska Natives with disabilities facing exclusion from economic self-sufficiency and independent living. Tribal members from "Indian Country" face many challenges including poverty, isolation, low socio-economic opportunities, elevated educational dropout rates and high incidence of disabilities. These problems are further compounded within reservations and Tribal communities by the lack of services, which further excludes them from integration and full inclusion into society and employment. These challenges continue and this program intends to help increase awareness, advocacy, leadership, and family involvement.

Goals, Objectives, and Action Plan:

This proposal is the fourth year of the project that focuses on Tribal members with disabilities on the nine Tribal Nations in the state including the off-reservation populations and will continue to the outcome: increased inclusion of underrepresented communities; increased cultural competency across disability organizations; increased access to resources for Native Americans

in SD; and an ongoing collaborative learning exchange and strengthened, meaningful relationships. We will keep the modality open to either in-person, via distance technology (i.e., ZOOM), or a hybrid approach for increased access and participation.

A key development is that the title of this grant may be hindering increased participation due to the assumption of the academic aspect of a USD administered program with “Leadership and Advocacy” in the title for the on-site training. We discussed this with fellow administrators and partners and have decided to leave out the “Leadership and Advocacy” in the title for training yet will include Leadership and Advocacy in the curriculum, so the participants feel more comfortable with participating.

Another key outreach and community engagement activity is the Lakota Nation Invitational. Flyers will be distributed at Lakota Nation Invitational in December 2024 to outreach potential sites for this fiscal year. An additional webinar will be incorporated in year IV to establish online access to the **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** program. Also, an additional webinar will be incorporated in year four (4) to continue online access and marketing for on-site reservation-based training events.

Primary Goal is to continue the implementation of an advocacy and leadership training and materials specific to Native Americans with disabilities and their families. The main purpose is to raise the expectations of people with disabilities and their families and to increase their ability to communicate effectively with others.

Objective 1.1: Maintain and expand participants for the advisory group of Native Americans with disabilities and their families to advise and participate in the development and training activities;

Objective 1.2: Graduates of Partners in Policymaking who are Native American will be encouraged to participate in the advisory group and as speakers.

Objective 1.3: A minimum of 25 Native Americans with disabilities and their family members participate in advocacy and leadership training during year four (4);

Objective 1.4: Provide three culturally appropriate Leadership and Advocacy sessions annually in at least two reservation communities based on community needs;

Objective 1.5: Continued use and development of the “Indigenized” LifeCourse Framework (Appendix A) philosophy and tools into the culturally designed training sessions.

Action Plan: These objectives represent our “Universal Perspective” to enable replication of curriculum and approach for other underserved populations. The Center for Disabilities and Oyáte Circle has learned how to design and augment general curriculum and allow for new and successful outcomes of training and continuing education for diverse populations. This “tiospaye” Tribal philosophy serves as a traditional model of community inclusion from a culturally balanced universal focus for inclusion.

Indigenous Knowledge is a foundation for our person-centered approach to training, community outreach, and engagement. The Medicine Wheel balance philosophies are centered by design for individuals, groups, and communities. This approach is a focused Person-Centered model for inclusive communication and teaching styles. Tribal culture is a focus of teachings and mediation of disability information and effective applications to Indian Country. In addition, Oyáte Circle

continues partnering with a consultant/trainer with experience and expertise with the LifeCourse Framework, to ensure the core knowledge, skills, and competencies are passed along in a culturally appropriate manner.

Over the past three years we have been able to meet and/or exceed our projected goals and objectives for each fiscal year. We also learned effective lessons in application and approach for the training events and increased partnership development. In Year One the Pandemic severely restricted the ability to hold trainings. During Year Two three events (4 trainings) were held. Based on the evaluations and communications from these trainings, Oyate Circle implemented modifications to the trainings. In Year Three Oyáte Circle had staff turnover with Wayne Weston's resignation. We immediately initiated a search for inexperienced staff to help administer the Oyáte Circle programs including the **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families**. We were able to find a quality replacement with Whitney Jones, Sicangu Lakota from Rosebud reservation. He was able to start at the beginning of the third quarter and restart our activities for this program. More information for Whitney Jones is in the next section of this proposal. Another one of the lessons we learned in the first three years of this program is to change the title of our training events, **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families**. Comments received suggested this title was confusing and not inviting to the community, so we market our training events as **Services for Native Americans with Disabilities & Their Families**. Length and time of the trainings will be adjusted in accordance with feedback from Year I - III. Trainings will be held during non-traditional working hours, weekends and evenings as needed or requested, but may be shorter in length. This may require more than one training in a community. Oyáte Circle will work to partner with more schools to hold trainings for the student body, parents, and education professionals. The trainings have become more active and include audience participation as much as possible to provide a safe space to share their stories and experiences. Instructional sheets have been developed, distributed, and utilized for the new updated LifeCourse framework with new Indigenous materials (Appendix A) We also intend to create new materials to compliment the new "Indigenized" LifeCourse materials developed and completed in Year II.

Organization & Staff Qualifications:

The Oyáte Circle was developed to provide resources, training, education, and outreach to Native Americans with disabilities across the nine reservation communities in South Dakota. Named after the Lakota word for "the people," Oyáte Circle conducts a wide variety of initiatives aimed at improving the lives of Native Americans with disabilities. These efforts have been critical in building bridges, relationships, and collaboration to ensure the most underserved and underrepresented populations in the country have a voice on matters important to them. Tribal members have the highest rate of disability in the country, and disability rates are increased due to poverty and isolation in South Dakota. The relationships fostered by Oyáte Circle have allowed the Center for Disabilities to expand its services which ensure inclusion and representation across our state.

The Advocacy and Leadership Training for Native Americans with Disabilities & Their Families has three primary staff: Jim Warne, Whitney Jones and Pat Herman.

The Oyáte Circle was created by Oglala Lakota Tribal member Jim Warne, the Community Engagement Director at the Center for Disabilities. Mr. Warne has a longstanding history of impactful work in advancing the resources, education, outreach, and training programs for tribal communities. He works with various government agencies, organizations, and tribal nations. He is also a motivational speaker and mentor to Native American youth. Mr. Warne provided meaningful testimony to the Congressional Senate Oversight Hearing on Stolen Identities: The Impact of Racist Stereotypes on Indigenous People and is featured on C-Span addressing American Indian Stereotypes in Sports. Mr. Warne wrote and produced the award-winning documentary, 7th Generation, which addresses historical and current perspectives from elders and community members with a focus on a positive future for Native American youth. His recent films have also received awards and Emmy nominations. His films are used as curriculum for several schools and universities throughout the nation. Mr. Warne has dedicated his life's work to helping Tribal Nations succeed in the contemporary American system.

Whiney Jones is a Sicangu Lakota member and has served as the tribal outreach coordinator of Oyáte Circle for the past year. Mr. Jones replaced Mr. Weston who submitted his resignation during the first quarter of year three (3).

Whitney Jones has a varied experience as a Tribal Member, Ranchman, Disability Specialist and Rosebud community member. He has held many leadership positions across education, mental health, human services, youth empowerment, and School counselor. Mr. Jones is a youth counselor and educator at heart; he provides cultural perspectives and teachings through story telling for a variety of Tribal and non-Indian organizations and Tribal Nations. His Indigenous knowledge has made a significant positive impact in obtaining community support and building trust from the nine Tribal Nations in South Dakota as a fellow Rez resident. His new leadership role for the Oyáte Circle has brought a new perspective and contact network that has increased outreach, partnership development, and community engagement not only for Indian Country, but throughout South Dakota. Mr. Jones' performance and impact over the past year has reached several non-Indian organizations that want to provide cultural trainings and have asked him to provide opportunities to help our Tribal members with disabilities.

Together, Mr. Warne and Mr. Jones have strong community connections and vast experience and expertise that has allowed them to established initiatives that engage Indian Country in program and policy development, disability awareness training, critical incident stress debriefing, historical/intergenerational trauma, Native teaching and learning styles, suicide prevention, Native counseling techniques, violence/bullying in the workplace, and engaging access in the voting process. The Oyáte Circle also supports those working in Indian Country. Their educational offerings are culturally based and include information on serving the needs of tribal members with disabilities. This is particularly critical in Indian Country, where disability rates are high, and access to services is scarce.

The Oyáte Circle is building capacity within South Dakota systems and organizations for full inclusion and access by Native Americans and other underserved populations through increased

understanding of disability from a universal standpoint and knowledge of the cultural and socioeconomic impacts to disability. Through numerous diversity training events as well as disability awareness trainings across state agencies, health systems, first responder agencies, K-12 and higher education agencies, Oyáte Circle has been able to positively impact many individuals and organizations.

Their efforts have also reached Native youth, adolescents, and young adults with disabilities, providing mentored and building skills and knowledge in how to access available services and supports, while maintaining their cultural heritage. Many of these individuals have gone on themselves to become peer mentors supporting the younger generations.

Oyáte Circle was awarded the Association of University Center's for Disability (AUCD) Leadership in Diversity award in 2021 and was asked to present at the national AUCD Conference in 2022. Jim Warne was also asked to join the Leaders for Change panel at the national AUCD Conference in November 2022. The USD Oyáte Circle is gaining national recognition due to successfully administering grants and contracts with various partners like this **Advocacy and Leadership Training for Native Americans with Disabilities & Their Families** program.

Pat Herman increased her time with this program last year and proved to be instrumental in community outreach and program management. She has established several contacts and partners that we have utilized to enhance our program events and trainings sessions. Ms. Herman has been involved with Oyáte Circle Projects on the reservations, including working with our youth in the ALFA Camps. She contributes her expertise in community planning, events, organization, disability awareness, and cultural sensitivity.

Evaluation & Consumer Satisfaction:

Ongoing surveys will be conducted to monitor progress on identified competencies of the training, as well as emerging needs and concerns that may be addressed by additional training, technical assistance, or the community of practice. These evaluations will be used to make improvements or modifications (i.e., title of our training). This feedback will also be used to: a) prioritize material components; b) determine training activities given; c) include areas overlooked; and d) modify content areas. These updates and improvements will allow for increased participation and understanding by the communities we serve.

Performance Measures:

A quarterly report will be provided to SDDD Council addressing progress towards the program goals and objectives. Activities identified will also be addressed and updated in each quarterly report. Performance measures will be identified, and updated narrative will be provided addressing the progress, activities and events that may have occurred in the quarter. Each report will identify outreach and community engagement activities with contacts of potential partner development.

Participant Information

Due to trust and cultural protocols personal information through data collection will be voluntary. We will have survey and participant input from each event that we provide to access data and input from the community participants. We will indicate that if the participant wants to share personal information for our information is optional and they will be added to the Oyáte Circle listserv at USD School of Medicine.

BUDGET SHEET and NARRATIVE

Salaries - \$49,860

Staff	Annualized Salary	Grant Salary	% Effort
Jim Warne	\$101,115	\$20,223	20%
Whitney Jones	\$65,000	\$19,500	30%
Pat Herman	\$67,582	\$10,127	15%

Jim Warne, MS, Program Director: Mr. Warne is a member of the Oglala Lakota (Sioux) Nation from Pine Ridge Reservation and currently resides in San Diego, CA. He is the current Community Engagement Director is the USD Oyáte Circle at the Center for Disabilities. Mr. Warne will be responsible for coordinating project activities, designing training content, conducting training activities, facilitating collaborative activities with partners for sustainability, and developing products and materials for dissemination.

Whitney Jones, BA, CDC Tribal Outreach Coordinator: Mr. Jones is a member of the Rosebud Sioux Tribe who resides in Mission, SD. He is the Tribal Outreach Coordinator for Oyate Circle and will assist in designing content training, conducting training activities, and coordinating with local tribal leaders.

Pat Herman, MURP, AICP, ADAC Special Projects Planner: Ms. Herman serves a special projects planner for the Center for Disabilities and will be responsible for supporting all aspects of implementation of the project, including scheduling, communicating training events, supporting distance learning and video conferencing, as well as data collection and reporting.

Benefits - \$10,119

Staff	Benefits	% of Salary
Jim Warne	\$5,411	25%
Whitney Jones	\$1,696	8%

Employer paid variable benefits rate is 13.846% of salary plus a fixed health benefit rate of \$12,055 per employee above .5FTE. The fixed rate is paid based on the % effort assigned.

Travel - \$10,000

In state travel to reservation communities throughout the project will occur. Mileage is calculated at \$.65 per mile. Per diem will be reimbursed at state rate of \$40/day and \$107/night for state rate lodging if overnight stays are necessary. Out of state travel request approval will be required to allow for Jim Warne to travel from home base to South Dakota.

Supplies - \$935

General Supplies: Costs are estimated to cover supplies required for trainings.

Consultants - \$3,000

Consultants: Approved LifeCourse Framework trainers will be enlisted to assist in the design of the trainings.

Training Event Costs – \$11,800

Item	Per Event	Total (4 events)
Venue Space	\$500	\$2,000
Food and Drinks	\$2250	\$9,000
Supplies	\$200	\$800

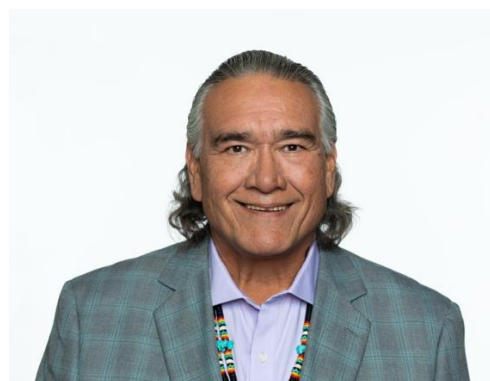
Events will be held on the reservations which have limited meeting facilities. Tribal owned facilities that may be used include schools, casinos, and tribal administration buildings for which there is usually a charge. For each training event food and coffee will be provided, which is the cultural norm. Depending on the item and the duration of the event, the food offered may be a snack or it could be a full meal. The average cost for meals is \$20.00 per person plus the cost of labor. Events held in Tribal Nations are open to the entire community and traditionally include family members of participants. Not all vendors will supply serving materials such as plates, cups, napkins, and silverware so funds have been included in the budget for those items.

Total Direct Costs: \$85,714

Indirect Costs (5%): \$4,286

Total Budget Request: \$90,000.00

Staff Photos:



Jim E Warne



Whitney Jones



Pat Herman

APPENDIX A

Figure 1. Lakota Tools Cover Page

Figure 2. Lakota Star

Figure 3. Lakota Star Guide

Figure 4. Lakota Life Trajectory

Figure 1.

Finding Your Way: Tools for Planning

The Charting the LifeCourse Framework

“This model of balance and wellness from an indigenous lens or viewpoint provides a complimentary model that can be utilized for Students and Tribal Members with disabilities living on and off sovereign Tribal communities. Please note, this is a model from an Oglala Lakota perspective. In collaboration, we developed a model to use for the Tribal Nations, the Océti Sacówin, in South Dakota. We are aware that ‘Indian Country’ represents a great diversity of culture, language, federal/state recognition, urban/rural populations, and various sovereign nations.”

Oglala Lakota Tribal members Wayne Westin, and Jim Warne, USD Community Engagement Director Center for Disabilities provided technical assistance to create a model that can be a usable tool from a Lakota cultural lens. Again, we cannot homogenize our indigenous cultures into one. There are over 600 Tribal Nations, and 200 languages different languages today.

Please use this model and apply your indigenous perspectives, as appropriate, to create a model to better serve your community members. Pilámaya... thank you. ~ Jim Warne



CHARTING THE LIFECOURSE FRAMEWORK

What is Charting the LifeCourse?

The Charting the LifeCourse (CtLC) framework was created to help people of all abilities and all ages develop a vision for a good life, think about what they need to know and do, identify how to find or develop supports, and discover what it takes to live the lives they want to live. The Charting the LifeCourse Framework is driven by the Core Belief: *All people have the right to live, love, work, play and pursue their own life aspirations.*



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Brenda Smith, LifeCourse Coach, mbsmit@msn.com

Figure 2.



INTEGRATED SUPPORTS STAR | FINDING YOUR WAY

All people give and need support in their lives. This 'Support Star' represents the supports a person needs for self and provides to others. Oglala Lakota culture recognizes star knowledge and the philosophy of the Star Quilt. This model uses the star to identify direction and balance.

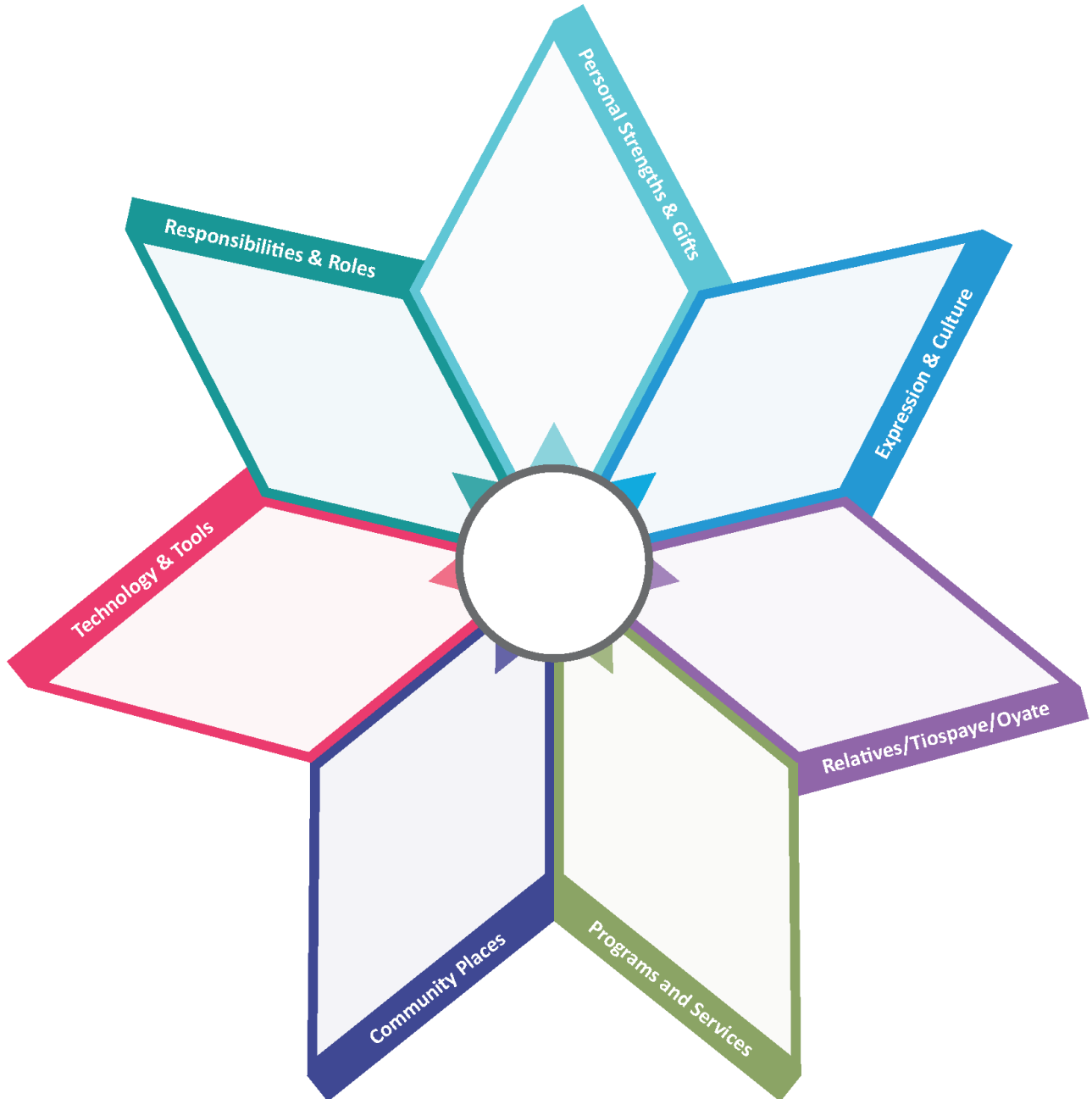


Figure 3.



The Support Star: A Guide to Planning Support

The Support Star is designed to honor the Star Quilt, a reflection on the Morning Star. The Support Star is a visual guide to help us examine our lives and plan for where we want to go.

All of us give and receive a variety of supports in our daily lives. It can be a simple gesture, an act of kindness or a planned ceremony that provides an individual or family needed support. The Morning Star is the brightest star in the eastern sky. We want all Tribal members to feel they are a bright star that can shine through community support.

How do we honor and acknowledge ourselves, our families, communities, and our traditions?



The Supports Star can help you answer:

- *How do I honor, love and have respect for myself and others in my life?*
- *Where do I gather my support from?*
- *How do I generate gratitude and being grateful for all living beings?*

The **Supports Star** helps us think, have conversations and explore new life possibilities. It reflects the love and generosity that we carry in our hearts. The **Star** is designed to expand our ideas by thinking about the support we need to reach our goals. It helps us stay focused and provides a path to balance and wellness as we continue our life journey. The **Support Star** helps us think about eight types of support as we plan our path and journeys.

These Eight Areas Include:

- **Personal Strengths & Gifts:** Things I know, can do, have experienced and/or I have that will help me on my journey.
- **Roles & Responsibilities:** My obligations to my relatives and Oyáte
- **Culture & Expression of Your Creative Self** – Ways I currently express my creativity and my culture? And in the future?
- **Technology, Media & Tools** – *personal technology* that I have and know how to use, *adaptive/assistive technology* that may help me do daily tasks, or *environmental technology* that I need to adapt my surroundings to meet my needs.
- **Community Places & Services- Places** such as businesses, parks, schools, faith-based communities, clinics, hospitals, group or organization memberships; local services or public resources available to everyone.
- **Relatives, Tiospaye, and/or Oyáte** – my relatives, family, extended family, friends and acquaintances-my people, those I care about and care about me.
- **Programs & Services Based on Eligibility**-Needs-based services based on age, geography, income level, or employment status. Government paid services based on disability or diagnosis such as special education and Medicaid.



Generosity is an important virtue among the beliefs and traditions of many Lakota people. The image of a star quilt serves as a reminder of the significance and honor that comes from giving to others.

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Who Should Use the Supports Star and “Why”?

The **Support Star** can be used by anyone (individuals, families, or professionals) to guide thinking and conversation. It can be used to:

- List a person’s current supports and look for gaps in your support;
- Problem-solve supports and services for your specific need or situation, and;
- To plan your next steps and supports for the future.

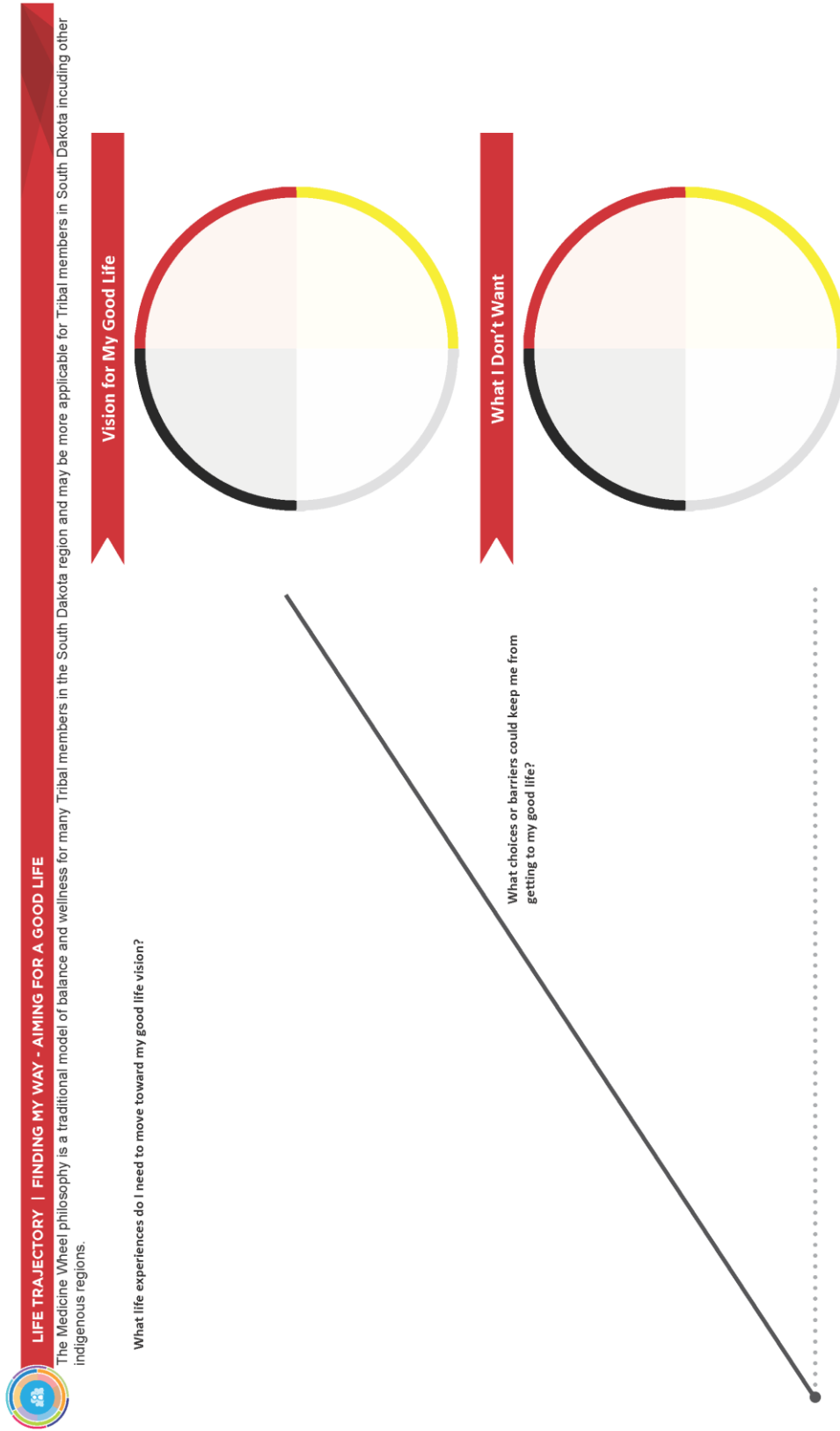
Things to keep in mind when using the Supports Star

- Have a purpose or reason for completing the Support Star.
- Start anywhere in the star and put your ideas in any section that fits.
- The Support Star can be very personal for each person. It can reflect the diversity of your life experiences, and what you want now or in the future.
- Be mindful that personal conversations related to the Support Star could trigger some emotions. Be patient, take your time and/or ask someone to help you.

How to Complete *the Support Star: Step by Step*

- 1. Decide the Purpose of Your Star. *Do you want to:***
 - *List your current or future supports?* If so, write your name in the center of the Star.
 - *Problem-solve?* If so, write the specific problem or goal in the center circle.
 - *Work on a specific goal or situation?* If so, write your specific goal or situation in the center part of the Star.
- 2. Explore Each Part of the Star**
 - Use each part of the Star to think about what types of supports and services you currently use, and what is available to help achieve your goal or solve the problem.
 - Start with the section that seems the easiest or most important to you. Then work your way around the other sections of the star.
 - It’s fine to jump around the different sections of the Star and go back into each section to add more information as you think and learn more.
- 3. When You’ve Completed the Star**
 - Look at how you can use and connect the different types of support to help you with your goal, to problem-solve, or to plan.
 - Use the completed Star to help you talk to others about the resources and supports you currently have and those you want and need.
 - Take it to a meeting to help you ask for or explain supports needed.
- 4. Keep Using the Support Star:**
 - The Star can be used over and over. Create a different Star for each situation, or keep building on your current Star, adding and changing things as you go.
 - Use a “split” star to help you find resources and supports for your current situation, while also keeping an eye to the future, when things in your life change.
- 5. Use this as a Single Replicable Model:**
 - The Star can be used as a foundation for your development of a model utilizing your indigenous perspectives and cultural context.

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 Oglala Lakota Tribal members Wayne Westin, and Jim Warme, USD Community Engagement Director, Center for Disabilities Sanford School of Medicine, UCEEDD, LEND, provided technical assistance in teh development of this model addressing Tribal nations in South Dakota.



Figure 4.